L. E. DU PIN's

Ecclefiastical History

OF THE

THIRTEENTH, FOURTEENTH, and FIFTEENTH CENTURIES:

Which make the

ELEVENTH, TWELFTH, and THIRTEENTH

VOLUMES.

THE

TRANSLATOR READER.

S Monsieur Du Pin has merited the Applause of the Learned World, for his former Volumes of Ecclesiastical History; so in these three which are now publish'd, he continues still to write like himself, and maintain the same Character which has been given of him; he is no less faithful in his Relations, judicious in his Reflections, exact in his Criticians, and moderate in his Cenfures of those who differ from him; and even more impartial than would be expected from one of a contrary Party. The two first Ages treated of in this Volume, viz. the 13th and 14th, were cover'd with fome Remains of that Ignorance and Barbarism, which reigned in the last preceeding Ages: But this is fo far from being any just Prejudice against this History, that it should rather invite the Ingenious Reader's Curiosity, when he considers, that the excellent Historian has enlightned these dark Ages, by giving a clearer account of them than any one Writer before him; for he has brought to light some notable Pieces of History which seem'd to be buried in Oblivion, and collected together the several Fragments which were scatter'd in many Volumes, and plac'd them in such a clear light, that the Darkness of the Times serves to set off and commend the Judgment of the Historian. It is his peculiar Excellency, that he gives a just Idea of the most considerable Ecclefiaftical Writers in all the Ages of the Church, not, by general Characters, but by giving an account of the Matters handled in their Works, and taking judicious Extracts out of them; and particularly in this Volume, he has added to the History of each Century fuch useful Observations, as give the Reader a general idea of the great Transactions then on foot: So that nothing seems to be wanting to render this Translation compleat, but some Remarks which may be use to the Protestant Reader, of which I shall therefore present him with a few, relating to the Controversies between the Roman Church and the Church of England.

It has been observ'd by Monsieur Du Pin and others, That School-Divinity was corrupted in the 13th Century, by introducing into it the Principles of Ariffaile's Philo-fophy, whereby all Matters of Doctrin were refolved into a great many curious and nfelefs Questions, and decided by the Maxims of that Philosophy (which yet was learned not from the Greek Originals, but the corrupt Versions of the Arabians) as if they were of equal Authority with the Scriptures: And as this mixture corrupted the Simplicity of the ancient Christian Faith, so it was the cause of many Mischiefs, among which I reckon this to be none of the least, that it furnish'd Men with such Principles as were subservicent to maintain the Popish Doctrin of Transfubstantion, which begun in this Century to be established. As for instance, This Philosophy taught Men, that Quantity is an Accident distinct and separable from Body, from whence they inferr'd the Poffibility of the Replication and Penetration of Bodies, and maintain'd, as the School-men do to this Day, That the same Body may be in a thousand distant Places at the fame time; That the fame Man may be alive at London and kill'd at Rome; That the whole Body of a lufty Man, with all its feveral parts, may be crouded within the Compass of a Pins head, by which Doctrins they defended some of these Absurdities, which are implied in Transubstantiation, viz. That the Body of Christ is at the fame time in Heaven and Earth, and in all the feveral Places where the Eucharist is celebrated, that it is whole in the whole Loaf, and whole in every the leaft part of it, and many other fuch like Abfurdities, which are real Contradictions to the Nature of a Body, if Extension is effential to it, as it is held to be by the best Philosophers both Ancient and Modern.

The first pretended General Council in which Transubstantiation is said to be established, was the fourth Lateran Council under Innocent III. in the Year 1215. But Du Pin has plainly prov'd, that the Canons which go under the Name of this Council, were not when I a Cent.

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not made by the Council it felf, but only by Pope Innocent III. who read some of them in the Council, and after its Diffolution added many more as he pleas'd, Differt. 7 de Aniq. Eccl. Discipl. Co. 3. Sect. 4. which is a Trick that the Popes had commonly used in the 12th Century, who published their own Constitutions as the Decrees of Councils,

Du Pin Hift. Eccl. 10th Cent. p. 217. I shall not presend to give an Account what was the Doctrin of the first Eight Ages of the Church concerning the Eucharift, which may be learn'd from Archbishop Usher, Bishop Cosins, and others. But to me it seems an Invincible Argument, that Transubstantiation was not then believ'd, That the Jews and Heathens did not charge the Chriftians with the Abfurdities and Contradictions which are the obvious and natural Con-

fequences of that Doctrin.

As to the Term of Francubleautiation, Du Pin fays it was first used by Celles Bishop of Chartres, and Stephen Bishop of Autun, in the 12th Century, p. 156. As to the Doctrin it self, it appears to have been first published by Paschassus in his Treatise of the Body and Blood of our Saviour about the Year, 832. wherein he allerts, That after the Confecration under the Figure of Bread and Wine there is nothing but the Rody and Blood of Christ; and which is yet more wonderful, he adds, It is no other flush than that which was born of Mary, suffered on the Cross, and nose again from the Grave. He might very well call it wonderful Doctrin, not only for its apparent Absurdity, but for its Novelty (fince the like Expressions had never been used before) which is ingenuously confess'd by Bellarm. de Scriptor. Eccl. ad annum 850. and by Sirmondus in the Life of Paschassus prefix'd to his Works, Par. 1618. and may be plainly proved from the Writings of the most learned Men in this Century. For, first, Claudius Bishop of Turin, afferted the contrary Doctrin eighteen or nineteen Years before Paschafus's Book upon this Subject was published (which Doctrin was never opposed by those who cenfur'd fome other Opinions of his) as Dr. Allix shows from a Manuscript Commentary of this Author's upon St. Marth. Remarks upon the Ancient Church of Piedmont, p. 62, &c. II. In the fame Century, after this Doctrin was published, it met with great Opposition from many eminent Men, such as Rarramnus, Joannes Scotus, Amalarius, Florus, Druhmarus and Erigerus, all which are own'd by Du Fin to have opposed the Doctrin of Paschassius, Cent. 3th p. 77. to whom may be added Theodolphus Bishop of Orleans, Walafridus Strabo Abbot of Richenou, Abyto Bishop of Ball, and Rabanus Musrits Archbishop of Mayence, who did also oppose the Doctrin of Paschasins in the same Century; and particularly Rabanus in his Penitential, which was written in the Lifetime of Paschasius, centures his Doctrin about the Eucharist as a Novel Error, as is provid in a Differtation about Bertram's Book of the Body and Blood of Christ annexed to the Translation of it, and printed at London in 1686.

I shall only add, that the Doctrin of Bertram's Book against Paschasus about the Eucharist appears plainly to have been generally received by the Church of England in the 10th Century, from the Pafchal Homily which Elfrie Archbishop of Camerbury translated into the Saxon Tongueabout the Year 970, which is published at London in 1566, and attested to be a true Copy by the hands of fifteenPrelats and feveral Noblemen; for this Book was commanded by a Canon to be read publickly to the People, as is observed by Dr. Cave Hif. Lit. p. 589. and contains the same Aguments, and for the most part the same Expressions which were us'd by Bertram against Translubstantiation, as is prov'd by A. B. Usher

in his Answer to the Jesuites Challenge, C. 3. And that Bertram's Book was directly levell'd against Transubstantiation, as it is now defin'd by the Council of Trent will plainly appear, by citing a few passages out of many that are in that little Book to this purpose: For first he says expressly, that the Eucharift is the Body of Christ, not Corporally but Spiritually, and then he proves, That what is Orally received in the Sacrament is not Christ's natural Body, because it is incorruptible; whereas that which we receive in the Eucharist, is corruptible and visible: And again, Christ's natural Body had all the Organical parts of a humane Body, and was quickened with a human Soul, whereas his body in the Sacrament hath neither; he proves that the Words of the Institution are figurative, because the Symbols have the Name of the thing signified by them. 2. He fays expresly, That as to the Substance of the Creatures, what they were before Consocration, they remain after it. Bread and Wine they were before Consecration, and after it we see they continue Beings of the same kind and nature: He denies any natural Change, and affirms it to be only spiritual and invisible, such as was made of the Manna and Water in the Wilderness, into the Body and Blood of Christ. .

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These things are so plainly and frequently affected in this Book, that I must Transcribe the greatest part of it, if I would produce all the Passages which are to this Purpose; and therefore I cannot but wonder to find Du Pin so far mistake the Questions which are handled by Bertram, as he does, in the Hift of the oth Century, where he makes the fense of the first Question to be this; Whether the Body and Blood of Christ be in the Eucharist without a Veil, so as to appear to our outward Eyes; and the meaning of the 2d to be no more than this, Whether the Body of Christ be in the same manner in the Eucharist, as it was on Earth, and is in Heaven, and Whether it be there in as visible and palpable a manner? for it cannot be supposed that ever any Man in his Wits should maintain that the Body of Christ in the Eucharist is visible to our Eves, with all its Lineaments and distinction of Parts, and that the Flesh and Bones there are palpable to our hands; or that the Body of Christ in the Eucharist is both Earthly and Corruptible as it was upon Earth, and Spiritual and Incorruptible as it is now in Heaven. These are such wild Imaginations as could never enter into the Mind of any Man of sound Senses; and therefore Bertram cannot be supposed such a Fool, as to consute them seriously with many Arguments, and that in a Letter to the Emperor; which were no less Ridiculous, than if a Man should write a Book on purpose to prove that a Man does not appear visibly in the shape and figure of a Horse, or a Mouse like an Elephant. The main Queflion of Bertram's Book then is not, as Du Piu puts it, Whether the Body of Christ be in the Eucharist in as visible and palpable a manner as when he liv'd upon Earth; which I believe was never affirm'd by any, either in that Age, or any other. But, Whether in the Sacrament wereceive the Jame Body of Christ which was Born of the Virgin, Crucified, and Role again (fapposing what is agreed on all hands that it is not visibly there) and this he flatly denies, and plainly disproves, in direct opposition to Paschassus, and the Doctrin of the present Roman Church. He says indeed, the Elements are truly Coriff's Body and Blood; but then he explains himself, they are not fo as to their fibte Nature, but by the Power of the Dinine Word; and then he adds, the visible Creature feeds the Body, but the Virtue and Efficacy of the Divine Word feeds and faoitifies the Soils of the Fairbful. From which, and many other such like Expressions, it plainly appears that he did not believe the Sacrament to be a meer Sign and Figure of Christ's Body and Blood, but thought they were Really present, not in a Carnal but Spiritual Sense. 1. In regard of the Spiritual Virtue and Efficacy of them, which by the Divine Bleffing is communicated to the Faithful; in which fense only they can be profitable to the Soul, for the Flesh profits it nothing. and if Du Pin contends for the Real Presence only in this sense, the Church of England will readily grant it; which has taught her Catechumens to say, that the Rody and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's-Supper. But if he contends for a Corporal Presence of Christ's Natural Flesh and Blood, the Doctrin of Bertram is no less expresty against it, than that of the Church of England; and the latter may as easily be reconcil'd to Transubstantiation, as the former.

And this I have the longer infifted upon, both because most of the Writers of that Age, whom we have alledg'd against Transubstantiation, follow the Principles, and make use of the Arguments and Expressions in Bertram's Book, and chiefly because this Book feems to have been the Model by which the first Reformers fram'd this Article of the Eucharift; for fo Bishap Ridley, who had a great hand in Compiling this Article intimates; as we find in the Preface of a Book De Cana Domini, Printed at Geneva, in 1556, where he fays, That it was this Book which first put him upon Examining the Old Opinion, about the Presence of Chriss's very Flesh and Blood, by Scripture and Fatheris, and Converted him from the Errors of the Church of Rome in this Point; which is also affirm'd by Dr. Burnet's Hiltory of the Reformation, Part II. Book I. p. 17. And this is what I thought fit to Remark, for the benefit of the English Reader, concerning the Doctrin of Transubstantiation, which is faid to be Establish'd in the Thirteenth Century,

by Innocent III. concerning whom, I Observe in the 2d Place,

That this Pope was the first who publish'd a Crusade against the Albigenses, which is a way of enlightning Men's Understandings, by beating out their brains, and converting them by the irresistible force of Sword and Gun; the same way which Mahamet us'd for propagating his Religion in the World was follow'd by this Pope, whose Cruel and Barbarous Actions are no lefs agreeable to the Spirit of Mahomet, than they are contrary to that of Christ. The same Pope Founded the Office of the Inquisition, which at first did only draw up a Process against Hereticks, and follicit the ordinary Judges to Condemn them, but in a little time the Power of Judging and Condemning

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Herefie was committed to them, and the Secular Judges did only execute their Sentence energie was committed to them, and the occurat judges and only execute their sentence. And it is observable that the Inquisition was established much about the same time with Transubstantiation; the Cruelty of the one being a fit Match for the absurdity of the other: And indeed this Holy Office was a necessary Engine to cram down the throats

of Mankind fuch a choaking Morcel as Transubstantiation.

Mr. Du Pin in this Hiftory has given us some account of the barbarous Proceedings against the Albigenses by the Crossade and the Inquisition, without passing any Censure upon these Actions; but lest any should suspect by his Silence, that he approv'd them. I will now briefly shew you what Opinion he had of all Corporal Punishments, when they are us'd by Ecclefiafficks. And this will appear from his Book of Ecclefiaffical they are used by Ecclematicas. And alls will appear from its book of Ecclematical Discipline, Discor, 7. where it in the Preface he tells us, That the Croil Fower respects Mens Rodies, which may be fore'd to a Compliance, and therefore the Civil Magistrate may Mens Rodies, which may be fore'd to a Compliance, and therefore the Civil Magistrate may Punish Men with Corporal Punishment and Death; but the Ecclesiastical Power respects Mens Minds which cannot be forc'd; and therefore the Governours of this Society can only reclaim Men from their Vices by Exhortations and Commands, which if they do not obey, they can inflict to other l'unishment but that of Excommunication. And then 2dly, in Ch. I. Seel. 5. of the same Differtation, he proves that the Church has no Authority in Temporal Decr. 5. 01 the lattic Differential, the proves time the Connection on Patienty in Temporal Affairs, because it cannot force Men by Corporal Punishment, and Deprevation of their Goods: For, fays he, 'tis a thing unbeard of among the Ancients, that the Church should instict any other Punishment than that of Excommunication, or Deposition. He owns, that after the Emperors became Christian, their assettion to the Christian Religion, and desire to preserve the Empire in Peace, moved them sometimes to Banish or Fine those who were Ringleaders of Herely; which was very often done of their own proper motion; and sometimes, but seldom, at the defire of the Emperors a Power to inflift Corporal Punishment. For proof of this he shows, Ift, That Chrift gave to the Church no Power but what is Spiritual, nor did order the Obstinate and Disobedient to be otherwise Punish'd, than by excluding them from Communion. But nate and Disposedient to be otherwise runin a, tunn by excusuing tiem from Communion. But this is not all, for he shews in the 2d place, (whatever Power Churchmen may have received from Magistrates over Men's Bodies) That nothing is more contrary to the Design of the Gospet than sach a Power as strikes terror into the Minds of Men, which he proves from the Gospel than such a Power as strikes terror into the Minds of Men, which he proves from the words of our Saviour to the Apossels, when they would have call of or Erre from Heaven upon the Samaritans, Luke 9. 25. We know not what Spirit ye are of, for the Son of Man came not to destroy Men's Lives, but to save them. 3dy, He shews, That Christ forbad his Apossels to use the Temporal Sword in defence of Religion, from the Rebuke that he save to St. Peter for drawing his Sword; Put up thy Sword into the Sheath, for all they gave to St. Peter for drawing his Sword; Put up thy Sword into the Sheath, for all they that take the Sword, shall perish by the Sword, or Civil Power, to Force and Punish Men, That Ecclessatives cannot use the Temporal Sword, or Civil Power, to Force and Punish Men, from the Unanimous Consent of the Fathers, whom he there Quotes. And this may suffice to shew what Opinion Du Pin had of this Wolf of a Pastor, Innocent III. and the Sanguinary Methods he us'd to Extirpate Hereticks, by the Crusade, and the Inquisition; fince he declares, not only that Churchmen have no fuch Power from Chrift, and that it was never practised in the first and best Ages of the Church, but also, that it is contrary to the Design of the Gospel to use such Cruelties; and to the Mind of Christ to Defend, and much more to Propagate, Religion by fuch violent and bloody Methods.

ADVERTISEMENT.

HE Preceeding Volumes of Monsseur Du Pin's Ecclesiastical History, wherein an Abridgment is given of the Writings of the Primitive Esthers, and all other Ecclesiastical Writers from the Time of our Savious, with a Preliminary Differentiation of the Authors of the Bible; and an Imparial Relation of all Assignment Savious, with the Church; is Printed for, and Sold by Timothy Childe, as the White-Hart, at the West-End of St. Paul's Church-Tard.

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HISTORY

Controberlies in Religion.

And other AFFAIRS transacted in the

CHURCH

DURING THE

Thirteenth Century.

CHAP. I.

The History of the different Revolutions in the Empire and Italy, during the Thirteenth Century.

HE Affairs of the Church in this Century are so interwoven with those of the Empire, that before we can enter upon Ecclessifical Matters, we must lay down a Scheme of the State of Germany, and Italy, of the principal Revolutions that have happen'd in them, and of the southers that the Popes had with the Emperors, and the Princes of Italy. This is what I design to do in this Chapter.

The Emperor Hemy VI. dying at Mession about the end of the year 1197 or, as others Contest will have it, at Patermos, at the beginning of 1198, left behind him a Son nam'd Grederick, the Empire 64 of about seven years of Age. Him by his last Will he made Heir and Successor to all tween Philip his Estates, as well as the Empire, to which he himself had been chosen some in the Holly See, to engage him, order'd that he should receive from Frederick, for the benefit of the Holy See, to engage him, order'd that he should receive from Frederick, for the benefit of the Holy See, all those Estates that had belonged to the Princes Matshida, and some other Towns. In the all those Estates that had belonged to the Princes Matshida, Regent of the Empire. Commean while he constituted his Brother Philip, the Duke of Suabia, Regent of the Empire. Commean while he constituted his Brother Philip, the Duke of Suabia, Regent of the Empire. Sicily, famia the Mother of Frederick demanded of the Pope to have him crown'd King of Sicily, some second of the Pope to have him crown'd King of Sicily, which was accordingly done; but as for the Empire, Frederick was not put into possession of it: that being disputed by Philip Duke of Suabia, who was chosen by the Archbishop of Cologn, and some other Germany Princes: Homy Duke of Sazony, was elected by the Archbishop of Cologn, and some other Germany were for Philip. The King of France Hood for Philip, and Empland for Othe. Pope Innocent III. declared for Othe, consimil his Election, and rejected that of Othe. Doe Innocent III. declared for Othe, consimil his Election, and rejected that of Othe. Doe Innocent III.

1201. the Pope fent his Legate Cardinal Gny Bishop of Palestrina into Germany, to countenance Otho's Party; who straight declard Philip no better than a Rebel, and commanded all the Germany, under pain of Excommunication, to acknowledg Otho for their Emperor. Still this did not put a flop to the Progress of Philip's Arms; who having drawn over Adolphu Archbishop of Cologn to his side, got himself crown'd a fecond time by the hands of this Archbishop in the year 1204, at Aix la Chapelle, maugre all the opposition of the Popes Legate; and, understanding that Conrade Archbishop of Mentz, was dead, he got the Vacancy supply'd by the Election of Diepold, or Lupid Bishop of Worms; but he was no sooner gone from themselves that their the greater part of the Canons progreted against the freedom of the contraction. and, understanding that Contact Actioning to Neural was dead, he got the Vacancy supply dby the Election of Diepold, or Lupold Bisshop of Worms: but he was no sooner gone from thence, but that the greater part of the Canons protested against the freedom of the Election; and thereupon having put in an Appeal to the Holy See, they reassens the Election wis confirmed by the Pope, who likewise excommunicated Lupold, and the next year by his Teasted eposled Adolphus Archbishop of Cology, and chose Bruno into his place. In the year 1206. Otho was besiged in Cologo by Philip, and not thinking himself in a condition to sustain the Siege, retired with some Troops, accompanied by the new Archbishop Bruno; but being set upon by Philip, he was defeated, Bruno taken Prisoner, and Cologo fored to receive Philip for its Master. Othos secured himself in Saxony, and from theme passed into England. The Princes of Geometry, being at length desirous to settle an entire Peace in the Empire, dispatched their Envoys in the year 1207, to Pope Innocent, desiring him to acknowled Philip, and apply himself to the reconciling of the two Pretenders to the Empire. The Pope agreed to the Proposition, but upon this condition, that Philip's Daughter should be given in Marriage to Richard his Nephew. In hopes to make this design fucceed, he fends three Legates into Germany, who were present at an Assembly held at Northyle upon the Caristmist-Holyday, where the two Kings concluded a Peace; Otho giving up the Empire to Philip, on condition of marrying his Daughter, and being his Heir. Adolphus was in this Assembly absolved by the Legates, and Bruno set at liberty by the Emperor. Philip did not enjoy the Peace long, for he was the next year kill'd at Bamberg by Otho Count Palatine of Writispatch, who was incend against him for engaging himself to give that Daughter to another, which he had before promise against him for engaging himself to give that Daughter to another, which he had before promised him in marriage. Philip being dead, without any consideration of the right that Frederick King of Sicily had to the Imperial Crown, Otho was by universal consent of the Princes of Germany chosen Emperor.

No fooner was Othe rais'd to this Dignity, but his old Adherents got the upper hand again, Otho accounts No foother was often raised to this Enginery, that insome and admissions got the appear and again, ledged Empear and routed those that had been for Philip. Bruno reenter'd upon his Archbishoprick of Cologn, and Adolphus was deposed; Sifroy took possession of the Archbishoprick of Mentz, and drove out Lupold: only Conrade Bishop of Spire, who had been Philip's Chancellor, retiring into a very strong Castle, would not make his Peace with Otho, nor pay him Allegiance, but

into a very firong Caftle, would not make his Peace with Otho, nor pay him Allegiance, but upon condition of continuing in his former Charge; which Otho was forc'd to allow him.

Pope Innocent having notice of Otho's Election, fent his Legates into Germany, to invite there makes have a constant of the Martine of Martine defend the fratmony of St. Peter; and the Romans Germaning or Imi what was cultomary to Emperors to give in this Germony, there arole a Diffurbance, in which the Romans coming to blows with the Germans, there were many kill'd on both fides: which made Otho remove, inflamly from Rome, and ravage all the Church-Lands, as well to revenge the Affront, as to mortify the Pope whom he began now to be jealous of. Upon this the anger and harred of the Pope broke out against Orbo to that degree, that he threatned to excommunicate and depote him. if he did not cease those Hostilities: but Otho was so far from regarding it, that he took a relolution to seize upon Romagna, and make himself Master of Sicily and Apuleia, which belongd to Frederick and Merce the Pope had had the Government ever fince the death of Comfass, the Mother of that Prince. The Pope willing to put a flop to finch defigns as the e. exconsimilation of the Emperor, and afterwards call'd a Council at Rome, wherein he declared the Excommunics. Empire void, and all the Subjects of it free from their Oath of Fidelity to Orbo, forbidding Excommunics: Empire void, "and all the Subjects of it free from their Oath of Fidelity to Orbo, forbidding tion out against them any more to acknowledg him for Emperor. He made this Sentence be published in Germany in the year 1211, by Sifray Archbilhop of Mentz, who quickly repented of having done it; for the Count Palatine, the Duke of Brahant, and fome other Princes of the Empire entred the Territories of his Archbilhoptick with an Army, where they laid all waste forcing him to retire for fafety into Thuringen. The Disturbances that the Publication of this Sentence had made in Germany hadned Orbo's return home. He call'd an Affembly at Nuremburg, about Whisfortide the same year; wherein he declared War against Herman Count of Thuringen, for protecting Sifray Archbilhop of Mentz, and for refusing any longer to acknowledghin Emperor. Straight he gathered his Troops, entered Thuringen, took two of the strongel Towns, and put all the Country to Fire and Sword. Being return'd to Northisle, he celebrated his Marriage with the Daughter of Philis. who died within few days after the Ceremony. his Marriage with the Daughter of Philip, who died within few days after the Ceremony.

I demograph of the second of t

In the mean while Sifroy Archbishop of Memz, the King of Hungary, the Archbishop of Frederick Treves, and the Count of Thuringen, with some other Princes of the Empire, resolve to re-chosen Emperor, vive the old Election of Frederick, and to make him Emperor in the stead of Orbo. They sees into Gerthey fent two Deputies to carry him the Decree of his Election, and to invite him to come and take possession of the Empire. Frederick made no scruples but what he thought necessary and take policition of the Empire. Frederick Made no teruples but what he thought necessary to faits himself of their fidelity, and being assured to that, he parted for Germany. He took Romein his way, and there desired Pope Innocent to crown him, but was put off by him with an excuse, that he would send a Cardinal into Germany with him in the Quality of a Legate, to order the Princes of the Empire to relinquish Orbo, and acknowledg him. Frederick went on his Journy till he arrived at Constance, where a number of the German Constance, where a number of the German. romerous fairing seattle that the sear 1214. King Philip's Perion was there in great danger, but the Confederate Army was entirely routed, and Otho after having loft his whole Army forc'd to fly. He with much ado got into Saxony, where he died, fome fay in the year 1216, others in 1218, never caring to meddle in State Affairs after this Defeat.

year 1216, others in 1216, never caring to medicie in State Amairs after this Defeat.

Otho by his death left Friedrick in peaceable poffelfion of the Empire. This Prince made himfelf be crown'd a fecond time by the hands of Sifrey Archbishop of Mentz, and again a third time by the Pope's Legate. At this last Coronation he made a Vow to go to the affistance of the Holy Land, and gave to the Holy See the Earldom of Fondi in the Kingdom of Naples. Upon this Pope Innecess wrote to the Princes of Germany in his behalf, and

dom of Noples. Upon this Pope Innocent wrote to the Princes of Germany in his behalf, and engaged Theodorick Archbillop of Treves to get that City to acknowledg him: fo that in 1215 Frederick and knowledg him in a peaceable possible possible to the whole Empire.

In the year 1220 he was crown'd Emperor by Honorius III. the Successor of Innocent; Frederick and for an acknowledgment he gave to the Holy See some Lands in Italy, and engaged him: crown'd Emperor by the total properties of the possible some for two behalfs, and who were field out about two Earls of Tuscamy, whom he had rob'd of their Lands, and who were field to Rome for Following the See that the Pope fall out about the See the See that the Pope Italy of Bologn, and some other places in Italy rising against him, he came to See the November of Churches which the Pope had put in, and to put in some of his own; pretending it to be a markederight of the Kings of Sicily, which Pope Innocent III. had encroach'd upon during his minocity. The Pope rebuild him foundly for his boldness, and threatned him with Excommunicaright of the Kings of Sietly, Which Pope Innocent III. Bud encroachd upon during his mino-rity. The Pope rebulk dhim foundly for his boldness, and threatned him with Excommunica-tion, if he did not let things continue as they were. Frederick not minding to hearken to him, Homorius the Third darted the Thunderbolt of Excommunication upon him, declar d of the Pope him to have forfeited all his Kingdoms, and freed all his Subjects from the Oath and Alle. Against Fre-giance they had fivor to him: Which was afterwards the occasion of a multitude of Mitgame they had word to find: Ventuch was atterwards the occasion of a multitude of Mif-fortunes to the Church and Empire. This Sentence nevertheles did then little or no execu-tion, not any one thereupon revolting from Frederick: but on the other fide, in an affembly of the Princes of Germany held at Wirtzburg in the year 1222, Frederick got his Son Harry, then but twelve years old, chosen King of Germany, and crown'd at Air la Chapelle by Engelbert Archbishop of Cologn.

by Engelers' Archimology of the Could push the Sentence home against Frederick's Gre-Frederick's gory the IX. who in the month of April in the year 1227 succeeded him, contented himself departure for to warn Frederick of his Journy to the Holy Land, as he fear'd an Anathema. Henry King the Holy Land. of Germany call'd a General Affembly of all the Princes of the Empire at Aix la Chapelle at the beginning of the year 1227, where the Expedition for the Holy Land was refolv'd upon. Upon this all that belong'd to the Croilade repair'd to Brines ready to embark, where Frederick, who had engag'd himfelf to command them, made them wait a pretty while, prederick, who had engagd numeir to command them, made them wait a pretty while, pre-tending himfelf very ill. At laft he makes hift to come to them by Angul, and embarks to go into Alia, but he was no somer there but he was back again. The Pope having notice Gregory the of his return, rubs up the old Sentence that his Predecessfor had set out against him; yet this Exon-with a Promise of Absolution is he would undertake the Voyage to the field I and. Fre-manication of derick hereupon published sour Manisers against the Popes and Cardinals: the first he ad-frederick. Cresses the freed of the fecond to the Cardinals; and the third to the Popel of Rome, in all which he complains of the Excommunication which the Pope had thrown at him: and a fourth is presented to all Princes, equipp them advice against Churcheng. For all this experience of the a fourth is prefented to all Princes, giving them advice against Churchmen. For all this, not Frederick's long after Frederick took a Resolution of going into Syria, and put it in execution in August Voyage to the 1228. When he went he fint Ambassadors to the Pope to demand the Absolution. But the Hop Land.
Pope absolutely refus'd him, gave order to the Knights Templars, and Hospitalers, to cross him in all his Designs, as a profest Enemy of the Church; and forbid all that were upon the

fame Expedition in Lombardy and Apuleia to join him. In the mean while Renaud Son of the Duke of Spoletto, whom Frederick had left Regent of the Kingdom of Sicily during his absence, had entred into the Marquiata of Anona, and the Valley of Spoletto; againft whom the Pope rais of his Troops on the other fide, and tent them into Apuleia under the command of the Pope raisd his Troops on the other fide, and sent them into Appleta under the command of John de Briemies King of Jerufalem, who made himfelf Malter of many Towns. Frederick receiving this News in Syria, where he had fuccelsfully taken some Towns from the Saracens, was obliged to clap up a Treaty with the Sultan; the Conditions of which were advantageous enough to the Christians, wiz. That the Sultan should deliver into their hands the City and all the Kingdom of Jerufalem, except the Temple and some Castles; and that there should be a Truce of ten dom of JeruJalen, except the Tenuple and some Castles, and that there should be a Truce of ten years between the Christians and Saracens. In pursuance of this Treaty Frederick took possession of JeruJalem, and made himself be crown'd King therof in the Lent of the year 1229. He gave notice to the Pope that he had made such a League with the Sultan: at which the Pope shewed no small distributation, and accorded Frederick of having treated with an Insidel, still stirring up his Subjects what he could against him. Frederick hearing of this, made a quick return into Apuleia, where bringing in an Army from Germany, he recovered all the Towns that were taken or had revolted from him, and made a reprisal upon the Church, by Towns that were taken or had revolted from him, and made a reprifal upon the Church, by raking the Dutchy of Spoletto, the Marquilate of Ancoma, and the City of Benevenno. This fucceds did not make him so high but that he was willing to see friendship: to with the Peper gain which he dispatched the General of his Army with the Archbishop of Message to the Pope to desire his Absolution; which the Pope still refused to agree to, but upon condition that he should pay 26 shouland Ounces of Gold to the Church of Rome for the damage he had done it; and should restore all the Lands that belonged to it. Frederick's Depunes being returned, he himself went to meet the Pope at Anagni, where he received his Absolution, was rectabilished in his Empire, and declar'd King of the two Sicilies, and of Jerusalem. The Pope and the Emperor seem'd to be very well reconcil'd upon the occasion, they cat to gether, and one would have hoped here had been a firm Peace establish between them; yet twas not long before they broke again; for the Romans rebelling against the Pope, and Frederick coming to affish him with his Troops, there happen'd a mislunderstanding between them; the Pope accounting Frederick for undershand dealing with his Enemies, and Frederick again reproaching the Pope for secretly treating with the Romans, and telling them that it was without his consent that Frederick set upon them near Vierbe. Howsover it was without his consent that Frederick set upon them near Vierbe. Howsover it was without his consent that Frederick set upon them near Vierbe. Howsover it was without his consent that Frederick set upon them near Vierbe. Howsover it was without his consent that Frederick set upon them near Vierbe. Howsover it was without his consent that Frederick set upon them near Vierbe. Howsover it was without his consent that Frederick set upon them near Vierbe. Howsover it was without his consent that Frederick set upon them near Vierbe. Howsover it was without his consent that Frederick set upon them near Vierbe. Howsover it the Pope, retird to Pia, and from thence pased into Germany; but the Pope drew good part of his Soldiers from him, by promising those that would come into his Camp good Entertainment.

Frederick found himself crossed in Germany by the Factions of the Princes, and suspecting

Frederick's

Frederick's

Frederick found himfelf croffed in Germany by the Factions of the Princes, and fulpecting for his Son Henry, he deprived him of the Government, and fent him into Sicily, which very world against much displeased most of the Princes of Germany: but yet he made finit to keep Germany in this Father.

Peace, and having gathered his Troops together, he returns to Italy in 1235, and fers upon those Tombor of Lombor and which had entered into League against him; he takes Verona and Vicenza, and lays all the Country round waste. His Son Henry being discontented, enters him fell into the League with the Towns of Lombordy, and had drawn over many of the German Princes to his Party, had not Frederick applied a ready remedy, by getting the Poje's Letting the Poje's person of Poje in the Poje of Germany not to take the Son's nart against the Eather: and there Princes to his Party, had not Frederick applied a ready remedy, by getting the Pope's Letter, charging the Princes of Germany not to take the Son's part against the Father: and thereupon he arrested and deposed his Son, and banished him into Apultia, where he ended his Life the following year in a Prison. Frederick gets his second Son Comrade elected King of Germany, and brings Vienna, and all Austria, which had hitherto opposed him, to an acknowledgment of their Duty. While he was thus labouring to establish his Power in Germany, he did not forget his Pretensions to the Kingdom of Jeruslaten; and thinking that they had been ercoach'd upon, he wrote to Pope Gregory by the Archbishop of Ravenna to do him justice in that matter. The Pope gave the Archbishop commission in quality of his Legate to take care of the preservation of the Rights of Frederick, which is an evident proof that from the News 1230, the Pope had not made an onen breach of his Agreement with Frederick 111 228. year 1230, the Pope had not made an open breach of his Agreement with Frederick till 1238. The War of upon those Cities of Lombardy that would not acknowledg him. The Pope fent the Cardigantithe Pope, nals to him to make him definit from carrying on the War in Italy, but all in vain; for Frederick as nais to min to make min defin from carrying on the war in may, but all in wan; to frie-derick who was strongest continued his Progress, defeated thole of Milan that opposed his passage, took Brescia, and all the other Cities of Lombardy, except Bologna and Parma. The Pope seeing that Assaurce of Rome that the Emperor had gained, procured the Gates to be shut against him; yet the Pope by the assistance of his Friends that were in possession of the Capitol, got into Kome, drove out Cincius, procured a Peace between the Venetians and Genouele, and taking courage, made the States of Italy enter into a League against Frederick. He more over exercised his spiritual Arms against him, in publishing a Sentence of Excommunication against his Person, and in declaring all his Subjects dispensed with for the Oath of Fidelity to him: and in fine, to raise a powerful Enemy against Frederick, he sends his Nuncio's into France to offer the Imperial Crown to Earl Robert, Brother of St. Louis King of France; but that Prince refused it, and by the advice of the French Lords sent back his Answer in these

gory against

words: "What flrange spirit, or what boldness indeed is this in the Pope, that he should go The Opinion of about to rob of his Eliates, and depose so great a Prince as Frederick, without either the Feenb various of acknowledgment of the Crimes of which he is accused; and who, did he on the Deposite deserve such dealings, could not be lawfully deposed but by a General Council? for his tion of Free Enemies (of whom it's evident the Pope is one of the chief) ought not to be credited derick. In those things of which they accuse him. As for Us, We see no reason hitherto to think him otherwise than innocent; he has dealt with us as a good Prince and Neighbour, and the properties of find sult with either in his tidelity or Bellinium which is really Carbo. " we have nothing to find fault with either in his Fidelity or Religion which is truly Cathowe have nothing to find fault with either in his Figurity or Religion which is truly Catho-fick. Do not We know that he has made war for the Name of IESUS CHRIST, and has exposed himself both by Sea and Land for the Church? This is greater Religion than we can yet discover in the Pope, who, instead of aiding and defending him that fought God's Battels, did all he could to cross and defroy him. We do not define to throw our selves mito fo evident a danger as attacking a Prince fo powerful as Frederick, who would be affift-"ed by fo many Kingdoms, and whom the Juflice of his Cause alone is sufficient to uphold. We fee very well how little the Romans care how lavilh we are of our Blood, fo we be " but the Inftruments to fatisfy their passions; and We cannot but foresee if the Pope should that the infirments to many their patients, and we cannot but foreign in the Pope Hould happen to conquer by our means, how he would trample all the Potentates of the Earth under his Feet, exalted with the Pride of having cruffild to great an Emperor as Frederick. He promised however to fend his Deputies to Frederick to know what his Sentiments were about Religion, affuring him that he was ready to perfecute and defroy all those who had any boat Religion, anuring min that he was ready to perfecture and neutroy an those who had any evil Principles in that, tho it were the Emperor or the Pope himself. Accordingly he sends his Deputies to the Emperor, who acquainted him with the Propositions that the Pope's Nuncios had made. The Emperor affured them that he was a Catholick, and thanked the Deputies of France, who satisfied him that their Prince had no designs against any Christian Prince whatfoever, counting it fufficient to be Brother to the King of France, which in their opinion was more glorious than Emperor; the one being a King born, the other receiving his Title

was more georges than Lampeton, and the Pope accused one another mutually in their publick Manifestos. The The War be-In emperor and the rope actured one anomet mountain in the public Namiteitos. The war a fingeror complaind that the Pope had broken the Peace by entring with Arms into Sicily, tween Fredewhile he warred in the Eaft, by opposing his passage into Italy, by assisting the Combards rick and the against him, and by having excommunicated him unjustly. The Pope in answer to these Reagainst min, and by having excommunicated min unjury. The rope in answer to there reproaches fays, That he was obliged to employ both his fibritual and temporal Arms for the recovery of those Lands which Frederick detained from the Church, to which they belonged That he had offered himself to mediate a Peace between the Emperor and the Lombards, and That he had offered himself to mediate a Feace between the Emperor and the Lombardi, and that the Emperor refined to hearken to it: That he had heaped a multitude of Favors upon Frederick, and that that Prince in acknowledgment of them had aimed at nothing lefs than the defruction of the liberty of the Churches, the robbing them of their Poffeffions, the flooping and hindring Crufades, and ruining the Authority of the Holy See. Thele Accufations on one fide and the other, were followd by an intefline War; most of the Provinces and Cities in Italy being divided into two Parties, that of the Gibelins which held with the Emperor, and that of the Gnelphs which was for the Pope. The party of the Gibelins, being encouraged by the presence of the Emperor and his Army, almost always had the upper hand, so that the greatest part of the Cities were brought under obedience to the Emperor; and there had been good reason to fear that he had taken Rome it self, where he kept secret correspondence with the principal Citizens, had not the Pope made all the People of Rome take upon them the Crofs for their defence. The noble refistance of these religious Soldiers obliged Frederick to leave Rome, only laying all the Country about it waste; his Army dispersed themselves all over Italy, and whereever they came made havock of the Goods of the Church, of Monasteries and religious Orders. The Pope, to oppose this Torrent, published plenary Induspences for all those that would undertake the Holy War against Frederick, and call'd a General Council at Rome, to make a more folenn matter of his Deposition. Frederick that he might put by this thruis, and prevent the fitting of this Council, takes care to have all passages by Sea and is and well guarded for the stopping those Prestates that would come to it. The Pishas who was let to guard the Sea Coasts having met with the Genocle Galleys, which were bringing a good number of Carloinals, Billsops, and other Prestates that would come to it. that the Emperor refused to hearken to it: That he had heaped a multitude of Favors upon

number of Cardinals, Billops, and other Prelates to the Council, fet upon them, and having taken them, brought all the Prelates to Frederick, who put them all in prifon. Much about the

taken them, brought all the Prelates to Frederick, who put them all in prilon. Much about the fame time Frederick took a Caitle of Cambania, and in it many of the Pope's Relations, whom he cauled all to be hanged. Origony could not bear up under the grief of fo many difinal Milfortunes, and fo falling fick, died at Rome the 30th of September in the year 1241.

Pope Celefin the Fourth, who fucceeded him, fermed very inclinable to a Peace; but living The Eletion of hear archives a days had not time to make any thing of it. After the days the Lelyin Commercial firm of Pope Celefin the Fourth, who fucceeded him, feemed very inclinable to a Peace; but living The EleBion of but eighteen days, had not time to make any thing of it. After his death the Holy See was Celeftin IV. vacant nineteen months, because of the Imprisomment of the Cardinals; but Frederick having and Innocent at last set them at liberty at the request of Baldwin Emperor of Constantinople, they chose IV. Cardinal Simbaud a Genouese, Pope, who took the name of Innocent the Fourth. This Pope it was hoped would conclude the Peace, having been a Friend of Frederick's while he was Cardinal: and indeed he said as much at the beginning of his Popedom, and made use therein of the mediation of Baldnin. 'Twas agreed that the Pope and Frederick should have a meet-

ing at Custellane; but the Pope, not willing to trust him, being afraid of being taken Prisoner, never came to the place; or, if he did, made great haste away again, took ship at Civita Vecchia, and passed into France: where being kindly received by order of King Sr. Louis, he seated himself at Lyons; and thither call'd a General Council, citing Frederick to make his

A General Council at year 1245.

This Council began about the end of the month of June, in the year 1245. Baldwin Emperor of Constantinople affished there in person, with the Patriarchs of Constantinople and Antioch, Lyons in the and the Archbishop of Aquileia or Venice notwithstanding the opposition of some, took his place among the Patriarchs. The Kings of France and England fent thither their Deputies, fo piace among the ratriarchs. The Kings of France and England tent littler their Leputies, of that what with Cardinals, Archbishops, Bishops, and the Deputies of those that could not come themselves, there were present about a hundred and forty six. The Emperor Frederick did not appear himself, but sent Thadeus of Sessa with a joint Deputation to act in his name with the Bishop of Strabuses, Hugh General of the Teutonic Order, and Peter des Vignes. The Population of the Deputation of the Population of the Sessa was the Medican Strabuse Ford Set School Deputation of the Population of affembled the Prelates on the Monday after the Feat of St. John Baptiff, to confider of the things which should be proposed in Council. The Patriarch of Constantinople laid open the things which should be proposed in Council. The Patriarch of Constantinople laid open the miserable estate and condition of the Latins in the East, and the great danger that the City of Constantinople was in. To this the Pope said not a word. Then another proposed the Canonizing of Sr. Edmond Archbishop of Camerbury; but the Pope put that off till another time. Then Thadeus proposed an Accommodation with Frederick, declaring, That he was ready to make peace, and be reconciled to the Pope: That he profered to reunite all Greece to the Holy See; to oppose the Progress of the Tartars and Saracens, by carrying on a War against them at his own charge; to reflore to the Church of Rome whatsever he had taken from it, and to make the Pope full stricts from To this the Pope made answer. That there was reand to make the Pope full fatisfaction. To this the Pope made answer, That there was no reason to trust him that had often cajol'd them with as fair promises as these, which he had broken, and that he did this only for the present to evade the Judgment of the Council: and moreover that Thadaus had no special Order to make any such Proposals. Then the Bishop of Beritus made a Diftourfe upon the apparent danger that the Holy Land was in, and read a very mournful Letter from the Christian Lords that remained in Palestime to defire some Supvery mournful Letter from the Chritian Lords that remained in Paletime to delire fome supplies. These were the Preliminaries of the Council, whose first Session was upon St. Peter's Eve. After the Pope had sung the Veni Creator, wherein he was assisted by all present, and had made a Prayer for the Assistance of the Holy Spirit, he preached a Sermon, wherein he took for his Text those words of the 94th Psalm, In the multitude of the Sorrows that I had in my Heart, the Comforts have respected my Soul. He told them that he had sive Sorrows; the Cause of the first was the Irregularity of the Clergy and Laity; that of the second was the haughly Insolence of the Saracens; that of the third the Schism of the Greeks; that of the fourth the Cruelty of the Tartars; and lastly, that of the fifth, the Persecution of the Emperor Frade with Heapting and Unger on every one of these heads: First he exclaimed against the Irregularities rick. He enlarged upon every one of these heads: First, he exclaim'd against the Irregularities rick. He enlarged upon every one of these heads: First, he exclaim'd against the Irregularities of the Clergy and common Christians. Secondly, he laid forth the Cruelties that the Saracen had exercised against the Faithfull, when they took the Holy City, and the Sepulchre of our Lord. Thence he passed not on the Progress that the Emperor of the Greek Hereticks had made, insomuch that the City of Constantinople it self was in danger. Fourthly, he spoke of the Destruction that the Tartars had made in Hingary, where they had put evry thing to fire and sword. And, Fissilhy, of the Persecution that he pretended Frederick had raised against the Church, of the Injuries that he had done his Predecessor Pope Gregory, and of those that he was every day labouring to do him, while he boasted that 'twas not the Church, but the Persons of the Popes that he aimed at; which was absolutely false, seeing that during the Vacancy of the Holy See, he was so far from ceasing from Hostilities, that he took that advantage of oppressing the Church and Clergy the more. About the end of his Discourse texhibited against Frederick a particular Charge of Heresy and Sacrilege, for having built a exhibited against Frederick a particular Charge of Herefy and Sacrilege, for having built a City upon Christian Ground which he peopled with Saracens, only to curry favor with the Sultan of Babylon and the Saracen Princes; for keeping Saracen Ladies for his Miftreffes; and for having broke the Oath he had taken. To prove this last Accusation, he caused the Edict of Frederick which was called the Golden Bull, and other Declarations of his to be read, wherein he promise Obedience and Allegiance to the Pope, acknowledges that the Kingdom of Sicily and Apuleia is a dependance on the Holy See, and by which he had refored to the Church of Rame many Lands. This Discussible has to find the Thomas of the proposed to the proposed to the proposed to the Pope of t Church of Rome many Lands. This Difccurfe being finished, Thadeus rose up, and answerd to all the Pope had advanced against his Master, and in his turn accused the Pope of having done many things very injurious to him: and produced fome Letters of the Pope, which shewed that he had not been as good to his promile as it became him; and as for the Acculation of Elerefy, he reply'd, That that Prince if he were there could easily justify himself in that, but that they might judg he was a true Catholick by this, that he would fuffer no Usurers in his Kingdom: which was, says Matthew Paris, "A touch for the Court of Rome, where evry one knows there is store of this sort of Cattle. He added, that if his Master was in any Confederacy with the Sultan, or any other Saracen Princes, or if he fuffered the Saracens to fettle in his Dominions, it was that he might make ule of them in keeping under his rebelling. ous Subjects, choosing rather to expose their Persons than those of Christians: and for the other thing, that he had no Saracen Ladies for his Mistresses; that indeed he suffered

fome of them in his Court, but 'twas for the diversion they gave him by their conversation; but that he had fent them back again, and that he would have no more for the future. After he had done, Thadaus required time to give his Mafter notice, and to defire him to come ter he had done, I maasus required time to give his imanter notice, and to detire him to come to the Council in person: the Pope answered that he could not in wisdom allow any delay, that he was afraid of some Plots which he had already narrowly escaped; that if the Emperor came, he must be gone; that he was in danger of his life, and that he did not much care for dying a Martyr, or being clap'd up in Prison. However the next day by the intercession of the English and French Deputies, they gained five days. Thousans having given his Master. of the Engine and rection requires, they gamed live days. Indian having given his related notice how things went in that Council, that Prince faw plainly that the Pope was fet upon it to condemn him, and therefore thought it would not be wildom in him to expose his Person in a Council that he knew were his Adversaries. When the News of it, and his Friends 6 much discontented, that they did not dare to favour his Interests openly; infomuch that at the second Session of the Council, which was eight days after the first, one Apuleian, and two Spanish Bishops made very violent Discour-ies against him, particularly for daring to stop and imprison the Cardinals and other Prelates, who were coming to affift at the Council call'd at Rome by Pope Gregory. Thadam with a great deal of courage defended his Mafter, and affirmed that he could not have done othergreat deal of courage defended his Master, and affirmed that he could not have done otherwise, because that those Prelates were going to Rome to assist his Enemies in their design to depose him. The Pope gave his Vote against the Emperor, and this Session was wholly spent in disputes. Before it rose, Thodaus demanded some longer time, making them hope that being satisfied that the Emperor did not design to come, the third Session was upon the appointed day. They then treated of some other matters; as, of the means of recovering the Holy Land, upon which the Pope order'd certain old Constitutions to be read; and likewise consistent all those Privileges and Rights that Emperors and Princes had granted to the Holy See. The Deputies of the King of England made their complaints of the excessive least the Court of Rome raised in England; and defired the Pope to take order about his legate Martin, who had taken upon him to dispose of the Benefices of that Kingdom to his Legate Martin, who had taken upon him to dispose of the Benefices of that Kingdom to the Italians, to the great prejudice of their Patrons; and had tried a great many new devices which were very chargeable both to the Church and State. He would not give them an which were they charge to the order to the condense of the world not give them an Aniwer to this out of hand, but put it off till another time, that he might be more at leifure for Frederick's busines. At last Thadess seeing that the condennation of the Emperor was refolved upon, appeal d in the name of this Prince to another Pope, and a more General Council; alledging that there were many Bishops and Deputies that were not come to the Council. The Pope made answer, that the Council was General enough, that all the World was invited to it, and that the Bishops and Princes that were absent, were fitch as depended upon Frederick, whom he would not permit to come to the Council, and that consequently there was no regard to be had to the appeal of Thadeus; so as upon the account of it to forbear proceeding against the Emperor. After he had made a Speech, wherein he enlarged upon the friendship that had formerly been between that Prince and him, and upon his rare qualities, he pronounced Sentence against him, by which he deprived him of his Empire, of all his Estates, and all his Dignities. This he afterwards put into form, and made it be publickly read in the Council. The substance of it was, that ever since his surft being raided to the Sovereign Dignity of Pope, his chief business had been to rectabilish the Peace of Christendom: that upon this design he had sent some Cardinals to Frederick; who was the Author and occasion of the War, and who had been excommunicated by his Predecessor Pope Gregory, with Council. The Pope made answer, that the Council was General enough, that all the World for of the War, and who had been excommunicated by his Predecessor Pope Gregory, with Proposals of an Accommodation; and that he had by them remonstrated to him, that for this he must begin with the setting all those Prelates, and Ecclesiasticks, and other Persons at liberty, which he had taken in the Gallies of Genoa; that at the same time he had affored him of his readines to treat with him about a Peace, and to hearken to any Proposals which he would please to make for the satisfaction of the Holy See in those things for which he had been excommunicated; and that he had fairly offered to make reparation in case the been excommunicated; and that he had harry othered to make reparation in the tall hely See had done him any injury; that if he would fland it out that he had done no injury to the Church, he would call an Affembly of the Kings, Prelates, and Ecclefafficial Secular Princes to some free and safe place, and willingly stand to their Determination: and shart it should be the judgment of the Council that the Church had in any thing injured that it is should be the programment of the Council that the Church had be the judgment of the Council that the Church had in any thing injured that it should be the judgment of the Council that the Church had in any thing injured that the Church had be the judgment of the Council that the Church had be the judgment of the Council that the Church had be the judgment of the Council that the Church had be the judgment of the Church had be the judgmen him, he was a ready to repeal any thing that had been so acted against him, as he was to re-teive satisfaction in case the Council should determin on the other side: that Frederick would not at first hearken to any Propositions; that at last he had sent the Earl of Tholouse, Peter de Vignet, and Thadeus of Sessa, to make Articles of Obedience and Submission, and had promised with an Oath to make the Church satisfaction: but that having so often fail'd of his word, and now continuing his Violences, he found himself forced to punish him for his faults. Particularly he accused him of three principal Crimes: namely of Perjury, because he had often facredly sworn to reunite the Church and Empire, and had as often broken his Oath: Of Sacrilege, for arrefting those Prelates that were coming to the Council: Of Herefy, because he had laid aside that Fealty which he owed the Holy See, had slighted its Authority,

had invaded its Possessians, and store its regular Elections, had rob'd the Churches, and the fecuted the Ecclessatticks and Religious Orders; all which jully render'd him suspected fecuted the Ecclessatticks and Religious Orders; all which jully render'd him suspected fecuted the Ecclessatticks and Religious Orders; all which jully render'd him suspection of the Christians, and his other many Irregularities. As a just consequence of these Crimes, and Distribuse, he declared this Prince, who by his Sins had made himself unit to reign, despoiled orders, he declared this Prince, who by his Sins had made himself unit to reign, despoiled of all his Honour and Dignity; of which he is by this Sentence deprived, and all his Subjects of all his Honour and Dignity; of which he is by this Sentence deprived, and all his Subjects of all his Honour and Dignity; of which he is by this Sentence deprived, and all his Subjects of all his Constitution of Excommunication, just fastle to each owned they have been cacknowledge him for their Emperor forbidden under pain of Excommunication, just fastle as acknowledge him for their Emperor forbidden under pain of Excommunication, just fastle as acknowledge him for their Emperor forbidden under pain of Excommunication, just fastle as acknowledge him for their Emperor forbidden under pain of Excommunication. Just fastle as a cachovaledge him for their Emperor forbidden under pain of Excommunication. Just fastle as a subject of the Single American A

Erederick's Defence.

rence was read to the autonimment or all that were present, and was publified and tent about on all fides.

Frederick in his defence writ a Letter to the King of France and other Princes of Europe, wherein, having first acknowledged the spiritual Authority of the Bishop of Rome, he denies wherein, having first acknowledged the spiritual Authority of the Bishop of Rome, he denies by depriving them of their Temporalties: alledging, that the he have the Privilege of confecting Emperors, yet he has no more right to depole them, than other Bishops have those crating Emperors, yet he has no more right to depole them, than other Bishops have those he has not, yet that he could not make use of it against whom he pleased, as he had done he has not, yet that he could not make use of it against whom he pleased, as he had done in his procedure against the Emperor, without due form of Law. For that he had no Accuse, no lawful Summons to appear, nor Charge against him; nor did they make a just and fair in lawful Summons to appear, nor Charge against him; nor did they make a just and fair formation, but only declared that the things were notorious, which they were not; that there formation, but only declared that the things were notorious, which they were not; that there formation, but only declared that the things were notorious, which they were not; that there is a summon of the fummoned; and had by his Deputies given such good Reasons for his abtence, that no one could interpret it to have been out of pride and contumacy; and that had he been prefent, he could not have been condemned by a peremptory Sentence: nay, more than all, had the whole Procedure been according to Law and Juftice, yet the Sentence was not justifiable, be whole Procedure been according to Law and Juftice, yet the Sentence was not justifiable, be as well the Power of him that gave fentence (which reaches no farther than spiritual things) as well the Power of him that gave sentence (which reaches no farther than spiritual things) as the demerit of the Crimes laid to his charge. About the end of the Letter he gave the Kings notice how it was their common Interest to diallow this Sentence; that they were the Kings notice how it was their common Interest to diallow this Sentence; that they were the did not side with him for the support of their Authority. He wrote in vivin them if they did not side with him for the support of their Authority. He wrote in particular to the King of France, making him Umpire of his Differences with the Pope, and particular to the King of France, making him Umpire of his Differences with the Pope, and with the letters, offers Proposids of Accommodation to the Pope, affuring him that Frederick was ready to give him due satisfaction, and would spend the rest of his days in warring against the Holy Land. The Pope did but haugh at it, and replyed, That he had often the Insides in the Holy Land. The Pope did but haugh at it, and replyed, That he had often promised as much, and more, but never performed any thing. The King of France remonsibility and the benefit of Relivence to the Pope that he ought to forgive firsty, or seventy times feven times; and there readines to go for the Holy Land, for the good of the Catholick Church, and the benefit of Relivence to the Dop till accept of that humble Proposition that he made him on the Emperor's part: but the Pope fill accept of that humble Propositi accept of that humble Propolition that he made him on the Emperor's part: but the Pope fill accept of hearken, St. Louis went away very much disturbed, says Masthew Paris, that refusing to hearken, St. Louis went away very much disturbed, says Masthew Paris, that he included not find that Humility in the Servants of God which he himself was master of. Many other Princes cryed out against this Sentence of the Pope, maintaining that a strength of the Pope of the Pope, maintaining that strength of the Electors and Princes of Germany always received Frederick for their lawful Emperor. The Electors and Princes of Germany, always received Frederick for their lawful Emperor. Bearl of Holland Only a few Malecontents that had been gained by the Pope's Agents, elected Henry Landtringen, and Only a few Malecontents that had been gained by the Pope's Agents, elected Henry Landtringen, and Clamber of Thuringen King of Germany, who made no great advances; but was killed before and Elested Ulms in the year 1247. William Earl of Holland was chosen in his fread, and having taken land Elested Ulms in the year 1247. William Earl of Holland was chosen in his fread, and having taken says the princes of the the Princes of the Pope, was charving on the War against the Guelphs in Italy; but his Son Entities, who was his Lieu-temptr.

The Death of International Command, where he ended his days in 1250, leaving his Son Commade, and fent his Effates. The Pope confirmed William in the Empire, excommunicated Commade, and fent his Effates. The Pope confirmed William in the Empire, excommunicated Commade, and fent his Effates. The Pope confirmed William in the Empire, excommunicated Commade, and fent his Legates into Sicily to hinder that Kingdom from receiving any other Soveraign than the Holy

The History of Conrade, whose Assairs went but ill in Germany, did nevertheless raise an Army, and pass Conrade Fre into Isaly to secure the Estates his Father had left him: and after having spent some time in Conrade Fre into Lombardy, he went into Apuleia, where his natural Brother Manfred governed with the derick's Son. Lombardy, he went into Apuleia, where his natural Brother Manfred governed with the design of making himself Soveraign. Conrade was received and

and acknowledged by all the Cities of Sicily and Apuleia, except that of Naples, which he laid Siege to; and took at the end of eight months. But William in the mean while making great progress in Germany, Conrade was forced to return in the year 1251, and took the City of Kaiibone with the help of Henry Duke of Bauvaia; but understanding that William was in his march to set upon him with a numerous Army, he betook himself back again into Apuleia, where he died, not without subjection of being positioned by his Brother Mansred, the 22d of where he died, not without sufficion of being poisoned by his Brother Manfred, the 22d of May in 1254, leaving his Son Conradine Heir to Sicily. Manfred, who did not care for The Govern-parting with Sicily, pretended a define of being friends with the Pope, and thereupon invites ment of Manhim to come to Sicily. Accordingly the Pope comes with an Army to make himself acknowledged fied in Sicily. Soveraign of that Kingdom; but Manfred quickly picks a quarrel with him, and routs part of his Army; which so sicily down in the Andread the 4th, who succeeded him, did not lay down his Predecessor's defign upon Sicily: but he had no better fortune; Manfred defeated his Troops, and made himself Master of Appleia and Sicily. The Pope seeing he was not able to maintain this War, gave the Kingdom to Edward Son of the King of England, and dispensed with the Vow of that King to go for the Holy Land, on condition he would make war upon Manfred, Vow of that King to go for the Holy Land, on condition he would make war upon Manfred, against whom he also appointed a Crusade.

While Manfred was ftrengthening himself in the Kingdom of Sicily, Ecelin, who took the Troubles in the part of Frederick's Heirs, had made himself master of Lombardy; and the Pope to drive Empire and him from thence, had published a Crusade against him too at Venice. The greatest part of Italy. formany had acknowledged William for their Soveraign, and as he was preparing to take a journey into Italy, there to receive the Imperial Crown, he was forced to march against the journey into Italy, there to receive the Imperial Crown, he was forced to march againft the Friezlanders who had entered into Holland; but going againft them, he fell into a Fen that was frozen, and was there killed by an Ambufcade of his Enemies, in December 1256. After his death the German Princes were divided about the Election of an Emperor, some of them declaring for Richard Brother to the King of England, and the others for Alphonsse King of the Elections Cafile. The former was Elected at Francture on the Octave of the Epiphany, in the year of Alphonsse 1257, by Courade Archbishop of Cologn (who was also Proxy for Gerard Archbishop of and Richard Manz.) by Lewis Count Palatine of the Rhine, and Henry Duke of Bavaria; the other in trute Empire.

Let by Annald Archbishop of Trends & Proxy for the King of Rabaria; the Other in trute Empire. Lim, by Arnold Archifologo of Treves as Proxy for the King of Bohemia, the Onke of Saxony, the Marquis of Brandenburgh, and many other Princes. Thus did the German Princes basely sell the Honor of their Nation, and their own Votes to Strangers, who for many years together disputed the Empire without ever agreeing the matter. All which time Lombordy was the Seat of the War between the Guelphi and Gibelines; of the former of which Albert, of the latter Ecelin was the Head. The latter was wounded, and taken Prisoner

in 1260, and died of his wounds, after having for four and thirty years been mafter of the most considerable Cities in Lombardy. His death set Italy at rest, which was not long after broken by the War between the Venetians and Genouefe.

Richard and Alphonsus were elected Emperors, but got nothing by it save the bare Title. Alphonsus never set foot in Germany; and Richard being come to Francsort, after having spent all that he was worth, was forced to return to England. In their absence Ottogar King an that he was worth, was forced to retain to Inguina. In then abetice of together of Bohemia extended his Dominions in Germany, fo that in a flort time he was become one of the most powerful Princes in Europe. In Italy Orban the 4th, who succeeded Alexander, had published a Crusade against Mansred, and all that sided with him in Apuleia or Lombardy, and stirred up some French Lords to come into Italy. Manfred on his part entred with his and fittred up some French Lords to come into Italy. Mamfred on his part entred with his Troops into the Estate of the Church, and to strengthen himself against the Pope, entred into an Alliance with James the 3d King of Arragon, by marrying his Daughter Constantia to Peter the King's eldest Son. The Pope on his side seeing that Edmund could not protecute the Conquest of the Kingdom of Sicisly, by reason of the Troubles that were in England, invested Charles Earl of Anjon Brother of Sr. Louis therewith, who came to Rome in 1265, charles Earl and was there crowned King of Sicisly on the 28th of Jime, by Clement the 4th Urban's Succession, who also made him Senator of that City. He was followed with an Army by Sea and fast Mansfered in the Land; and giving Battel to Mansfred on the 26th of February the following year near Bene and fasts Mansfered with a man absolute and bloody Victory over his Troops, Mansred himself being left upon Sicily killed upon the spot. After his Death the Kingdom of Sicily submitted to the Conqueror; but Comradin. whole right this Kingdom was, wrote a Letter to the Princes of Europe, wherein Conradin, whose right this Kingdom was, wrote a Letter to the Princes of Europe, wherein he laid open the justice of his Pretensions, and implored their affistance for its recovery. He at and open the jurtice of his Fretenions, and implored their allitrance for its recovery. He got together an Army composed for the most part of Voluntiers, with which, by the advice Conradin digot Hemy Brother of Alphovses, he made a Descent into Tuscary, where he surprized and Pates the Kingcut in pieces those Forces which Charles, whom the Pope had constituted Vicar of the Empire dom of Sicily in that Country, had left there; and at the same time Comrade, a Son of one of the Empire with Charles; Frederick's Bastards, who was come from Annioth, drew off all Sicily from their Obedience, he is defeated except Messing and Paternos, while Couradin by the affishance of the Gibelines, made himself and excented Master of all Tuscary and Remeans, and ented in Triumph into Rome where he was the reserved. Mafter of all Tulcany and Romagna, and entred in Triumph into Rome, where he was pro-damed Emperor by the People. But being entred into Campania with a defign to go into Sieily, Charles met him at the Lake of Fuelin, called the Lake of Celano, where he gave him Battel on the 25th of Angult 1268, in which Charles got the day. Comrain, Frederick Duke of Antria, and Henry of Cafile betook themselves to flight; but happening to be known in the way were knowledged. in the way, were brought back again to the Conqueror, who put them into prison, and gave

them their Trial the next year. Comradin and Frederick were put to death, and Happy of Cafile confined to Prifon. Just about the same time too Comrade was taken by some of Charles?
Party, who hanged him up; and a short time after Enjush, the only one remaining of the Princes of Sudpia, died in his Prifon of Eologia. Thus unhappily perished the whole Race of the Emperor Frederick.

Princes of Duadria, died in instrinoi of Dologna. I also diniappiny perfuned the Emperor Frederick.

The Eledion of The House of Alghria quickly succeeded that of Suadia in Glory and Power: for Richard Rodolphus to being dead, and Alphonsus having no friends left him in Germany, the Electors assembled themselves in Ottober 1273 at Francfort, according to the counsel of Pope Gregory X. and there is elected Rodolphus Earl of Hapsburg, without any regard had to the Remonstrances of the Deputies of Alphonsus, or the Sollicitations of those Ostogar King of Bohemia, who though the Empire had been affured to him (tho some Historians say that he refused it.) Rodolphus was crowned the same year at Aix la Chapelle, and the next was confirmed by the Pope in the Council at Lions, and acknowledged in an Assembly at Niemberg, by all the Princes of Germany, except Ostogar King of Bohemia, who refused to be there. Rodolphus declared him a Rebel, and required him to deliver up Austria, and many other Provinces which he pretended belonged to the Empire. Ostogar canne with an Army to its affiliance, and the King of Hungary to that of Rodolphus; but yet they did not come to a statel, the Princes of Germany interpoling their Authority to make up these Distrences. Twas agreed that King Ostogar should content himself with Bohemia and Moravia, and finoul restore Austria, Stivia, Carmbia, Carmola, and the other Provinces to Rodolphus, for the performance of which he should take his Oath; and to the King of Hungary those Cities which he had taken

King of Hungary to that of Rodalpins, our yet they Differences. Twas agreed that King Ostegar (hould content himfelf with Bahemia and Moravita, and fhould reftore Andria, Striva, Carinhia, Carnolla, and the other Provinces to Redalphus, for the performance of which he should take his Oath; and to the King of Hungary those Cities which he had taken from him, as well as the Hofdrages and Treatures that he had of his. This Peace did not had tong, for the King of Bahemia, not caring faithfully to perform thee Articles, and being very angry that he should be thus forced to sibimit to Radalphus, provides a new Army, and come to tet upon the Emperor, but he lost the Bartel and his own life. Rodalphus took Marqueis from Wencelpals the Son of Ostegar about eight years old, leaving him Bahemia, under the Tuition of his Uncle Othe Marqueis of Brandenburg. He gave Andria to his eldest Son Albert, whose Posterity took the name of Andria, as more illustrious than that of Haphung whose Posterity took the name of Andria, as more illustrious than that of Haphung Micholary (Schotter) and in recompence received of Radalphus, Romagna, and the Licutenary of Raveman which he gave to the Holy See, leaving all the other States of Islay in a fort of liberty dependant upon the Empire. But it would not content the Pope that he had deprived Charles of his Authority in the upper Haby; he had a defige to get the Kingdom of Sicily from him too; and about this, deals with Perenc Margara. The gave occasion to the Configure, that was laid by John Lord of the Illand of Cresidas, whom Charles that young to strip type of the Hing-down of the Illand of Cresidas, whom Charles that young to strip type had a deligen to get the Kingdom, on Engler Sunday 128, the state of the House of Sakabia by his Months of the Ring of Margara (Part of the House of Sakabia by his Months and the House of Sakabia by

CHAP. II.

The Life, Letters, and other Writings of Pope Innocent the Third:

INNOCENT the Third before he was raifed to the Pontifical Dignity, went by the The Life of name of Lotharius. He was born at Anagni, being the Son of Thrajimond of the Family Pope Inno. name of Lorbarius. He was born at Anagui, being the Son of Thradymad of the Family Pope Innoof the Earls of Signi, and of Claricia a Roman Lady. He studied at Rome, Paris, and cent III.
Balogn; and being upon his return to Rome, was ordained Subdeacon by Gregory the Bib, and
when he was but 20 years old, was made Chief Deacon by the Title of S. Sergius and
S. Bacchius, by Clement the 3d. His Learning and Merit made him be unanimously chosen
by the Cardinals on the very day of Celostin the 3d's Death, which happened on the 8th of
Jamary 1198; although he was then but very young, and no more than Deacon. He was
consecrated Prieft the 21st of February the same year, and raifed to the Pontifical Throne on
the Sunday next after the Feast of the Chair of St. Peter at Antioch. After having satisfied
the People by the ordinary Largestes, and received an Oath of Allegiance from them, he made
an Order, forbidding all Officers in the Court of Rome to take any Fee or Gratuity for what
should be done at Rome, except the Rights that were due to those who drew up and write
the Bulls, on which he laid a very moderate Impost. Having remedied this Abuse, he applied
himself wholly to decide in cases that should be brought before him. Thrice a week he had
a publick Consistory, where he in perfon gave Judgment in all principal Causes, leaving the
meaner ones to his Commissaire. This quick dispatch brought him a multitude of Causes
from all parts of the world; 50 that an Author that lived in his time remarks, that he in his
Popedom decided more and more weighty Affairs than had ever been decided in their ethe from an parts of the world, so that an Audob that live in his time remarks, that he in his Popedom decided more and more weighty Affairs than had ever been decided in thrice the time in the Church of Rome. This was the occasion of his writing such a wast number of Letters, of which there is a Collection divided into nineteen Books according to the years of his Pontificate. The two first were published in the last Century, by Cardinal Sirlett, of his Pontificate. The two first were published in the last Century, by Cardinal Sirster; printed at Rome in 1543, and reprinted at Rologn in 1575, and at Venice in 1578. Monsieur Bolquet found four others, viz. the thirteeenth, and the three following Books at Tolouze in the Library of the College of Foix, and printed them in 1635. Monsieur Baluze has since published the tenth, eleventh, and twelfth, with part of the fifth, and a Collection of the Letters that concern the Empire, and caused them to be printed at Paris in 1682, with some other Books that had been out before. The third, and the following Books to the tenth, were found in Manuscript in the Vatican Library. The three last are wholly lost. Because these Letters contain many Historical Facts and Points of Discipling. which may show us what the Ecclesiastical Polity of the Church of Rome was in the time of Innocent, by which the Popes have ever fince taken their measures, I thought it might be worth while to make an extract (at least of part) of them, by particularizing the Subject of

The first then is a Circular Letter about his Election, certifying all the Faithful how that The Letters of after the death of Celesim his Predecessor, his Funeral being over, he was chosen Pope by the Innocent III. Cardinals; and recommending himself to all their Prayers, that God would give him Grace ard firength to bear that heavy Burden of the Papal Chair. This Letter is full of exprelions of Humility. The 2d and 3d are nothing but this same Letter directed, with some few Alterations, to the King of France, and to the Abbots, Priors, and other Religious of that Kingdom.

There is an expression in the second which is no small honor to the King of France.—In

Consideration, says he, that the Kingdom of France has always remain'd in unity with the Church, We address the first fruits of Our Letters to You, that are the first and eldest Son of the Church

He writ also a particular Letter to the Patriarch of Jerusalem upon the same Subject, in which he tells him what a fervent defire he has to recover the Holy Land, and deliver the City of Jerusalem. This is the eleventh Letter of the first Book.

In its the eleventh letter of the first Book.

In the fourth Letter of the same Book he writes to the Bishop of Paris, to put him in mind of exhorting King Philip to take the Queen his Consort again, and to use her kindly. In the fifth he forbids the Archbishop of Strigonia to perform that Vow he had made of going to Jerufalem, unless the Kingdom of Hungary should be in peace. In the next Letter he entrusts him with the Reform of a Monastry.

In the seventh he reprinands the Abbot of St. Martin of Hungary, for being in a Conspiration of the Country with the King content to the Initiation of December 1 and 1 and

racy with a Lord of that Country against the King, contrary to the Injunction of Pope

In the eighth he entrusts the Bishop of Ferrara with the care of the temporal and spiritual Affairs of the Abby of Nonantule, with Authority to punish the Abbot.

The ninth is a permission to the King of Hungary to remove a Monastry from one place to

In the tenth he advices one of the Sons of the King of *Hungary* to make a Voyage to the Holy Land to acquit himself of a Vow which his Father had made, and which he had obliged himself to perform. himfelf to perform.

LL

The thirteenth is a moral Exhortation to the Princes of Germany, inviting them to take up Pope Innocent's Letters. Arms against the Infidels.

In the fourteenth he appoints the Dean Elect, and Nicholas de Levennes Canon of Cambray. Commissioners to give judgment in a difference about a Church that was between the Abbey of Prom. and that of Premontre: but because about the end of the Commission he had added Prom, and that of Premoure: but becaute about the end of the Committon he had added these words, quantum de jure poteritis, after these, probationes presents parts recipere; and consequently the Commissioners seemed to have bower to prepare things for a hearing without observing this Clause, the Pope explains himself in the 62d Letter, and declares that this Clause respects as well the Preparation for, as the Judgment of the Cause. The fifteenth, which is written to two Cardinal Legaces, is against an Agreement entred into without his knowledge by a Prior, and the Prelates and Consuls of the Cities of Tuscany,

which he pretends is a Demefne of the Holy See.

wingth the fixteenth, written to the Chapter of St. Anaflafia, having first established this for a Maxim, that all important Causes are to be carried to Rome; he declared the Election of a Bilhop, which this Chapter was forced to by the Secular Power, to be null, and order'd the Canons to proceed to the chooling another, who more defired to do good, than to enjoy the canons to proceed to the thouling another, who more defice to be good, than to enjoy the Dignity, and non-prodeffe delighert, or nowirit, quam praceffe. The writt two Letters at the fame time to the fame purpole, the one to the Archbillops of Capua, Regio, and Palermai, the other to the Emprels, to procure a free Election. Their make the 17th and 18th. In the nineteenth, addreffed to the Bilhop of Paris, he declares, That a Prieft who by the

advice of his Phylicians has been gelt for prevention of the Leprofy, is not thereby render'd un-

capable of discharging his Ministerial Office.

By the twentieth he commissions the Bissiop of Troyes, and the Abbot of St. Losp to absolve a Priest that had been accused of murder, if he could clear himself canonically, and his Accufer did not appear.

In the twenty first he orders the Archbishop and Archdeacon of Trani to inform against the Billop of Welli, for not having oblerved an agreement which he made with his Church, for the refitution of many things that he had taken from it.

In the troe and twentieth he gives leave to the Archbilhop of Milan to ordain those December and Priests who had received the Clericature of the Pope, because of the necessity he

found himself in of having Priests.

The twenty third is an Oath of Fidelity taken by Peter the Presect of Rome, and by two

other Officers to Pope Innocent the Third. In the twenty fourth he orders the Bilhops of Spire, Strasburg, and Wormes, to command a German Lord to-fet the Archbishop of Salering, whom he kept Prisoner, at liberty; and if he would not, to suspend the Diocels wherein he was detained.

In the five and twentieth he orders the Bilhop of Sutri, and the Abbot of St. Anaftafius to

ablolve Philip Duke of Stabia, provided he fet the Archbilhop of Salerno at liberty.

In the twenty fixth, which is imperferibed to the same Persons, he orders them to charge the German Princes to fet all the Sicilians at liberty that they had prisoners, and upon their refußl to excommunicate them, and interdict their Estates.

In the seven and twentieth he recommends the affishance of his Legates which he had fent

into the Exarchate, to the Archbithop of Revenue, and his Suffragans.

In the reventy eighth he defires the Archbithop of Sens, and the Bilhop of Means to comfort the Countes of Champagne about the death of her Son, and to make use of Ecclesiastical

Gensures for the prevention of any ones doing her any injury.

The twenty minth is to the Bilhop of Ferentino, and contains a decision of the following Cafe. A Man had promised another by Oath to marry his Daughter; and there was no thing to hinder the performance of it but the Daughter's unwillingness to comply. Two or three years after another man effoused her, per verba de prasenti. The Pope's Judgment is, That the second Contract ought to stand, if it were certainly made per verba de prasenti; but

if it was enter'd into like the other, per verba de juturo, then the former should take place.

The thirtieth he writes to the Chapter of Stratoury, to certify them, that for the preservation of the peace of their Chapter, the Provost of St. Thomas (in consequence of the Grant that he had made him of it by his Legate the Cardinal of St. Cecilia) had given up into his hands the right that he claimed to one of their Prebends, and had thereby put an end to the Suit that was between them and that Provost.

In the one and thirtieth, written to the Archbishop of Tarragon, and the Sacrist of Wie. he entrusts them with the Judgment of a Difference about the Election of an Abbot of

The thirty fecond is an Act by which he confirms the Settlement that the Archbishop of

Colocza had made of fome Churches upon the Provoit of that Church.

The thirty third is addressed to two Canons of Pisa, ordering them to take care that a certain Man's Goods which he had mortgaged for a tim of Mony should be restored him, he paying the Principal of that Sum for which his Estate was mortgaged.

In the thirty fourth he warms the Sovereign Magistrate, and the Counsellors of Vierbo, not

to go on in that Treaty which they and those of Pi/a had began to make with the Governors of Tu/cav, without the Confent of the Holy Sec. He gives order in the following Letter to his Legates to interdict the Piſans, if they did not obey this Command.

In the fix and thirtieth he gives judgment that a Prieft, who at the point of death has received Pope Inno-Monachal Habit from the hands of a fimple Monk, and has thereupon been carried into a cent's Letters. Monaftry, but afterwards upon his recovery has quitted the Habit, and left the Monaftry with the leave of the Abbot, is not afterwards thereby obliged to lead a Monaftical Life.

The feven and thirtieth is the decision of a Suit that was between the Archbishop of Milan,

and the Monastry of St. Donatus of Scozula,

In the thirty eighth he confirms the Excommunication of Murcound by his Legates, for having feized upon the goods of the Church; and forbids all his Subjects to obey him, freeing

them all from any Oath of Allegiance that they might have taken to him.

The thirty ninth is a Decree, ordering the Bishop of Lodi to settle a Clerk, named James, in the Prebend of the Church of Novara, which had been given him by his Predecessor, except it could be proved that the two Persons who were in possession of the vacant Prebends were chosen before his Predecellor forbad the choosing any other but James. The next Letter is but the same over again, in respect of the other that had been chosen by the Holy See for the other Prebend.

By the forty first and forty second, he puts a Monastry, that depended before immediately upon the Holy See, under the jurisdiction of the Bishop of Luni.

In the forty third he gives order to the Archbishop of Gness and his Suffragans to make use of their Ecclefiaftical Centures upon the Princes of Poland that troubled the Duke of that

In the forty fourth he gives the Bishop of Worms notice, to take care of the celebration of the Feaft of St. Paul's Conversion in his Diocess.

The forty fifth is the confirmation of a Privilege granted by the Bilhop of Chartres to the Curates of the Deanery of Espernon, and to the other Archdeaconries and Deaneries in his

In the fix and fortieth, addressed to the Archpriest and Canons of Perusa, he confirms the Rules they had made for the government of their Church: which were, that there should be eight regular Canons and professed Monks in their Chapter, two other Clerks, Subdeacons or Acolites: that among the Canons there should be three Offices, an Archpriess, an Ordi-.nary, and a Chamberlain: that the Archpriest should be the chief, and should have the care of the Society: that the Ordinary should be entruited with the care of the Cloister of the Divine Office, and of the Reading, and should be President in the absence of the Archpriest: and that it should be the Chamberlain's business to take care of the temporal Affairs: for the Election of an Archprieft three persons should be chosen out of their Canons, who should take the Votes of all the others: that the Ordinary and the Chamberlain should be appointed by the Archpriett, but with the confent of the Society; and many other Rules doth this Letter contain for the Settlement of this House.

The forty seventh is a Letter written to the Pope, by the Consuls and Inhabitants of the

Castle of Monte-Bello, whereby they give themselves up to the Church of Rome.

In the forty eighth to the Bishop of Marss he decides the following Case. A Man married a Woman with whom he had before been carnally acquainted; and after that married another of whom he had had Children: the first Woman demands either that he may live with her, or elfe the may have leave to marry another. The Pope's Answer is, that if this Man married the former per verba de prasenti, he then ought to return her; but if per verba de futuro, they must then both have a Penance enjoined them, and the Woman be at liberty to marry whom the would.

In the forty ninth, to the Abbot and Religious of the Monastery of St. Prosper of Riom, he declares null the Alienation of the Possessions of this Monastery by Guy, a former Abbot

By the fiftieth he suspended the Patriarch of Antioch from the Power he had of ordaining Bilhops, because he had, without permission from the Holy See, translated him that had been chosen Bishop of Apamea to Tripoli, and made him Bishop of that City. In the next he sufpends this Bishop too.

The fifty fecond, fifty third, and fifty fourth are writ about a Church newly built at Compeign, which they would have under the Bilhop of Soiffons. He writes to him to dedicate it, and that he is willing it should belong to him, so the Bilhop of Arras would but consent. And

to him too he writes to bring him to agree to it.

The fifty fifth is a confirmation of the Judgment of his Predecessor against the Canons of Limoges, for abusing and driving out a Priest that the Bishop of Perigene would have made a Canon of that Church: whereby he ordered the Archbishop of Bourges to excommunicate the Canons, and interdict their Church till they gave the Bishop satisfaction. The Archbishop executed the Orders of Pope Celestin the Third. Innocent in this Letter confirms what his Predecessor had done, and orders the Archbishop of Bourdeaux to carry on the procedure against the Canons.

In the fifty fixth he fettled the right of Metropolitan of all the Bishopricks in the Isle of Corfica, upon the Archbishop of Pisa, and grants him the Primacy of the Provinces of

The fifty feventh is to forbid giving any Fiefs or Benefices to those that were concerned in the Murder of the Bishop of Vicenza.

Pope Inno By the fifty eighth he took off the Sentence of Excommunication that the Legate of his cent's Letters. Predecessor had pronounced against the Bishop of Zamora in Spain.

The fifty ninth is written to the Deans of the Churches of St. Mary, and St. Peter of Laon, and to the Chancellor of the Church of that City, about the Presentation to a Benefice disputed between the Archdeacon, who had presented a young man not twenty, and another who had provided a Priest. Immeent decides in favor of the last, if the thing was so as it was

In the fixtieth he commits to the Bishop of Luques and two other Persons the decision of a Difference between the Bilhop of Orense in Spain, and the Abbot of Cella-Nova, about the

pretended Exemption of this Abbot.

In the fixty first to the Archbishop of Sens he revokes the Privilege granted by his Predecessor to the Bishop of Chartres, which deprived that Archbishop of the Power of absolving those whom this Bishop had excommunicated till their cause should be examined by the Abbots of St. Colombus, and of St. Germain des Prez.

31. Cournment, and of 31. Oermann are 1150.

In the fixty fecond he determin'd, that Women may come into the Church in a short time In the fixty fecond he determin'd, that Women may come into the Church in a short time after their lying in; but yet, if they think fit to stay away out of respect, their Devotion is

In the fixty fourth he makes null all the Prefentations to Benefices by the Secular Power in the Archbishoprick of Aversa. And in the next Letter he dos the same for the Archbishoprick of Salerna, in all those Presentations that had been so made while that Archbishop was

In the fixty fixth he gives leave to the Monks of Gualdo, to change their confinement for

By the fixty feventh he commits the Reform of the Abbey of St. Maixant to the Bishop of

Poictiers, and orders him to do Justice to the Prior of Azay.

In the fixty eighth he order'd the Billop of Lodi not to have any regard to those forged Letters by which he had hindered the Election of a Bishop by the Chapter of Novara.

In the sixty minth he discharged the Bishop of Traces from a Yow which he had made of

In the fixty ninth he discharged the Bishop of Troces from a Vow which he had made of going to the Holy I and, upon condition that he should send some religious Person thither, who for the relief of the Country should carry with him the Sum which he would have spent in his Voyage. In this Letter he mentions a Letter of Pope Alexander his Predecessor, which says, that the Vow of going to the Holy Land may be exchanged.

In the seventieth he commissions the Bishop of Liege, the Abbot of St. Trom, and the Provost of Utreche to instorm against the Archbishop of Treves, with Power to suspend him, if they should find him guitry of the Crimes whereof he stood accused by the Dean of his Church.

By the sevent with the entrusted the Bishop of Zamora in soint Commission with an Abbo-

By the feventy first he entrusted the Bishop of Zamara in joint Commission with an Abbar and a Prior, to put in execution the Decree of his Predecessor Pope Lucius the 3d, which con-Hituted the Archdeacon of Troischateaux Bishop of Leon, notwithstanding a contrary Decree of his Legate published fome time after.

The seventy second is written to the Bishop of Alifa, to excommunicate those that pretended

the revenity manifers before Secular Judges.

The feventy third is an order to the Grand Master, and the Brothers Hospitallers of St. John of Jerusalem, to restore to the Church of Tripoli the Church of Nephin, and all its

St. Join of Jerulatem, to retire to the challet of the Holy See.

Dependencies, according as it had been ordered by the Holy See.

By the feventy fourth he permitted the Bifthop of Anagni, with the confent of his Chapter, to mortgage the Church Lands, for to purchake a Caftle which was for his conveniency.

The feventy fifth is a folemn Decree for confirming the Election of Ademar to the Bifthoprick and the Charlet of the Charlet of the Bifthoprick Charlet of the Bifthoprick

of Poittiers, which there had been a Suit about at the Pope's Tribunal. After the death of William Biftop of Poittiers the Chapter agreed to refer the Election of a Biftop to fix of the William Billiop of Poithers the Chapter agreed to reter the Election of a Billiop to its of the Canons: thefe having let fix Months flip without any Election, the agreement was renewed in the prefence of the Archbilhop of Bourdeaux, and Ademar was cholen. The Election was confirmed by that Archbilhop; but on the other fide the Dean, the Subdean, and fome Canons opposed it, pleading that the time of agreement was expired; that 'twas true it had been renewed, but upon condition that the Election should be the same day; that the Election flound be the same day; that the Election same day is the same day in the same day in the same day is the same day in the same day in the same day is the same day in the same day in the same day is the same day in the same day in the same day is the same day in the same day in the same day is the same day in the same day in the same day is the same day in the same day in the same day is the same day in the same day in the same day is the same day in the same day in the same day is the same day in the sam renewed, but upon condition that the Election insulid be the lame day; that the Election had put it off to another day, and had done it privately, without making the Chapter acquainted, contrary to the Appeal which the Dean had made to the Holy See. Upon thee grounds they proceeded to another Election, and named the Bifloop of Namts. Some of those that had made the former Election, feeing that the Earl of Poittiers did not much like it, came over to them. The rest stood to their Election, answering that Ademar was chosen the very day of the renewal of the agreement, and that the Archbishop of Bourdeaux notified it to the Chapter, which agreed to it; that they dared not make it publick, because of the Earl of Poistiers, which was the occasion of the Electors securing themselves in some safe place before they ven tured to publish what they had done in the City: and as for the rest, that the consent of that Prince was not at all necessary for the validity of the Election. The Pope having heard the Attornies of both Parties in a publick Confiftory, gave Judgment in favor of Ademar, though the King of England was against him.

In the feventy fixth he declared that the his Predecessors had consider'd the Ordination of the Clergy that had no Titles, as nothing, yet he being willing to act with more Lenity to-wards them, meant that those, or the Successors of those who had ordained them, should

of the Thirteenth Century of Christianity. provide for their Subfiftence till they had Benefices: and this he enjoins the Bilhop of Za-Pope Innomora in particular in the case of a poor Clerk whom his Predecessor had ordained Subdeacon, cent's Letters.

By the seventy seventh he advised the Dean of Astorga to content himself with the Privileges

and Rights that his Predeceffors had enjoyed, without overloading the Chapter.

In the feventy eighth he ordered the Archbifhop of Magdeburg to expel him that had been thrust into the Bishoprick of Prague by the Secular Power, and to give the Chapter the liberty of choosing one according to form.

In the seventy ninth he commanded the Archbishop of Auch to hinder all Ecclesiasticks obtaining Benefices by means of the Laicks. He ordered him also in the eightieth, eighty first. and eighty fecond, to make all the rambling Monks to return to their Monasteries; to take care for the Punishment of Hereticks; and to oppose Pluralities either of Livings or

In the eighty fourth he condemned the dealings of two Parsons who would have chang-In the cignty to the one of which put a trick upon the other by making him refign his Living to a Kinfinan of his, and then refufing to give him his own. The Pope ordered his Living to

In the eighty fifth he wrote to the Archbishop of Milan to excommunicate his Advocate called Passeguerre, for having spoken disdainfully of a Decree he had made, if he did not give furety to make fatisfaction within a fortnight.

The eighty fixth is an order to the Archbishop of Sens, to put the Curates of the Bishoprick of Charres in possession of that Privilege of Exemption that their Bishop had granted them, and which had been confirmed to them by the 45th Letter.

In the next he ordered him to take care to provide for those who had been presented to Be-

In the next he ordered min to take care to provide for those who had been presented to Benefices in that Dioces, and whom the Bishop had put by without any reason.

In the eighty eighth he vindicated himself from a reproach that the Magistrates of Tuscany east upon him for intending to deliver up the City of Assis to the Duke of Spoletto. He says that he was so far from that, that he had excommunicated the Duke, and had not given him Absolution but upon condition that he should deliver up the Country which he was in possession of the state of th on any which in the fame by the Caffle of Min had one the Citizens of that City and those of Perusa opposed it: as for the rest, the Reason be did not like that Freaty which they had made with his Legates, was only because there seemed to be some things in it which were not for the honour of the Church.

The eighty minth is an Act of a Grant made to one Peter, of a Prebend of St. Hillary of Poittiers which had belonged to his Uncle.

In the ninetieth he adjudged a Prebend of the Church of Antwerp to him that the Chapter had provided, against one that his Predecessor had given a Canon's place to for his subsistence; had provided, against one that his redection had given a Canon's place to for its indifference; because this last had conceal'd his having any more Benefices difficient for his maintenance. In the ninety first he gave leave to the Bishop of Alisa to hire an Estate to help forward the paiment of some Debts that he had contracted by the repairing of his Church.

The ninety fecond is against the incestuous Marriage of the King of Castile's Daughter with the King of Leon. He charges Cardinal Rainier to excommunicate them if they did not part. the orders him also to excommunicate the king of Navara if he had broken that Treaty which he had made with the king of Castile, and to keep all the kings and Princes of Spain

which he had made with the King of Caffete, and to keep all the Kings and Princes of Spain in peace. The following Letter is to the fame purpose.

In the ninety fourth he recommends it to the Archbishop of Aix to assist the Commissions of the Holy, See in their Proceedings against the Hereticks of Provence, and the Yaudois, Catacter, Patarins, and others. This same Letter is likewise directed to the Archbishops of Navonne, Auch, Vienne, Arlis, Embrum, Tarragon, and Lions, and their Suffragans, and to all the Princes, Barons, Easts, and in general to all the People of those Provinces.

In the ninety fifth he exhorted all the Ecclesialitics to favour the Brothers of the Holysta of the Holy Spirit founded at Monthellier: and in the ninety seventh be confirms the Privileges.

of the Holy Spirit founded at Montpellier : and in the ninety feventh he confirms the Privileges of that Hospital.

In the ninety fixth he ordered the Archbishop of Trani, and the Bishop of Bisonto to take care of the restitution of those things that had been taken from the Monastry of Pom de Brinde, by excommunicating those that were in possession of them, till they should restore

In the ninety eighth he gave Judgment that the Canons newly created in the Chapter of Forway ought to have part of the additions to the Revenues of that Chapter.

In the ninety ninth he puts the King of Portugal in mind of paying that acknowledgment, which his Father Alphonfus had engaged himself to pay to the Holy See every year after having received the Title of King, and informs him that he has given order to his Legate to force

him, if he would not do it willingly,
In the hundredth he orderd the Chaplains of St. John of Perfecto to pay their Archprieft

the right of Procuration, which he should give the Bishop of Bologn for his Visit.

In the hundred, and first he ordered the Archbishop of Vienne to put him that had been named by the Abbot of Chaise-Dicu, in possession of the Abbet of Faverni, if he found that Abbot's right was well grounded.

Pope Inno- In the hundred and second he answered the Chapter of Spoletto, that the Marriage of a cent's Letters. Man with a Concubine which he kept while his Wife was alive, is valid, except it could be

proved that one of them had a hand in her death. proved that one of them had a hand in her death.

The hundred and third is in favour of a Man who had a Canonry of the Church of Lange refigned him, but had been opposed in it by another that the Holy See had provided, and caffer a great deal of charges, in a Suit at Rome under Pope Celestin. The Pope willing to after a great deal of charges, in a Suit at Rome under Pope Celestin. The Pope willing to deal favourably with him, ordered that he should be acknowledged and considered as a Canon by the Chapter of Lang, and should enter upon the first Canon's place vacant in that Church, the Chapter of Lange of the Lange Canon Contents. This is the Suited of the Lange of the Lang notwithstanding a Decree of the Holy See to the contrary. This is the Subject of this Letter written to the Archbishop of Sems, and the Bilhop and Chapter of Laon.

In the hundred and fourth he determines that a Man who has enter d into any Order when

he was very young, and afterwards has changed it, because of his weakness, for one less rigid and severe, and has in this last received all Orders, may without scruple perform the Functi-

ons incumbent on those Orders, remaining a Monk in the latter Monastry.

Ons meanment on those orders, remaining a mook in the hundred and fifth, and the hundred and fifth, and the hundred and fixth, he declared to the Archbishop of Morreal in Sicily, that he is obliged to redeem all the Estates of his Church which he had alienated to no good purpose, and forbids him to alienate them any more.

In the hundred and seventh he determined that Beneficiaries are obliged to reside in the

Church where their Benefices lie.

In the hundred and eighth he confirmed a Treaty made between Walter Archbishop of Rouen, In the hundred and eighth he confirmed a treaty made between water arthonomop of Rolling and Richard King of England, by the confent of the Chapter and Bishops of the Province of Normandy; by which the Archbishop of Rolling was to give Andely to the King, except the Churches, Prebends, Fiefs, and the Land of Fresne: and the King in lieu was to give him all the Mills which he had at Rolling, the Towns of Diepe, and Boteille, with the Land of Chapter and the Fresner.

In the hundred and inith, to the Bishops of Arras, Tournay, Teronane and Cambray, he laid open the whole Suit that had been about the Election of a Provost into the Church of Seclim in Flanders. The Countess of Flanders who claimed the Patronage of that Church had named a Provost for it: the Canons being unwilling to receive him, the appealed to the Holy Sec; notwithstanding which Appeal the Canons had chosen John of Bethame for their Provost, which had obtained a Patricia Fourtheast Production of the Provost, the Bishop of the Province Louviers, and the Forest of Aliermont. who had obtained a Rescript from the Predecessor of Innocent, ordering the Bishop and Prowith that obtained a rectifipt notitude recection of Innocest, ordering the Bindford world of Soiffors to maintain the Election, and excommunicate the Countess if the flould oppose it. In pursuance of this the Commissions had excommunicated the Countess, and their fudgment had been likewise seconded by other Commissaries: but at last the Case being pauginem had been income reconded by other committaires: but at latt the Cafe being brought before Immoent, he declard, That the Refeript in favour of John of Bethune had been obtained by a Trick, that the Countefs had been unjuftly excommunicated; and therefore he revoked all that had been acted by the Commiffaries. This is the Subflance of this Letter and the next to the Archbiflop of Rheims.

In the but do the Archbiflop of Rheims.

and the next to the Archbinhop of America.

In the hundred and eleventh he forbad the Archbinhop of Canterbury to build a Chappel that might any way be a prejudice to his Cathedral.

In the hundred and twelfth he declared it meritorious to reform Women from their lewdneffes, and to marry them.

By the three following he ordered that the Monastry of Baume should be subject to that of

In the hundred and fixteenth, written to the Canons and Provoft of St. Juvenca of Pavia, he order'd them to entertain the Canon to whom his Predecessor had given a Mandate to be admitted into their Chapter.

In the hundred and seventeenth to the Archbishop of Bourges, he declar'd, That the Pope

In the hundred and seventeenth to the Archbilliop of Bowges, he deciard, I nat the Pope alone has Authority to permit Bishops to change one See for another.

By the hundred and eighteenth he entrusted the Bishop, the Chanter, and a Canon of the Church of Paris with the execution of a Mandate which his Predecessor and given to Bernard of Lise, for a Canonship of Townsay, in which he had been invested by the Dean of Paris. In the hundred and nineteenth he gave Commission to the Bishop of Lamego, to a Monk that

In the hundred and minetering gave Committed to the bindop of Language to a Month ad before been Bifthop of that City, and to a Prior, to be Judges in a difference between the Archbifthop of Brague, and the Canons of St. Martins of Caftre about Immunity.

In the hundred and twentieth he ordered the Archbifthop of Milan to confer the Dignity of Chancellor of his Church on Henry Subdeacon of the Church of Rome.

The three next were written to procure the reflitution of those things to the Cardinal of Someta Maria, which had been taken from him by Hubert the Son of Palavicin. He ordered that unless within a fortnight they gave fatisfaction for the damage done to that Cardinal, the Churches of Placentia and Parma should be deprived of their Bishopricks, and subjected to the Archbishop of Ravenna.

In the hundred twenty fourth, he gives leave to the Bishop of Oviedo to make a Monastry

of a house of Regular Canons. In the hundred twenty fifth, he gave permission to take off the Censure that had been publishd againft the Kingdom of Leon, and to absolve the King; but not before he had reftored the Bilhop of Leon, and made him reparation for the Injury he had done him. In the hundred twenty and fixth to the Archibinop of Taragon, he faid, That having heard that his Church was too full by reason of the Benefices that had been given to a great many

of the Thirteenth Century of Christianity. Perfons both within and without his Diocefs, he would have him for the next feven years let alone Pope Inthe filling of Vacancies, that by this means it might be eafed.

The hundred and twenty feventh is a Confirmation of a Mandate granted by his Predeceffor Letters. for a Canonry of the Church of Cambray.

or a canonity on the Cautter of Campusy.

The two next have nothing in them worth taking notice of.

The hundred and thirtieth is the Confirmation of a Treaty between the King of France and Farl of Flanders.

In the hundred and thirty first, to the Abbots of Citeaux, and of Clairvaux, he forbad the Archbilhop of Rouen to act in any thing against Philip King of France, to the prejudice of that Appeal which he had put in to the Holy See; and he trusts these two Abbots to see the Order

In the hundred thirty fecond he granted the Bishop of Tortona the power of forcing the Monks

of his Diocess to observe the Interdict which he had published.

In the hundred and thirty third he gave order that the Parishioners of St. Achindanus at Constantingle, dependent upon the Archbishop of Grado, should pay their Tenths to this Archbishop, tho they had been used to pay them heretofore to the Bishops his Suffragans. In the hundred and thirty fourth he answer'd the Abbot and the Religious of Belleville, that

they might build Oratories wherefoever they had Religious sufficient to celebrate Divine Office, provided still that they first have leave of the Bishop of the place. By the next Letter he freed

them from that excefiive Duty of Procuration which they owed the Religious of St. *Irenaus*.

The hundred and thirty fixth is an Approbation of the Statutes of the Abbey of St. *Waaft* of

In the hundred and thirty feventh he confirms the Customs and Privileges of the Abbev of Vezetai, and grants it some new ones, particularly that of singing Gloria in excelsis on the day of the Translation of St. Mary Magdalen in Lent.

In the hundred thirty and eighth he revok'd a Privilege granted to a certain Chapter, that their Church should never be interdicted upon the account of any injury done by the Lords of

the place to the neighbour Churches, because they had abused this Grant.

In the hundred and fortieth he confirmed the Decree of the General Council of Lateran for fettling the number of Domesticks that Prelates might take with them when they went a

In the hundred and forty first he gave his Approbation of the Agreement which the Abbot and Religious of Vezelai had made with the Earl of Nevers. He writes in the next to the Archbiflop of Sens, to the Bishops of Autum, Langres, Auxerre and Nevers, to take care that this Agree-

ment be observed by the Count of Nevers and his Successors.

In the hundred forty and third he determined that a Clerk who had bragged of his having abused a Woman, ought to be turned out of his Living, and that the Husband of the Woman

should take her again.

in the hundred forty fourth he enjoins one who had been elected Bishop, to whom his Predectifor had given leave to be for some time absent from his Dioces for the studying of the Holy Scriptures, and who had abused this allowance, so as to apply himself to the study of the Civil Law; he enjoins him, I fay, to return to his Diocess, and to take with him one well versed in the Holy Scripture to instruct him. roly stripture to intruct into In the hundred forty fifth he gave order to execute a Mandate which his Predeceffor had given his Secretary for a Canomy of *Poiltiers*.

The hundred forty and fixth is about the Reform of the Monastry of Caduin in Poicton. In the following he order'd that the Abbot of this Monastry should be upheld against the Abbots that had been forcibly put in by the Monks.

The three following concern the Privileges of the Abbey of Vezelai.

In the hundred fifty and first he allows him that had been chosen Bishop of Cambray to give up his right, and would have the Chapter to proceed to a new Election; and if they could not agree upon a Man, then that the Archbishop of Rheims, to whom this Letter is written, should

In the hundred fifty and fecond he gives leave to that Archbishop to erect the Abbey of Mouzon into a Bilhoprick, or to build a Cathedral in the place according to a Grant made him by his Predecessor; provided all the while that the Monks be not driven out of their Monastry.

By the next Letter he gives him leave as long as he lives to appoint the Bishops of this new

In the hundred fifty fourth he confirm'd the Judgment which Cardinal William Archbishop of Rheims had given in favour of the Chancellor of the Church of Tournay.

The next five Letters are written in favour of the Chapter of the Church of Tournay, to hin-

der the Alienation of their Estate, and about the Division to be made thereof between them. The four following are in favour of the Church of St. Waaft of Arras.

In the hundred and fixty fourth he commissions the Archbishop of Grado to give Judgment in

a Difference between the Archdeacon of Treviji and the Clergy of that Church.

The hundred and fixty lifth is addreffed to all the Prelates and Chriftian Lords, to exhort them to affift his Legates Rainier and Guy, and to employ their spiritual and temporal Authority against the Hereticks which they should find.

In the hundred and fixty fixth he gave leave to the Abbot of St. Waast of Arras to fend back the Regular Canons to a Church they had been of before, although they had been fettled there fince the Monks. In the hundred and fixty seventh he order'd that all those that had a hand in the murder

of a certain Bilhop should come to Rome for Absolution, except they were in danger of their lives.

or could not come thither in person.

or could not come timine in perion.

In the hundred and fixty eighth and ninth he cited the Archbishop of Tours to Rome before the Feast of St. Michael, for the decision of a Difference between him and the Bishop of Dol. In the hundred and seventieth he entrusted the Archbishop of Taxentaile, the Bishop of Anta,

and the Abbot of Bomemont to prepare things for a hearing between the Bilhop of Laufama and his Chapter, who accused him of having robbed and wasted the Goods of the Church, The three hundred and thirty fourth is upon the same subject.

The hundred and sevenay first is a Letter of advice to Philip Angustus King of France, earneftly exhorting him to take his Wife again, and to put away her that he had married.

nerry exporting min to ease ms were again, and to put away her that he had marked. In the hundred and feventy fecond he appointed the Archbithop of Rheims to take care of the prefervation of the Rights of the Abbey of St. German as Prez.; which he confirms in the next letter, as he doth those of the Abbey of St. Dermin in the hundred and feventy fourth, and

In the hundred and feventy fixth he recommends him telf to the Prayers of the Religious of Ci-

teaux and other Societies.

By the hundred and feventy feventh he ordered the Archlishop of Armagh, to allow the Bishop of Robogh, who had refigued his Bishoprick to another, to retire, and the other to whom he had refigned it to remain in it, provided the Canons of that Church would choose him.

In the hundred and feventy eighth he approved of the Judgment that the Cardinal of St. May had given in a Suit between two private Men, about a Canonilip in the Church of Pavia.

The hundred and feventy minth is a Confirmation of the Election of an Abbot of St. Dennis,

The hundred and eightieth he gave leave to the Billiop of Agignot to remove the Monafries in his Diocefs, which frood too much exposed, into places more fecure, and to recover the Possession of his Church which had been alienated.

In the hundred and eighty first he gave leave to the Abbot and Religious of St. Germain of In the hundred and eighty first he gave leave to the Abbot and Religious of St. Germain of Auxerre, in case the Bishop of Auxerre who was at fasings out with them should deny, or purposely to their prejudice defer giving them holy Chris m for the Dedication of their Altars and Churches, or confecrating their Abbots, and ordanium their Monks gratis, to apply them stelves to any other Bishop whom they pleased: and likewise so both shis Bishop to require any telves to any other Bishop whom they pleased: and likewise so both shis Bishop to require any teling for the absolution of those belonging to this Abby that he had excommunicated. By the hundred and eighty fourth he determined, that if this Bishop excommunicated them unjustly, his Excommunication shall be null: and by the bundred and eighty first he allows them to apply to the Archbishop of Sens for protection from the Injusice and Violences of their Bishop.

In the hundred and eighty fecoul he appointed the time for the Trial of the Suit between the Bishop of Langres and his Chapter, to be at Michaelmas.

In the hundred and eighty third he nominated the Bishops of Arras and Senlis to take care of the Privileges of the Abbey of zt. Densis.

the Privileges of the Abbey of t. Den.is.

By the hundred and eighty fixth he appointed the Bishop and Dean of Mascon, Judges in the Difference between the Bishop of Annua and the Monairy of Banne.

Difference between the Bishop of Annua and the Monairy of Banne.

By the hundred and eighty feyerth he order'd the Chapter of Milan to let the Bishop of Tor-

tona fiill enjoy the Canonry which he had in their Church before he was Bishop.

tona 1111 enjoy the Canonity which he nad in their Church before he was Billiop.

In the handred eight, and eighth he wrote to the Archbilliop of Sens to oblige the Billiop of Anton to obleve the Sentence which the Cardinal, Billiop of Oftia, had given in the cafe between this Billiop of Anton, and the Abbot of Flavigny.

In the hundred and eighty hint he confirm d the Election of Hugues to the Abby of Vezelai, and addited him to difference him to the Cardinal Billiop of Hugues to the Abby of Vezelai,

and advises him to discharge his Duty.

In the hundred and ninetieth he wrote to the Archbishop and Archdeacon of Sens, not to turn out of his Living a Clergyman that had by chance killed a Child as he was shooting an Arrow at a Tree, and had had Ablolution for his Fault from the former Archbishop, who had absolved him, and permitted him still to keep his Benefice.

and permitted him it ill to keep his Benence.

In the hundred and ninety first he empower'd the Bishop of Troies to oblige the Clergy of his Dioces that had Pluralities to leave them, and to force those whom he should have occasion for in higher Orders, to receive Ordination.

In the hundred and ninety second, to the Archbishop of Sens, and the Bishop of Troies, he disamuls a new Order made by the Canons of Troies; which was, That the Canons who had been already made, should receive their lincomes whether present or absent, whereas those that have the proof them that they were should be made for the time to come should not receive them but only when they were

In the hundred and ninety third he confirm'd an Agreement made between the Bishop of Troies

and the Order of Premontre.

By the hundred ninety fourth, and fifth, he order'd the Bishop of Xaintes to depose the Prior of a Society of Regular Canons, for having wasted the Estate of the Monastry, and overthrown their Government.

By the hundred and ninety fourth, written to the Abbot and Religious of Premontre, he con-Pye Infirmed a Grant made them by his Predeceffors, of taking in, and turning out whom they pleafed nocement of their Order, without so much as submitting to the Letters of the Pope, for the taking in Letters. those again whom they had cast out.

thote again whom uses had ear out.

The next is a Confirmation of a Statute of the Chapter General of the Order of Premoure, forbidding all the Abbots of their Order to wear a Mitre and Gloves like a Bishop. In the hundred and ninety eighth too he confirms another of the Statutes of their Chapter, by which they had order'd that they should not be obliged to receive any Nuns into their Order. In the two had other that they month no be conget to receive any rough into their reference of the Right of Procuration. By the two hundred and fecond, and the two hundred and third he order d that the Canons of this Order should be subject to their respective Abbots and Superious, and those to the Abbot and Chapter General of Premotive, before which they should appear at the times appointed by their Orders. Lastly, he recommends in the two hundred and fourth, the Privileges and Rights of this Order to the care of all the Prelates in Ciristendom.

In the hundred and ninety ninth he ordered the Archdeacon of Laon to restore to Hugues the Abbot of Peirrepont the Horse which he had exacted of him on the day of his Promotion to

In the two hundred and first he wrote to the Bishop and Dean, and Archdeacon of Soissons about an Oath which the Religious of the Abby of St. Eloy of Noyon had made before they chose an Abbot, that he who should be chosen should have it in his Power to dispose of only three Obediences, and that he should not appeal to the Holy See, or to the Pope's Legate. Innocent determined, That they ought to have a Penance laid upon them for this Oath, and that there should be no obligation upon any one to observe it.

In the two hundred and fifth he reprimands the Bishop of Senlis for giving half a Prebend to a man that had a Mandate of the Popes, contrary to an Order of the Connoil of Tours, which forbids the dividing of Prebends. He order d him to give this Man the first Canons place that flould be vacant in his Church, on pain of being deprived of the conferring of them, till he had

provided him one; and forbids the Canons to receive any other.

The two hundred and fixth Letter to the King of England, is a mystical Moral upon the Stones of four Rings which he had fent him.

In the two hundred and feventh he gave leave to the Bishop of Lizieux, to reduce all the Pensions upon the Churches in his Diocess which were contrary to the Decree of the Council of

In the two hundred and eighth to the fame Bilhop, after having taken notice that he ought not to admit of those Appeals which were made only to evade Judgment, he granted him power of fixing a competent time to those of his Dioces, who had appealed to the Holy See, to profecute their Appeal; which if they failed to do in that time, Judgment should be executed on

The two hundred and ninth is against a Dean of Rouen, and a Chaplain who had abused a Priest, and done other Violences. He order d the Archdeacons of Bayeux and Comances to sufpend them ab officio & beneficio, and to excommunicate them till fuch time as they should make

In the two hundred and tenth he order'd the Bishop of Eureux, and the Archdeacon of Li-zieux to inform about a design of a certain Lord that had many Benefices in his Gift, of founding in his own Land a Collegiate Church of Regular Canons, which should enjoy the Incomes of the Churches of which they were Patrons.

In the two hundred and eleventh he wrote to the King of Navarr to restore certain Castles to the King of England. If he should refuse, he threatned to proceed against him with Eccle-

fiastical Censures.

In the two hundred and twelfth, to the Prior and Religious of Bourgueil, he declar'd it not to be in the power of their Abot to alienate or mortgage the Effate of their Monastry, unless with the consent of the greatest and wiself part of their Society.

In the two hundred and thirteenth he order'd that the Knights should pay the Tenths of the

Lands that had been given them, to the Church to which they belonged.

In the two hundred and fourteenth, he entrufted the Archbilhop of Bourges, the Abbot of St. Cibar of Angouleme, and the Dean of Perigueux with the Regulation of a Difference between the Bishop of Angouleme and his Chapter, about the number of Canons in that Church.

In the two hundred and fifteenth he gave judgment in a Contest about a Prebend of a Church.

in favour of him to whom this Letter is written.

In the two hundred and fixteenth he gives leave to the Abbot of Beza to fend fome of his Religious into the Obediences of Cluni, and to take fome of the Religious of Cluni into his Monastry, for the reestablishment of it after its being very much damaged by fire.

In the two hundred and seventeenth he determined that the Merchants ought to pay to the Bishop of Bergues the usual Tithes.

In the two hundred and eighteenth he order'd the paiment of the yearly penny for every Family, which the Earl of Contines had obliged himself to make all his Subjects pay as an Alms to the Holy See; and because the new Bishop of that Country had been the occasion of stopping the paiment of that Duty, he empowered the Bishops of Kirchval and Rosse to force him to it by Ecclefiaftical Punishments.

Pore Inpocent's Letters. \sim

By the two hundred and nineteenth he declar'd null the Grant which his Predecessor had made of a Church to a Canon of Majcon, not knowing that he had been excommunicated by The two hundred and twentieth is written against a certain Chaplain that used to require Monv his Chapter.

The two hundred and twentieth is written against a certain Chaplain that used to require Mony for the burial of the Dead, and the benediction of Marriages, and would pretend some hindrance or other if they would not pay him.

By the two hundred twenty first he committed to the Bishop of Lisbon and two Priors the Judgment of a Case between the Bishop of Coimbra and the Templers. In the two hundred and twenty second he sent back to the Abbot, and two Monks of the Abin the two hundred and twenty second he fent back to the Abbot, and two Monks of the Abin the two hundred and twenty second he fent back to the Abbot, and two Monks of the Abin the two hundred and twenty second he fent back to the Abbot, and two Monks of the Abin the Schmidt and the Montant of the Religious of the Holy Cross of Academia about an Examination of the Holy Cross of Academia about a Academi bey of Alcovacius in Portugal, the Examination of the Difference which was between the Bilhop of Coimbra, and the Monaftry of the Religious of the Holy Crofs of Arganil, about an Exemption they pretended to under covert of a Privilege which they had by a trick gained of Pope Clement, by feigning that the Mother-Church was not the Cathedral Church, but the Church of Rome. His Determination is, That if this were all they went upon, they must een be fubject to the Jurifdiction of that Bilhop.

The five following are likewife written to maintain the Privileges of the Bishop of Ca-

The two hundred and twenty eighth is written to the Archbishop of Rouen, forbidding him to absolve those Persons which his Suffragans had excommunicated; and ordering him to send them back to their Bilhop, and then if he should refuse to absolve them, giving him leave to do it, first taking security of the Accused upon Oath, and upon condition of full satisfaction being made to the Bilhop, if he do not find that the man was unjuilly excommunicated.

the Bithop, if he do not find that the man was unjuilly excommunicated.

In the two hundred and twenty minth he granted the Bithop of Lizicax the Privilege of not appearing before the Bithop of Rosen as Judg Delegate in cale he fulpected him, unlets his Letters of Committion should have this particularly in them.

The two hundred and thirtiesh is to the King of England, wherein he gave him an account of what he had done as to the Restitution of that Mony which the Germans had exacted of him for what he had done against the King of Navarr to make him restore those his Ransom: and of what he had done against the King of Navarr to make him restore those Castles which belonged to him. Lastly, he makes a relation of the complaints and differences between the Kings of France and England, and protests that it was not his design to declare for either side, but to do all he could to make peace between them.

In the two hundred and thirty first he order'd the Archbishop of Bourgest to inform again.

In the two hundred and thirty first he order'd the Archbishop of Bourges to inform against the Bishop of Angouleme, accused by his Chapter of wasting the Estate of his Church, and a

great many other Irregularities.

In the two hundred and thirty fecond, to the Abbot and Religious of Cherlieu, he decided That one of their Monks who was gone over into the Order of the Black Monks, and had

there taken the Order of Priethood, could perform the Offices of his Order.

In the two hundred and thirty third he determined moreover, that the Canons may be Witneffes in the Civil Causes of their Church, and that credit ought to be given to their Testinester.

mony.

In the two hundred and thirty fourth he commissions the Bishop of Autum, and the Abbots of Oigny, and of St. Margaret, to reform the Monastry of St. John of Autum, and to the other The two hundred and thirty fifth is written to the Archbishop of Rheims, and to the other Archbishops and Bishops of the Kingdom of France, against the forging of the Popes Bulls; and to prevent it for the time to come, he order'd that the Bulls should be received either from the hands of the Pope, or of them who are commissioned by him to deliver them. And for the remedying what was past, he would have a Provincial Council called, and all that pretended to have any Letters from the Pope ordered to produce them, that they might be compared with the true ones: and if they were found to be forged ones, those who forged them should be punished; the Laicks with Excommunication, and the Clergy by being slippended ab officia of beneficia. Lailty, he order'd that it should be published, That all those who to their knowledge had any of these forged Letters, should be bound to produce them within a formight, under pain of Excommunication not to be taken off by the Pope himself, except at the point of death.

In the two hundred and thirty fixth he wrote to the Archbishop of Magdeburg, to force the Duke of Sushia to restore that Mony to the King of England which the Emperor Henry had exacted from him for his Ransom. The two hundred and fifty second is to the Duke of Austria

upon the same subject. In the two hundred thirty feventh he empower'd the Bishop of Tarentaise to absolve those Incendiaries that could not come to Rome within three years, by reason of their sickness or his

In the two hundred and thirty eighth he fettled upon the Bishop of Neytrach or Bezzenza all the Possessions that he might have, and exempts all the Lands of his Church which he kept in his

own hands from all forts of Tithes. In the two hundred and thirty ninth, he determined that the Bifhop of Oviedo was not obliged to refrore the fruits of a piece of Land which belonged to the Bifhop of Zamora, until he had

paid what was owed him, that he might be in a condition to pay his debts.

By the two hundred and fortieth, and forty first, he revok'd that Privilege which he had granted the Bishop of Lizieux, of not answering, if he did not please, before the Archbishop of

Rouen , but he order'd that this Archbishop should never proceed against him till after having Pore In-Roller, but he cited that any fitting mount never proceed against mm thraster naving role in-thrice adminished him; and that when over he appealed a future gravamine, the Archbishop nocene's should have no power to attempt any thing farther either against him or his Church. In the two hundred and forty third he gave leave to the Prior of Locheier to keep the Effate of his Church in his own hands, paying the Chapter the Rents which the Farmers used to pay

In the two hundred and forty fourth, to the Bishop and Chapter of Angouleme, he determined, That the non-relident Canons should have no power to oppose any Orders made by the Chapter in

their addition.

In the two hundred and forty fifth, to the Archbishop of Camerbury, to the Bishops of Lincoln and Warcester, and to the Abbot of Tewkibury, he ordered, That the Monks be reeltablished in the Church of Coventry, who had been turned out by the Bishop of Chefter, under pretence of a Brief gained by a Trick from his Predecessor.

By the two hundred and forty fixth he commissioned the Archbishop of Bourdeaux, and the Abbots of St. Cibar of Angouloue, and of Nantenil, to be Judges in a Difference between the Bishop of Angouleme, and the Archdeacon of Mairinac.

Bilhop of Angoneme, and the Includency of Anton mitted to the Bifnop of Nevers the examination of a Difference between the Bilhop of Anton and the Abbot of Buffere, about the goods of an Archprieft who had defired to be made a Monk in this Abbey, and had let them enjoy his Goods. while he lived, of which the Bilhop of Anum ftript them when he was dead, pretending that when this Archprieft offered himself to the Monastry, he was not well in his senses; but, as when this Arcupriest officer annues to the Monatty, he was not well in his ternes; out, as he answered the Monks who asked him, Will you be a Monk? Yes, I will, 56 he answered another, who asked him, Will you be an As? Yes, I will. The Pope order'd that if the Bishop could prove that the Archpriest was beside himself at the time he made this Donation, then the Monastry should be condemned to restore his Estate and the Use of it; but if he could not prove that, they belonged to the Monastry.

In the two hundred and forty eighth he entrusted the Abbot of St. Eucher, the Dean, and a Canon of Treves, with the Judgment of a Suit about a Prebend of St. Mary Magdalen of

In the two hundred and forty ninth he order'd Cardinal Rainier to oblige the Kings of Portugal and Castile to observe the Conditions of peace which they had agreed upon.

The fix next Letters have nothing worth notice in them.

In the two hundred and fifty fixth he determin'd, That the Acts of Judges are not authentick mless they are authorised by the Witnesses.

In the two hundred and fifty feventh he confirmed fome Rules made by the Magistrates of Benevento, about the dues of Officers of Justice.

By the two hundred and fifty eighth he order'd the execution of a Mandate granted by Pope Celestin for a Canonship of Benevento.

In the two hundred and fifty ninth he order'd the Archbishop and Chapter of Rouen to proceed according to the Resolution of the greatest and wifest part of the Chapter, that every Canon fould contribute out of his Revenue towards the repairing of the Church.

should contribute out of his Kevenue towards the repairing of the Church. In the two hundred and lixiteth, written to the fame Archbishop, he exhorts him not to yield to the agreement which the Kings of France and England had made together, by which they resolved to appoint four Ecclefaithicks to examine whether the Judgments he had given, or should give, ought to be executed by them against their Subjects; and in case they should not give judgment, that they ought to force them by seizing on their Estates to revoke their Judgment.

In the two hundred and fixty first he wrote to the Bishop of Winchester to punish the Simonizaks in his Dioces, notwithstanding their appeal to the Holy See. In the two hundred and fixty fecond, to the Bishop and Chapter of Vesca, he order'd them to turn a certain Clergyman out of his Living for having forged Letters, by which he got his Living again after having left it.

In the two hundred and fixty third he gave leave to the Bilhop of Amiens to put what Canons he pleafed into a Liouse which he had given the Abbot of St. Martin of the Twins to place In the two hundred and fixty fourth, to the Archbishop of Rosen, he determined, That a

person who hath the Patronage of a Living cannot present himself to it, however fit he be for

In the two following to the same Person, he declar'd, That all the Diocesans as well Ecclefasticks as Laicks are obliged to submit to the Sentences of Interdiction published by the

In the two hundred and fixty feventh, written to the Bishop, Archdeacon, and Sacrist of Mapuelone, about a Difference between this Bishop and the Provost of his Church concerning a Person nominated to the Archdeaconship of this Diocels, after having related the reasons urged on one fide and the other, he declard, That following the Footheps of his Predecessors, who were of op nion, that the Judgments of the See of Rome might be altered when it was found there had been a Trick, he revoked the Donation of this Archdeaconhip made by the Bishop, although approved of by his Predeceffor Pope Alexander; and order d the Chapter to proceed to a new Election. By the five handred forty and first he fettled the Archideaconship upon him who had had it conferred upon him by the Archbishop of Arles,

Letters.

In the two hundred and fixty eighth he recommended the protection of the Monastry of St. Victor of Marfeilles to the Archbishops of Arles, Aix, and Embrun, and to the Bishops their

Suffragans.

In the two hundred and fixty ninth he order d the Bilhop of Varadin to come to Rome to reIn the two hundred and fixty ninth he order d the Bilhop of Varadin to come to Rome to receive the Absolution of the Excommunication which he had incurred.

In the two hundred and feventieth he gave leave to the King of Hungary to keep back an Earl, and fome other Holy Soldiers to the number of twenty, whom he had need of to keep himself

rm in the two hundred and seventy first he exhorted an Hungarian Lord to be loyal to his King. firm in his Kingdom. In the two hundred and feventy fecond he confirmed a Judgment given by his Legate Cardi-

nal Gregory in favour of the Bithop of Transilvania. By the two hundred and feventy third he entrufted the Archbishop of Arles with the Reform of the Monastry of Lerins, with leave to put in some of the Monks of Citeaux, if he did not

nd any of that Order there. In the two hundred and feventy fourth he gave leave to this Archbishop to put some of the find any of that Order there. Monks of Citeaux into an Ifand in the flead of the Canons which were there, but had not

In the two hundred and feventy fifth he order'd the Archbishop and Archdeacon of Narbonne in the two minutes and levelity man he order of the Arthonnop and Arthurson of Narroome to millify all that the Abbot of St. Saviour of Lodeve had done against the Monks of his Motor millify all that the Abbot of St. Saviour of Lodeve had done against the Monks of his Motor millify all that the Abbot of St. Saviour of Lodeve had done against the Monks of his Motor millify and the Abbot of St. Saviour of Lodeve had done against the Monks of his Motor millify and his Motor m

to mining an that the Abbot of St. Saston of Loave had using against the Arisins of his right naftry, and other Persons, to the prejudice of their Appeal put into the Holy See.

In the two hundred and seventy fixth he gave leave to the Canons of St. John of Besancon to

fettle another House with the consent of their Bishop.

By the two hundred and feventy feventh he dicharged the Archbishop of Besancor from the actuation which his Canons had laid against him, they not caring to profecute it; and he forbids them

culation which his Canons had laid against him, they not carring to protecute it; and he forbids them for the future to propole any thing against their Archbishop: but in the mean while he lets the Bill op of Challon and the Abbot de la Ferrè to inform him of the Conduct of this Archbishop. By the two hundred and seventy eighth he commissioned the Abbots of Citeaux and de Toul to proceed against the Treasurer of Besancon, to oblige him to residence, because, aske, it is agreeable to reason and equity, that he who has the honor and the profit should bear the charge of it, and that the Ecclesiatical Dionities were established for this end that the charge in and that the Ecclesiatical Dionities were established for this end that the Calonians. of it, and that the Ecclefialtical Dignities were established for this end that those who enjoyed

nem mount to derive to the Lord. In the two hundred and feventy ninth he complained to the Archbishop of Milan of his saying them should do Service to the Lord. In the two bundled and levelity infinite the companied to the fixthermore of the land been deceived in the meaning of Letters from the Holy See for want of attention to what they contained, and order'd him for the future to take care of the execution of those that thould be directed to him or his Diocelans, except they had been gotten by suppressing and

hiding the Truth, or by telling a Falshood. ting the Truth, of by tening a rannocal. The two hundred and eightieth is a Confirmation granted to the Chapter of Colorza to receive The two hundred and eightieth is a Confirmation granted to the Chapter of Colorza to receive

the Tithes of certain Villages.

In the two hundred and eighty first he committed the Reform of the Monastry of St. Stephen

In the two hundred and eighty fecond, to the Patriarch of Grado, he order d the execution of a Treaty made between the Church of St. Saviour, and that of St. Bartholomew of Venice.

a Treaty made between the Church of St. Saviour, and that of St. Bartholomew of Venice.

In the two hundred and eighty third he determined, That the Church of St. Provulus should be totally subject to the Monastry of St. Zeno of Verona, and that the Archpriest and Clergy of the Church should be subject to the Abbot of St. Zeno, and should receive the Holy Christ from his hands. He leaves them to take care of all that belonged to the Church of St. Proculus, the Chappels and Offices which depended on it, and the Privilege of choosing the Archpriest. The two hundred and eighty fourth is a Construction of the Institution of the Order of Regular Canons of the Abby of S. Osymu of Chuc, and of its Privileges.

In the two hundred and eighty fifth he order'd that the Bishop of Segovia should have the Privilege of putting Canons into his Church with the consent of the greatest and wisest part of the Chapter, notwithstanding the opposition of some of the Canons.

the Chapter, notwithstanding the opposition of some of the Canons.

The two hundred and eighty fixth is a Confirmation of the Privileges of the Abbey of

In the two hundred and eighty feventh, to the Bishop of Pampeluna, he empower'd this Bishop to celebrate, or cause to be celebrated during the General Interdict, the Divine Office in a low Voice, the doors of the Church being shut, without ringing the Bells, upon condition that he should not affift any of those that were interdicted or excommunicated.

By the two hundred eighty and eighth he gave commission to the Bilhop of Riez to give the by the two nundred eighty and eighth ne gave committed to the Billiop of Riez, to give us Dean of St. Quintin who was in Lombardy, notice to appear before the Archbilhop of Rheim, and the Bilhop of Arras, whom he had appointed Judges in the Difference between the Dean and his Chapter, jointly with any other whom the Dean should please to name. The following Letter is the Commillion to the Archbilhop of Rheims and the Bilhop of Arras.

In the two hundred and ninetieth he confirm'd the Election of Sifray to the Provostship of Arras.

Augsburgh.

By the two hundred and ninety first he commissioned the Archbishop of Bourges to inform

In the two hundred and ninety fecond he gave leave to the Bishop of Aquino to retake the Possessiness which had been alienated from his Church. In the two hundred and ninety fourth be gave the Bishop of Malta the same permission.

In the two hundred and ninety third he confirm'd the Order which the Bishop of Vatz in Pope In-Hungary had made to oblige the Curates of his Diocess to come to his Synod. Hangary had made to only use Chiaco of his Doceas to Conte to his Synton.

By the two hundred minety fifth he commissioned the Archbishop of Trani, and the Archdea-Letters, con of Brindess to be Judges in a Difference between two private Men about the Chantership of

In the two hundred and ninety fixth he confirmed the Power of the Canons of St. Peter of

Rome over divers other Churches.

In the two hundred ninety seventh he determin'd, That a Man who had been distracted, and was thereupon turned out of his Canonship, and made a Monk of, and being now come again to his Senses had protested against this dealing, should be put off a while, and reestablished in his I iving.

In the two hundred and ninety eighth, to the Archdeacon of Milan, he declar'd that Herericks cannot be chosen into Livings, nor have any right to choose.

In the two hundred and ninety ninth he entrufted the Bifliop of Nevers, and the Abbots of Vectlai, and Maizeries, with the Judgment of a Difference between two Competitors to the Abbey of Flavigny.

By the three hundredth, to the Archbishop of Magdeburg and his Suffragans, he order'd them to make use of Ecclesiastical Censures to make the Estates of the Holy Soldiers, which had been taken from them while they were in the Holy Land, be restored them.

In the three hundred and first he commits to the Bishop of Lizieux, and the Abbot of Valricher. the Cause of the Abbot of Conches.

In the three hundred and second he exhorted the Bishop of Syracuse, and the Bishops of Apuleia, Calabria, and Tuscany, to preach the Crusade, and earnestly exhort all their Diocesans to go to the Holy Land.

In the three hundred and third he advised the Religious of St. Saviour of Telesa to proceed to the Election of a new Abbot, their Abbey being vacant by the voluntary Refignation of the

The three hundred and fourth is a Mandate directed to the Bishop of Limoges, and the Canons, for a Prebend of their Chapter.

In the three hundred and fifth he declar'd that the judgment of the greatest and wifest part of the Chapter ought to carry it.

In the three hundred and seventh he decided this Gase, That a Man who wanted his left hand, and had been chosen Abbot without its being known that he was fo maimed, ought to be turned

ont, as not being capable upon that account to receive Holy Orders.

In the three hundred and eighth he wrote to the Archbishop of Lyons about the absolution of his Archdeacon.

The three hundred and ninth is written to the Bishop of Padua against those Canons that lived more like Laicks than Ecclesiasticks, who wore the Habit of Laicks, and made no scruple of living publickly with Concubines; he order'd the Bishop to take care of them, to oblige them to live honestly, to wear a Clergyman's Habit, and to part with their Concubines, to eat in common, and never to lie out of their Cloifter.

In the three hundred and tenth he wrote to the Archbishop of Montreal in Sicily, that the Holy See always kept the absolution of those that abused the Clergy in its own hands, to the end that if the honour and respect which was due to Ecclesiasticks could not keep men within their daty, at least the pains and trouble of a Voyage to Rome might refirm them: that the Church of Rome did fometimes abate of this Rigour by an especial Dispensation, where 'twas reasonable : that in this it did not feet its own private advantage, but aimed at the prefervation of the Privileges of the Clergy, and the Salvation of those that failed in that point. Upon these grounds he gave power to this Archbishop for three years to absolve such of his Diocess who were guilty of this Crime, as either for age or infirmity were not in a condition to come to Rome,

In the three hundred and eleventh he confirmed the Orders which had been made by the Bifloo of Remes, commissioned by the Legate of the Holy See, in regard to the Duty of the Abbot of Remes, commissioned by the Legate of the Holy See, in regard to the Duty of the Abbot of Remessell and his manner of living; namely, that he should be obliged to eat in the Hall, and sleep in the Dorter, except he had some allowable excuse to affilt in the Office, to take the advice of his Chapter in Affairs relating to the House, Sec. He appointed in the next Letter the Bishop and Dean of Rennes to see these Orders executed.

In the three hundred and thirteenth he determined, That a Laick who had the Tithes in his hands might give them to a Monastry with the consent of the Bishop of the Diocess, without having need of taking that of his Clergy too.

In the three hundred and fourteenth he confirmed a Judgment given between two Priests of Trevifi, by a Cardinal whom he had commissioned for that purpose, in a Suit which they had about a Benefice.

In the three hundred and fifteenth he order'd the Archbishop of Milan to give a Canon's place in his. Church to Bonacaufius a Clergyman of that City, who had been fent on the part of this Archbishop to the Pope, and had gained a Mandate about a Benefice in that Church.

In the three hundred and fixteenth he confirmed the Privileges of the Archbishop of Montreal.

The three hundred and seventeenth is an account of a long Case between the Abbot of Pegan, and the Eithop of Mersburg. This Abbot being accused of many Crimes, was called on by the Bishop to answer, who passed sentence upon him for Non-appearance, which was confirmed by

Pro in the Legate of the Holy See. To avoid the Confequences of this Sentence, and without telling material a world of what had paffed, he obtained a Grant from Pope Celeftin, which exempted him from the large of the Biftop of Mersburg: the bands of the Biftop of Mersburg: the Mersburg: the Biftop of Mersburg: the Mersburg: th the Patties. Notwithinating this, the Aboot this appear in information, and got two of the prime judges appointed Commissions; the one of them gave his Information, and the Bislop appeared from it. The Pope gave them Commissions; and upon their report of the Case, doth by this Letter confirm the decisive Sentence of the Archbishop of Magdeburg, except what regarded the validity of the Privilege. He revokes whatfoever is contrary to that, and order'd that the Monaftry should remain free, and exempt from the Jurisdiction of the Bishop, till such time as the matter could be fully tried. By the following Letter he appoints Commissaries upon the place to inform of the matter.

the place to inform of the matter. In the three hundred and nineteenth he appointed the Archbishop, the Dean, and the Chanter In the three hundred and nineteenth he appointed the Archbishop, the Dean, and the Chanter In the three determined, That a cf Liens to judg in a Cafe between two Archdeacons of Challon. He there determined, That a cf Liens to judg in a Cafe between two Archdeacons of Challon. He there determined, That a cf Liens to judg in a cf Liens to judg in the Chanter In the property of the Chanter In the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the property of the Dean, and the Chanter In the Dean and the Chanter In the Dean and the Dea

of one, remains still excommunicated.

In the three hundred and twentieth he warned the Clergy of Islande to take fome order about the Diforders which reigned in their Country. The three hundred and twenty first is written upon the same Subject, and in the same Terms, to the People of that Island.

In the three hundred and twenty fecond, to the Archbishop of Otranto, he determind, That the Son of a Woman who passed for the Concubine, and was afterwards declared the lawful

Wife of a Man, is Legitimate.

Wife of a Man, is Legitimate.

In the three hundred and twenty third, he declar'd, That a Deacon who had been deprived of his Benefice by an Abbot, who was afterwards out of revenge, without his knowledge, killed his Kindred, and who out of forrow for this accident turn'd Monk, and forbore executing the Functions of his Order for two years, might not only execute them, but be also raised to the Principlood, if there was no other bar, but his suspected innocence.

In the three hundred and twenty fourth he wrote to the Bishop of Arras and the Dean of Cambray, to put the King of France in mind of paying the Duke of Lorrain his Wife's

By the three hundred and twenty fifth he determin'd, That a Girl who was not eight years

By the three hundred and twenty nutn in determined, That a GITI who was not eight year old, could neither contract Marriage, nor make any Promife that could oblige.

In the three hundred twenty fixth, he gave leave to the Bishop of Faience to remove to the Bishoprick of Pavia, to which he had been elected. There are very pretty things in this Letter about the fipiritual Marriage of a Bishop with the Church his Spoule. What is faid in Scripture about the indisfolubility of the carnal Marriage, he presumes may be as well applied to the spiritual. He adds, that it should seem then as it it were not in the power of the Pope to break according to the property of the Pope to break and the property of the Robert with his characteristic of the Pope to break and the property of the Pope to break and the the spiritual Marriage of a Bishop with his Church: and yet Custom, which is the Interpreter of the Laws, and the Holy Canons always gave full Power to the Holy See, to which alone belong the placing, the depoing and translating of Bishops: wherein he sayeth the Popes do not exe-cise human Authority, but that of Jesus Christ, whose Vicars they are. He takes notice that the Church of Pavia ought not to have elected, but have asked for him. Laftly, he declared, That he confents to this Translation only for the good which will thence accrue to the Church of

In the three hundred and twenty seventh he confirm'd the Decree made by the Bishop and

Chapter of Orense in Spain to admit of but fix and twenty Canons.

In the three hundred and twenty eighth he recommended the Bishop of St. George to the Monks of Monte-Caffino that they might entertain him, and supply him with whatsoever was necessary during his abode in their Monastry.

In the three hundred and twenty ninth he commissioned the Archbishop of Cagliari, and two other Bishops of Sardinia, to fit Judges in a Difference which was between the Bishop of Orij-

tagni and his Chapter.

In the three hundred and thirtieth he gave in charge to the Bishop of Limoges to reprehend and

correct the Clergy of his Diocess.

The three hundred and thirty first is an Approbation of the Order of Premontre, and a Confirmation of its Cultoms and Privileges.

In the three hundred and thirty tecond he entrufted the Dean of Libon and two Priors to examine the Privilege granted by the Bishop of Coimbra to his Chapter.

In the three hundred and thirty third he determined, That a deaf and dumb Person may

In the three hundred thirty fifth he suspended the Bishop of Hildesheim, for removing to the Bishoprick of Wirtzburg without the leave of the Holy See, and deprived the Canons of Wirtzburg of the power of Election for this time, for having chosen him.

The three hundred and thirty fixth is a circular Letter, exhorting all Princes and People to Pope Intake up Arms for the defence of the Holy Land against the Saracens. The three hundred and thirty seventh is a Mandate granted to a Clerk for a Canon's place in Letters. the Church of Trevisi.

the Church of 1 reviji.

In the three hundred and thirty eighth, written to the Archbilhop of Sens, he declard, That in case the Dean and Chapter of Sens had with an Oath fixed the number of Canons before the Pope granted his Mandate to the Clerk, then the Mandate should be null: and that all the Clerk had to do, was to make them come to Rome to maintain their pretended right: because, says he, as we expect to be punctually obeyed when we command any thing, fo we would not command any thing which is unjust.

The three hundred and thirty ninth is a Mandate granted to a Clergyman for an Archdea-confinip vacant in the Church of Ivrea.

In three hundred and fortieth he exempts the Chapter of St. Domnin's-Burg from the Jurifdiction of the Bishop of Parma.

In the three hundred and forty first, to the Bishop of Otranto, he advised him to put the Religious of Citeaux into a Chappel, and into a Monastry, in compliance with the defire of the Religious of Circuits into a chappel, and into a monattry, in compniance with the delire of the Earl the Founder of the Chappel, and Patron of the Monastry.

The three hundred and forty second is a Confirmation of a Privilege of Exemption granted to

the Church of St. Nicholas du Mont near Narni.

In the three hundred and forty third he exhorted the Bishop of Lydda to continue his care and

In the three hundred and forty third he exhorted the Bishop of Lydda to continue his care and by the next he gave him power to absolve those Excommunicated, whose Cases belonged only to the Holy See to remit, on condition that they would go in person to the Holy Land. In the three hundred and forty fifth, addressed to the Prelates of France, he recommended to them the Legate whom he had sent into that Kingdom to make peace between the King of France and the King of England, and to gain them to allist against the Saracens. In the three hundred and sorty sixth he gave power to his Legate to summon such English Prelates as he thought necessary to procure the Peace. By the following he order'd him to procure day of Interdict against the Kingdom of France, is King Philip did not take his King of England, in the three hundred and forty night he Letter.

In the three hundred and forty minth, written to the Archprises and Canage of Asset he

In the three hundred and forty ninth, written to the Archprieft and Canons of Milan, he difcover'd a Forgery which had been practifed in a Bull, by taking the Seal from another Letter, and faftning it to this forged one. He order'd the punishment of him who was suspected of it, and at the same time takes notice of the different ways that the Letters of the Pope might be forged. The first is to fasten a false Bull to them. The second is to tear the Bull might be forged. The first is to ratten a rathe Bull to them. In a second is to tear the Bull from another Letter, and fasten it to a faste one, by putting another Thread through it. The third is to cut one of the fides of the Thread of the Bull, and to fasten it to another Letter, by joining the Thread together again with Flax of the same Colour. The fourth is to shit the Load in two, and take out of it one side of the Thread, and afterwards to join it together again. The fifth is to raze out the writing of the Letters, and change them as we please. The fixth is to carry falle Letters, and to mingle them rightly among the others, and so get the Bull is to earry same Letters, and to image them rightly among the others, and to get the built faffined to them. This laft fort is the hardeft to be found out, and cannot be discovered but by the Side, or by the Hand, or by the Parchment; whereas the others might be found out only by inspection.

In the three hundred and fiftieth he declared, That all Believers might appeal to the Holy See, and that no one ought to act against them in prejudice to that Appeal, or to proceed against those who would appeal. And in the following he fays, That no one can proceed against a Person who is gone to Rome, for this is as it were an appeal in fatto, and ought to be more confidered than a verbal one.

By the three hundred and fifty fecond he ordered the Bishop of Ariano to inform about the Election of an Abbot of Benevento, that he might know whether it was fit to confirm it or no.

In the three hundred and fifty third he exhorted the Emperor of Conftantinople to aid the Holy Land against the Saracens, and to labour for the union of the Greek and Latin Churches. In the next Letter he gave the same exhortation to the Patriarch of Constantinople.

In the three hundred and fifty fifth he exhorted the Kings of France and England to peace,

and to furnish out Troops for the assistance of the Holy Land.

In the three hundred fifty fixth he ordered the Magistrates, the People, and the Great Lords of the Durchy of Spoletto to obey his Legate, as being Subjects of the Holy See, to which the Duke of Spoletto had given up his Estates. This same Letter is also written to many other Cities

In the three hundred and fifty seventh he wrote to the King of England, about a Chappel which the Archbishop of Canterbury had newly built, and had a mind to put Canons into, and make his ordinary refidence at: The Pope is earnestly against this Establishment, and exhorted the King of England not to promote it.

In the three hundred and fifty eighth he recommended himself to the Prayers of the Abbots met together in the Chapter General of Cateaux, and desires them to excuse one of their Brothers whom he employ'd to preach in Sicily.

Pape Innocent's

In the three hundred and fifty ninth he gave order to the Bishop of Offia to confectate some Altars which they faid were not yet conferrated, in obedience to a Vision which a Priest said he had feen, in which St. Peter appeared to sum many times, and ordered him to give the Pope notice feen, in which St. Peter appeared to him many times, and ordered him to give the Pope notice that there were a great many Altars which wanted confectation, and that he was careful to have them confestrated. Innocent lays at the end of the Letter, That tho, according to the caution of the Apolick, we muft not believe every firit, yet because in a matter of this nature it is not likely that an Angel of Satan would transform himself into an Angel of Light, it is better to believe piously than to doubt rashly and because the thing is otherwise good in it self, tho it had not been revealed, he was resolved to have it put in execution.

In the three hundred and lixtical he justified his conduct to those of Milan in having excommunicated their Advances Passacree for failing in that respect which was owing to the Indemnited their Advances Passacree for failing in that respect which was owing to the Indemnited their Advances Passacree for failing in that respect which was owing to the Indemnited their Advances Passacree for failing in that respect which was owing to the Indemnited their Advances Passacree for failing in that respect which was owing to the Indemnited their Advances Passacree for failing in that respect which was owing to the Indemnited their Advances Passacree for failing in that respect which was owing to the Indemnited their Advances and Index a

municated their Advoctate Passeguerre, for failing in that respect which was owing to the Judg-

In the three hundred and fixty first he granted the Inhabitants of Montesiascone an abatement of half the Tribute they were to pay to the Pope, upon condition they should maintain some

In the three hundred and fixty fecond he decided the case of a Man that was accused of Adultery by his Wife, thus; That Judgment could not be given upon an Information that was made line non contestana, and all that could be done was to excommunicate the Man for refusing to

In the three hundred and fixty third he ordered the Goods of a Church, which had been alie-

nated from it, to be restored.

The three hundred and fixty fourth is about a Difference between two Irishmen for the Bifloprick of Rolle: He fends back his Judgment of it to the Archbishops of Armagh and Calli, INOPTICK OF ROJE: HE LENDS DACK HIS JURGIMENT OF IT TO THE APENDINOPS OF AFFINDING AND CALLY and to the Billiop of Laom. The three hundred and fixty fixth is a Confirmation of the Electron of the Eilliop of Laophin in the faire Country. And by the three hundred and fixty seventh he ordered a Lord of this Country not to oppose this Billiop in taking possession of his Billioprick, but to take care about the resistance of those Goods which had been taken from his

The three hundred and fixty fifth is a Confirmation of the antient Cultoms of the Society

The three hundred and fixty fifth is a Confirmation of the antient Cultoms of the Society of St. Againus.

In the three hundred and fixty eighth he decided a confiderable Affair about the Chancellor-lip of the Church of Milan. The Pope had given it to a Subdeacon, a Canon of that Church, thip of the Church of Milan. The Pope had given it to a Subdeacon, a Canon of that Church and had directed the Mandate for it to the Archbiliop of Milan. The received it, and fent word back again that he had not given it him, because he had need of the Revenues of it. The next back again that he had not given it him, because he had need of the Revenues of it. The next back again that he had not given it him the Lampune; it is a fixed by the Archbiliop was cired to Rame before the Pope, and having fent his Attor-Lampune; it is fixed by the Archbiliop was cired to Rame before the Pope, and having fent his Attor-Lampune; it is fixed by the application of his friends fixerely in his Chamber given his place to this Heavy, they had by the application of his friends fixerely in his Chamber given his place to this Heavy, they having promifed to let him enjoy the Revenues; that he had invested him in it by giving him the Book, and had received his Oath of Fidelity, but had not indeed given him the Arapet till the Book, and had received his Oath of Fidelity, but had not indeed given him the Arapet light having received the Pope's Mandate. This Donation was incumber'd with many Difficulatives. I. The bargain made with his Kindred was inwarrantable. 2. It was made privately:

3. The Investiture was performed with an extraordinary Ceremony. 4. Twas maintained that the Chancellorhip being a fpiritual Benefice could not be conferred after such a manner. 5. That he on whom it was conferred, not being an ordinary Canon, was not capable of it. The Pope he on whom it was conferred, not being an ordinary Canon, was not capable of it. The Pope he on whom it was conferred, not being an ordinary Canon, was not capable of it. The Pope had been given h Simony in keeping of the Income, as well because the Office of Chancellor is not spiritual, nor has any spiritual Punctions annexed to it, as because the Office of Chancellor is not spiritual, nor has any spiritual Punctions annexed to it, as because there was no buying or selling in the case, and that the Fruits which he had given up had been separated from the Office, and kept back by the that the Fruits which he had given up had been separated from the Office, and kept back by the that the Fruits which he had given up had been separated from the Office, and kept back by the that the Fruits which he had given up had been separated from the Office, and kept back by the that he of the Office, and kept back by the that he for the State of the Office, and kept back by the Archbishop was in the fault. I. In giving the Fruits and made, but had been purely and simply put into the Chanceltorship. Upon these Allegations the Popindeges that the Archbishop was in the fault. I. In giving different Answers. 2. In not providing a person more capable. 3. Because he ought not to bestow a Benesice upon any one, and keep the Income of it to himself, not to make a Bargain to keep them before he will confer the Benesice. For his Punishment, he deprived him of the Privilege of conferring the first Pre bend vacant in his Church. And as for the Chanceltorship, how great a mind seever he had, of the back of the pad not round Island in Table to give it to the Subdeacon whom he had provided, yet he described he had considered in the Bishops. He took off also the Interdict which was customary for the Chancellors to do, belong the Archdeacons, and being done by the Chancellors only by the Committion ing properly to the Archdeacons, and being done by the Chancellors only by the Committion of the Bishops. He took off also the Interdict which his Commissions only by the Committion of the Bishops. He took off also the Interdict which his Commissions only by the Committeent. and judged that the trouble of taking two Journys to Rome was punishment sufficient.

of the Thirteenth Century of Christianity:

The three hundred and fixty ninth is an Order directed to the Magistrates and Inhabitants of Pope In-Castellane, to take the Oath of Fidelity to those whom he had sent on his part to receive it. nocene's By the three hundred and seventieth he order'd the Archbishop of Camerbury to retake those Letters. Goods which had been alienated from his Church, and confirmed the Reunion which he had already of fome that had been alienated.

In the three hundred and seventy first he confirmed the Declaration of Richard King of Eng-In the three numerical and recently into the commindent the Deciaration of Richard King of England, importing, that the fubbention and help which had been granted him by the Clergy of England should be no hurt or prejudice to the Ecclefiastical Immunity.

England inound be no note of personner to the extensional immunity.

By the three hundred and fiventy fecond he approved of the Donation which the Archbifhop of Louden had made to the Church of Roschild, on condition that he should enjoy it during his

In the three hundred and feventy third he confirmed the foundation of fix Prebends which the Bishop of Arhusen had made in his Church.

The three hundred and seventy fourth is written to the Archbishop of Upsal about the Pallium

In the three hundred and seventy fifth he takes those of Perusa into his protection, and confirms their Privileges.

In the three hundred and feventy fixth he forbids the Clergymen whom he had made his Com-missaries to do justice in Lombardy, to exact any Mony of the Parties, or to make any bargain with them for their Salaries.

By the three hundred and seventy seventh he commissioned the Bishop of Narni to prepare things for a hearing between the Abbet of Ferentillo and some Noblemen.

In the three hundred and seventy eighth he took into the possession of the Holy See two Italian Marquesses.

The three hundred and seventy ninth is a permission to one who had made a Vow to be a

Hospitaller to enter into the Order of St. Bennet. In the three hundred and eightieth he declared a Marriage null between a Man and a Woman.

because the Woman had before they were married been Godmother to a natural Son which the Man had by another Woman.

In the three hundred and eighty first he answer'd divers Questions which had been proposed to him by the Archbilhop of Drombeim: as, Whether an Altar upon which one that was excommunicated had celebrated the Office, ought to be confectated anew? If one might communicate with an excommunicated Perfon, who had given interty to obey the Church in that which it commanded him, tho he had not yet received abfoliution? Who those were that might communicate in the communication of the property of of cate with excommunicated Persons? What Punishment those deserve who do it? What is to be the win extonmentated reliable to the Combate, and are Commanders of Navys, tho they do not fight themselves? The Pope resolves these Questions in the following manner: That the Altar need not be confecrated anew on which an excommunicated Person hath celebrated: That we must not communicate with an excommunicated Person before he hath received absolution: That they who are excepted from not communicating with them are comprised in the Chapter quonium multos: That other Persons who communicate with such of them as are accured, ought to be excommunicated themselves; and those who communicate with a Person who ed, olgar to be excommunicated intermeters; and those who communicate with a Person who hath been excommunicated with his Accomplices, incur the punishment of Excommunication: That those Priests mentioned in the Question ought to be deposed. He adds some Answers to other Questions which were not demanded; namely, That such as resign their Benefices to Laicks, and take them again out of their hands, ought to be turned out of them: That the That be of an Altar which is consecrated, loss its holines if it be removed out of the place, or have a considerable coefficient. derable crack in it: That one may mix Oil that is not confecrated with confecrated: That fuch

detable crack in it: I hat one may mix Oil that is not conlectated with conlectated: I hat inch of the Clergy as are excommunicated or were ordained by fuch, ought to be depofed. The three hundred and eighty second is written to the Archbishop of Drombeim, and to the Frelates of Normon, against a Prince of that Country who tyrannized over the Church. By the following he defired the Kings of Dimmark and Sweden to take the part of the Churches of Normon against this Tyrant; and in the three hundred and eighty fourth enjoined the Archbishop of Drombeim to suspend the Bilhop of Berghes for favouring him.

In the three hundred and eighty fifth he determined, That a Clergyman who was guilty of homicide, ought not to be put in again the he was not munified with death.

homicide, ought not to be put in again tho he was not punished with death.

In the three hundred and eighty firsth he warned the Abbot of Montebassimo, who was Cardinal, to labour for the Reformation of his own manners, and those of his Monastry.

In the three hundred and eighty seventh he ordered the Magistrates of Venice to revoke an

Order which they had given to a Lawyer never to appear more at the Court of Venice.

The three hundred and eighty eighth is written for the prefervation of the Liberty and possess. fions of the Churches of Himgary: and because some of them who had taken an Oath to defend the Church thought to dispense with their keeping of it by appealing to the Holy See, the Pope by the following Letter declard, That this Appeal doth not hinder but that they may be proceeded against as perjured Persons.

The three hundred and ninetieth is a Letter of the Archbishop of Regio's, wherein he puts this Question to the Pope; Whether, when he was commissioned with the Archbishops of Capua and Palermo, to judg in the Suit between the Archbishops of Montreal and Rossano about the Tithes, and finding himself fick could not come, the other two could proceed in the Judgment of the

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of the Thirteenth Century of Christianity.

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Pope Innacency to the Holy See after he was cited? The three hundred and ninety first is the Archbishop of
Testers. Monreal's Letter upon the same Subject. And by the next the Pope determined. That if the case was really so as it had been made appear to him, the Commissioners had done ill to procale was really so as it had been made appear to him, the Committoners had some ill to proceed to a Judgment in the case, and that all that in consequence of that Judgment had been taken from the Archbishop of Monreal, ought to be restored him.

By the three hundred and ninety third he granted to the City of Parma the right of the recovery of those Sums which had been stolen from the Gardinal Legate passing through their

Country, which they had reimburfed to him.

In the three hundred and ninety fourth he order'd that the Religious of the Monastry of return of the Order of Circaux, should not bery where their Oblates did; and that they should give the fourth part of whatsoever they left in their Will to the Churches wherein their Oblates lived: but this without prejudicing the Church's Rights, or the Customs of the Order of

By the three hundred and ninety fifth he empower'd his Legate Rainier to reform all the

Churches which he should pass through.

In the three hundred and ninety fixth he order'd the Archbishop of Aix to accept the Relignation of the Eilhop of Freixs, and put another Bilhop in his place.

In the three hundred and ninety leventh he exhorted the Earl of Tholouze to undertake the

War for the affiltar ce of the Holy Land.

By the three hundred ninety eighth he gave leave to the Cardinal Fonlanes to take Monks and

Regular Canons, and employ them in preaching the Gospel in the East. In the three hundred and ninety minth, addressed to all the Prelates of France, he order'd

Usurers to be punished, notwithstanding all Appeals whatsoever.

By the four hundredth Letter he gave leave to the Archbishop of Siponto to turn a Collegiate

Church into a Monastry of Regular Canons.

In the four hundred and first, after having compared the Spiritual and Pontifical Authority to the light of the Sun, and the Temporal and Kingly Authority to that of the Moon, he exhorted the Governors of Tuscany to be faithful to the Holy See, and affured them of his

In the four hundred and fecond he gives the Archbishop of Naples and the Chapter of Aversa till Eafter to appear at Rome to have their Trial in a difference between them.

In the four hundred and third he ordered the Archpriest and the Clergy of the Church of

Borgo San Donino to obey the Bilhop of Parma.

The four hundred and fourth is written to his Commissioners about the Letters of the Pope being charged with an Error. He fays, That he who made the Charge to put off the Judgment of the Suit, and then could not make it good, ought to lofe his Caute.

The four hundred and fifth is about the validity of a Mandate for a Canonship in the Church of St. Juvenca of Pavia, granted by the Pope to a Person whom they pretended to be unworthy of it: the Pope committions Judges to fee him put in possession if they could not prove his unwor-

In the four hundred and fixth, to the Archbishops of Embrun, Arles, and Aix, and their Suffix gaps, he recommended it to them to make some order in their Provincial Councils for the Pro-

vision of some Relief for the Holy Land.

In the two next he invited an Earl to go to that War. The four hundred and ninth is written to a Legate who had raifed Mony for the Holy Land,

about the use which he should make of it.

The four hundred and tenth is an Act whereby he acknowledges Frederick King of Sicily, upon condition that he should pay Homage and Fealty to the Holy See, and likewise some at

knowledgment.

In the two following he regulates the manner of choofing Bishops in the Kingdom of Sicily, according to what followeth. The Episcopal See being vacant, the Chapter shall give notice to the King of the Bishop's death: It shall then proceed to an Election, and shall ask the confest of the Prince for the Person it shall choose, who shall not be enthronized till the King have agreed to it, nor shall perform his Office till the Pope have confirmed him.

In the four hundred and thirteenth he order'd all the Prelates of the Kingdom of Sicily to obey his Leones.

The four hundred and fourteenth is written against a Clergyman who had Pluralities in the Church of Naples.

In the four hundred and fifteenth he declared, That an Oath taken by a Person always to observe judiciary Forms, doth not take place in such Causes where one is not obliged to observe

In the four hundred and fixteenth he forbad the alienation of the Possessions of the Monastris of Naples without leave of the Archbishop; and he declared in the next Letter that the Archbishop of Naples might fell the Goods of the Church to pay its debts.

In the four hundred and eighteenth he order d the execution of a Mandate for a Canonship of

Poiltiers, which the Chapter of this Church would not obey.

In the four hundred and nineteenth he confirmed the Primacy of the Archbilhop of Lunden over the Churches of the Kingdom of Sueden. In.

In the four hundred and twentieth he order'd the Prelates of Juland to reestablish the Cano-Pope Innical Doctrine in their Country, and to put down that Cultom which had been introduced of nocent's paying but one piece of Mony for fatisfaction for all forts of Crimes. The four hundred and twenty first is a Mandate directed to the Archbishop of Lunden.

In the four hundred and twenty fecond he confirmed that Custom of giving Estates to the Church which was used in Denmark, by laying a little piece of the Land upon the Altar in the presence of Witnesses.

In the four hundred and twenty third he confirmed the Collation of the Provoftship of Strand in Denmark; and in the following order'd the Goods which had been taken from that Church to be restored it.

By the four hundred and twenty fifth he confirmed the Privileges and Donations of the Abbey

The four hundred and twenty fixth is an Act by which he takes the City of Todi into the Protection of the Holy See, and confirmed its Privileges.

In the four hundred and twenty seventh he gave Judgment in a difference between the Abbey of Calana, and that of Montfacre, and declared that the Abbey and Religious of the former of these should lay down all Pretentions to any right they might have on that of Mont-Sarre, on condition that that should give them up a Church, and pay them every year an acknowledg-

The three next are written about the Election of a Bilhop of Cambray. It was faid that he whom the Chapter had chofe, was crooked, and had married a Widow, by whom he had had a Son that fucceeded him immediately in the Provofthip of St. Peter of Douay. The Pope wrote a soft that factor and infinite many and a resolution of Series of Donay. The Pope wrote upon this to the Chapter, and committions the Billiop of Paris and Arras to examine if matters were really fo, and in case they were, he declares this Election null.

By the four hundred and thirty first he nominated the Archbishop of Series to defend the Pri-

vileges of the Abbey of Compiegne,

In the five following Letters he condemns the undertaking of the Archbishop of Canterbury, who would build a Church notwithstanding all the Pope's Commands to the contrary; and order'd that he should restore to the Monastry of Canterbury all that he had taken from it to endow this new Church with.

By the four hundred and thirty seventh he takes Almeric King of Jerusalem into the Protecti-

on of the Holy See.

By the four hundred and thirty eighth he exhorted many Princes of the East to affift the King of Cyprus against the Saracens.

In the four hundred and thirty ninth he order'd that those who had been dispensed with, for performing their Vow of going to Jesufalem in person, should pay a sum of Mony towards the defraying of the Charges of the Holy War.

In the four hundred and sortieth he forbids the augmenting the number of Canons in the

Church of Acre in the East.

By the four hundred forty first he puts the King and Kingdom of Portugal under the Protection of the Holy See.

In the two next he forbad the Chapter of Auranches, and the Archbishop of Ronen, to proteed against the Theologal of the Church of Auranches, to the prejudice of the Appeal which he had put in to the Holy See.

In the four hundred and forty fourth he order'd the Archbishop of Upfal to hinder Bastards

being admitted into Orders, of any Eccleliastical Preferment.

By the four hundred and forty fifth he empowered the Bishop of Perigenx to make what Orders he should think fit for his Diocess and Abbey, and to see them put in execution, notwithflanding any Appeal. He order'd him by the next to make the vagabond Monks return to their Monastries. In the four hundred and forty feventh he wrote to the Archbishop of Tours, that only the

Pope could give leave to Bilhops to remove to another Bilhoprick.

In the four hundred and forty eighth he puts the King of Portugal in mind of paying the Tribute which he owed the Holy See; and by the next he order'd Rainier to oblige him to

In the four hundred and fiftieth he order'd the Archbishop of Lunden to see that Men of no fcandalous and ill lives were employed in the Church for receiving the Alms towards the War in the Holy Land.

In the four hundred and fifty first he confirmed the judgment given by the Bishop of Lodi in favour of the Canons of Nov.ma, against a private Person who pretended to a Prebend of that Church, belonging to him by a Mandate.

By the four hundred and fifty fecond he accepted of the Relignation of the Bilhop of *Urgel*; and by the next he order'd the Chapter of that Church to proceed to the Election of a new Bishop; whom in the four hundred and fifty fourth he recommended to the Archbishop of

He determined in the four hundred and fifty fifth, That a Religious Vow made before the year of probation is valid: but that the Abbots ought not to accept of it, and that that of a married Person ought not to be accepted, except the likewise to whom he is married makes a vow of perpetual continence.

Letters.

of the Thirteenth Century of Christianity.

30 The four hundred and fifty fixth is written in favour of a Priest who had had some forged Letters of the Pope's given him, and had made use of them, thinking them true. The Pope excused him upon account of his ignorance, and order d the Archbishop of Siponto to put him Pope Innocene's to no trouble upon this matter.

to no trouble upon this matter. In the four hundred and fifty feventh he gave leave to the Abbot and Religious of St. Ed-mond to get their Church dedicated, and likewife to let fuch Croffes and Images as were not

eafily taken out remain in their places.

In the four hundred and fifty eighth he confirmed the Sentence given in favour of the Church of St. Paul, about the Privilege of having a Font, and baptifing, which was dispated by the Church of St. Mary of Cervaro, near Monte-Cassino, In the four hundred and fifty ninth he forbids the Prior and Religious of Durham to do any

thing but with the confent of the Bishop of that City, which was to them instead of an

In the next he upholds the Bishop of Durham in the right of conferring such Benefices as the

Patrons had left vacant.

By the four hundred and fixty first he order'd the Bishop of Cesena to take off the Censure pronounced against those of that City, on condition they would take an Oath to submit to the Pope in those things for which they were interdicted.

In the four hundred and fixty fecond he declar'd that Laicks could not under any pretence

whatfoever claim the Tithes of Churches.

In the four hundred and fixty third he confirmed the Orders for the Chapter of Arles; and in the four hundred and fixty leventh he forbids the receiving of any Canon into this Church who doth not make profession of the Order of St. Augustin.

By the four hundred and fixty fourth he gave leave to the Archbishop of Arles to proceed against the Abbot of St. Gervais of Fos, who would not obey him, and made no scruple to admit those to divine Service whom he had interdicted, and to give them Ecclesiastical Burial. By the four hundred and fixty fifth he confirm'd the Privileges of the Abbey of Compeigne,

In the four hundred fixty and fixth he ordered the Suffragans of the Archbishop of Arles to

In the four hundred and fixty eighth he gave leave to the Bifhop of Chonad in Hungary to give abfolution in Cafes referved for the Holy See, to the fick and old of his Diocefs, upon condition, that as foon as they were well they should come to Rome.

In the four hundred and fixty ninth he order'd this fame Bishop to make such Deacons and

Subdeacons as were married, to quit their Wives.

In the four hundred and feventieth he confirmed the Institution of the Prebends created in

the Church of Durham

In the four hundred feventy first he forbids plurality of Livings. In the four hundred and seventy second, and third, he forbids the Provost of the Church of Arles to borrow any thing without the confent of his Chapter, and would have him give them an account of what he received, and what he laid out.

In the four hundred and feventy fourth he order'd that the Archbishop of Arles should have the disposal of the Personates of his Church; and in the four hundred and seventy sixth he advises

him to make a Reform in the Monastery of St. Gervais.

In the four hundred and seventy seventh he order'd the execution of his Mandates for the Ca-

nonships in the Church of Xainte. In the three next he ordered Peter of Corbeil, famous for his Learning and Knowledg, to be put in possession of a Prebendary, and the Archdeaconry of York, which had been given him

by that Archbishop. The four hundred and eighty first contains a Rule of the Order of Trinitarians, which he

By the four hundred and eighty fecond he gave to the Provost of Alba the Privilege of pre-

fenting to the Custody of his Church. In the four hundred and eighty third he exhorted the Bishop of Poictiers to reform the

Churches of his Diocefs, and gave him power for that purpofe.

By the four hundred and eighty fourth he confirmed the Privileges of the Abbey of St. Peter

of Corbie; and by the four hundred and eighty eighth and ninth Letters, defended them against the Bishop of Tournay. The four hundred and eighty fifth is written to the King of England in favour of the Monks

of Canterbury, who had not been well dealt with by their Archbishop. He sends it in the next to the Archbishop of Rosen and the Bishop of Ely, that they might give it the King.

The four hundred and eighty seventh is a Letter of exhortation to Almeric King of Jerusalem.

The four hundred and ninetieth, ninety first, fecond and third, are written about the Translation of Maurice Bishop of Nantes to the Bishoprick of Poitiers, which the Pope permits and

In the four hundred and ninety fourth he accepted of the Relignation of the Bishop of Car-

By the four hundred and ninety fifth, and fixth, he named Commissaries to defend the Privileges of the Church of St. Martin of Tours.

In the four hundred and ninety seventh he order'd the Bishop of Coventry in England to dispose Page Inform the Benefices of those Clergymen that were convicted of Simony, and to oblige those who nocent's were suspected of it to clear themselves canonically.

The four hundred and ninety eighth is an Act by which Guy Earl of Auvergne gave a Caftle to the Pope, and defired his Protection against the Bishop of Clermont his Brother, who ravaged his

Lands with a Troop of Biscayans.

In the four hundred and ninety ninth he commended the defign which the Archbishop of Colocad had of reforming a Monastry, and gives him leave to put Regular Canons into it. In the five hundredth he wrote to the King of Hungary to oblige the Sclavonians to pay their Tithes to the Archbishop of Colorza.

In the five hundred and first he determin'd, That no one ought to make a Promise of a Benefice before it is vacant.

In the five hundred and fecond he gave permission to the Bishop of Tripoli to stay in that Diocess, although he was chosen to the Bishoprick of Apamea, and had been translated to that of Tripoli without the confent of the Holy See. In the next he takes off the suspension which had been pronounced against the Patriarch of Antioch for having made this removal with-

out the Authority of the Holy See.

By the five hundred and fourth he suspended the Bishop of Langres, accused by his Chapter of having wasted the Estate of his Church, for not making his appearance at Rome, and commits

the examination of this Affair to the Bishop of Paris.

In the five hundred and fifth he cited the Patriarch of Jerusalem to Rome, about some differences between him and the Patriarch of Antioch.

By the five hundred and fixth, and five hundred and feventh, he confirmed the fale of some Possessions, and a Translation made by the Templers of Montpellier.

The five hundred and eighth is written to the Bishop of Syracuse, and an Abbot of that

In the number and eight is written of the surperson and an infinite of that Country, about the Crufade to oblige the Prelates and Ecclefaditics of Sicily to furnish our firms towards the War in the Holy Land, in proportion to their Revenues, and to imploy those of the vacant Churches.

In the five hundred and ninth he exhorted this Bishop to labour for the conversion of Apo-

flates, and to vie Cenfures against them.

In the five hundred and tenth he order'd the Archbishop of Colocza, and two other Commisfinners, to declare null the Elections of the Archbishops of Otranto and Spalatro, if they found that they had correspondence with the Brother of the King of Hungary, who was excommunicated by the Pope.

In the five hundred and eleventh he advised the Prelates of Hungary not to excommunicate the Counfellors and Friends of the King, except it were upon fome publick and neceffary

In the five hundred and twelfth he forbids making any Imposition upon the Ecclesiasticks of the

Patriarchate of Antioch.

In the five hundred and thirteenth he declar'd that fuch Witnesses as were to depose concerning the exceptions of a Process, could not be understood, nor obliged to give witness about the Principal, unless one of the Parties defired it.

In the five hundred and fourteenth he determined, That the Marriage of Infidels with fuch as were of kin to them could not be diffolyed when they turned Christians.

In the five hundred and fifteenth he declard, That Patriarchs and Prelates had no right of taking the first Trials of Clergymen who defired to be tried by their Bishop.

In the five hundred and fixteenth he judges, That Perfons who have quitted the Cities where they were fettled to go and live in others, ought not to pay their Tithes to the Bishops of the Cities which they left, but to him of the place which they removed to.

In the five hundred and seventeenth he declared, That a Man who hath taken the Habit of a Regular Canon, and has made the ordinary Vows, although he has for a long time fail'd of performing them, ought to take his Habit again, and remain in the Monastry he belonged to.

The five hundred and eighteenth is Advice mixed with Reprimand to the Patriarch of Teru-

falem, about his carriage to the King and Queen of Jerufalem.

In the five hundred and nineteenth he granted the Abbot of Corbie the Privilege of wearing a

In the five hundred and twentieth he order'd the Bishop of Coventry to recover the Goods which had been alienated by his Predeceffors.

In the five hundred and twenty first he declar'd, That when the Patrons of a Church are in dispute about the right of Presentation, if their Suit be not ended within four months after the Vacancy, the Bishop is to put in a Vicar.

In the five hundred and twenty fecond he gave order to the Archbishop of Arles to inform himself of the State of the Church of Ries, and its Bishop, that he might know whether it was fitting to grant him the Petition which he made to quit his Bishoprick.

In the five hundred and twenty third he declar'd null the Election of a Man to the Abbey of

Luxen, because he never had been Monk. In the five hundred and twenty fourth he determin'd, That fuch as when they were fick made a Vow to their Priests of becoming Monks, although they receive not the Habit, yet are under the obligation of the Vow.

By the four following he appoints and recommends his Legates for the Kingdom of Dalmatia. The five hundred and twenty ninth is a Mandate for a Prebend of Tripoli.

The five hundred and thirtieth is the Act of the Canonization of St. Homobonus, addressed to the Clergy and People of Cremona

In the five hundred and thirty first he declar'd that an Abbot who had some forged Letters of

In the five hundred and thirty first he dectard of that an abbot who had some forged Letters of the Pope's, without knowing of it, is not in fault.

In the five hundred and fecond, having proved that a Man who is chosen to a Bishoprick cannot be removed to another without permittion from the Holy See, because the Election is as it were Chain which fastens a Man to a Church; yet, through the abundance of his Power, he gives leave to a Man who had been confectated Bishop of Angers, after having been chosen Bishop of Auranches, to possess the Bishoprick of Angers, and takes off the suspension of the Archbishops of Tows and Rouen who had confecrated him.

In the five hundred and thirty third he decided a difference between two Competitors to the Priory of S. Savinus in the Dioces of Spoletto, in favour of him who had been chosen by the Chapter, against him whom the Bishop had nominated.

The five hundred and thirty fourth is a Confirmation of the Possessions and Privileges of the Church of Coimbra.

In the five hundred and thirty fifth he determin'd, That the Pallium ought not to be given

but to Archbishops whose Predecessors have enjoyed it. By the five hundred and thirty fixth, to the Archpriest and Canons of the Church of St. Pe-

ter, he gives them the Revenues of the Seals of Letters granted to such as came to Rome for

By the five hundred and thirty feventh, and thirty eighth, he cites the Bishop of Lesina upon the Coasts of Dalmaria, who was called to the Archbisnoprick of Zara, and some Canons of that Church to give an account of this Translation.

In the five hundred and thirty ninth he forbids the Venetians to affift or furnish the Saracens

In the five hundred and fortieth he named Commissioners to judg the Persons who had on off and taken away a Letter from the Register of his Predecessor Alexander, and afterwards had maimed it. The five hundred and forty minth is upon the same subject.

By the five hundred forty fecond he exhorts the Prior and Religious of Grandmont to receive the submission of a Prior and Religious of a Monastry of their Order which was in the Dioces

In the five hundred and forty third he declar'd, That a Person who had taken twenty days for the execution of a Sentence, or his Appeal from it, could not be admitted to appeal when

this Term was past. The five hundred and forty fourth is a Commission about a difference between the Abbot of

Felduar, and the Bishop of five Churches concerning a Privilege.

In the five hundred and forty fifth he confirmed the Judgment given by the Cardinal d

St. Lawrence, by which Alberic Prior of St. Lawrence of Spello was turned out.

The five hundred and forty fixth is a Commission to the Archbishop of Strigonia, and to two other Bishops, to examine into the difference between the Bishop and Chapter of Varadin.

The five hundred forty and feventh, and five hundred forty and eighth, and five hundred fifty and feventh, are Confirmations of the Privileges of Monastries.

By the five hundred and fiftieth he appointed Commissioners for the difference between the Bishop of Coventry and his Monks, about some Exemptions which had been granted them by the

Predeceffor of this Bishop.

By the five hundred and fifty second he granted the Protection of the Holy See to the Mone-

firy of Cerfroy, of the Order of the Trinity.

In the five hundred fifty third he commissions the Bishop of Paris, and Peter of Corbeil, to

judg the Bishop of Langres who was accused by his Canons.

In the five hundred and fifty fourth he explained the difference between a General Interdict, and a Particular Interdict; because when the Interdict is general, the Churches which have Privileges of the Holy See cannot celebrate Divine Office, except with the door thut, in a low Voice, and without ringing the Bells: whereas in a particular Interdict they pretended to a Privilège of doing it publickly. To avoid any abufes that might arife from this Difute, the Pope decides that an Interdict is to be accounted general, not only when a whole Kingdom or Province, but likewife when a City or Castle are interdicted.

In the five hundred and fifty fifth he recommended it to the Archbishop and Chapter of Pist to persuade the Pisans to enter into the General Peace of Tuscany.

In the five hundred and fifty fixth he frees the King of Navarr from an Oath, which the Kings of the five hundred and fifty fixth he frees the King of Navarr from an Oath, which the Kings of the five hundred and fifty fixth he frees the King of Navarr from an Oath, which the Kings of the five hundred and fifty fixth he frees the Kings of Navarr from an Oath, which the Kings of the five hundred and fifty fixth he frees the Kings of Navarr from an Oath, which the Kings of the five hundred and fifty fixth he frees the Kings of Navarr from an Oath, which the Kings of the first hand the first h of Caftile and Arragon entring with an Army into his Kingdom had forced him to take, of giving his Sifter in Marriage to the latter of them, who was her Kinfinan in the third degree.

In the five hundred and fifty feventh he order'd the Bishops of the Kingdom of Sicily to stir

themselves against Marcovaldus.

this Prince and his Subjects to follow his Counfels.

By the five hundred and fixty fixth he entrusted the Archbishop of Palermo with the Reform Pope Inof a Monaftry in his Country.

nocent's
In the five hundred and fixty seventh he exhorted the Knights of St. John of Jerujalem to Letters.

make use of the methods of Justice, and not of Force, to right themselves in their differences

with the Templers.

In the five hundred and fixty eighth, and fixty ninth, he declard, That all Churches are bound to pay the right of Procuration to the Legate of the Holy See, and none were exempt from it.

By the five hundred and seventieth he gave his Approbation of the Rules of the Teutonick Order. In the five hundred and seventy first he order d that the Bishop of Passaw should judg the Causes

of those that were under his Jurisdiction.

In the five hundred and feventy fecond he gave him Power to absolve the Incendiaries.

The five hundred and seventy third is the Judgment in a Suit about a Living.

In the five hundred and feventy fourth he order'd the Bishop of Hildesheim to remain in the Church where he was, and forbids him to remove to that of Wirtzburg, of which he had taken the Title without the permission of the Holy See. In the five hundred and feventy fifth he order'd an Earl to keep a strict Guard upon the Prifoners which he had taken of the Party of Marcovaldus.

ners which he had taken of the ratey of Prantovolusias.

The import of the five hundred and feventy fixth, to the Bishop of Coimbra, is, That those Clergymen who call themselves Canons of the Holy Cross, or other privileged Orders, and live in their own Diocess in a secular Habit, and receive the Sacraments of the Church, are obliged to pay all Episcopal Duties. This Letter, which is the last of the first Book, bears date the 17th of February in the year one thouland one hundred and ninety nine.

Monsieur Baluze has added some Letters or Pieces made in the first year of the Pontificate of

The two first are Oaths taken to Pope Innocent, the one by the Prefect of Rome, the other by Count Ildebrandin. The third is the Decree for the Confirmation of a Treaty made between the Church of Penna

in Arrazzo, and the Monastry of St. Vit of Fourche.

The fourth, fifth, and fixth, are written in favour of the Monks of Canterbury, concerning the difference which they had with their Archbishop about a Chappel he was building. And the last, which is the five hundred and eighty third in all, is a Letter of these Monks to the Pope upon the same subject.

In the first Letter of the second Book, to the Magistrates and People of Viterbo, the Pope in annul forbids all forts of Perions, in any manner whatfoever, to receive, protect or favour the Hereticks, and declares all that flall to do infamous, unworthy of any Voice active or failing in Elections, to have forfeited their right of Succeition, and to be incapable of all forts. of Offices. He adds, that those who converse with Hereticks, whom they know to be fo, incur the danger of an Anathema, and order d that the Estates of Hereticks should be conficated. In the second he determined, That the Marriage of a Girl which had been mullified, because it was contracted before she was marriageable, might be renewed with the consent of the Wo-

man after the was to come to that age.

The third is a Confirmation of the Privileges of the Abbey of Lundors in Scotland.

In the fourth he exhorted the Magistrates and People of the City of Jesi, to do all that was possible to bring the rest of the Marquisate of Ancona under the obedience of the Pope.

In the fifth, to the Bilhop of St. Andrews in Scatland, he order'd him to provide for vacant Charches if the Patrons did not provide within the time fet by the Council of Lateran. In the speniteth Letter he gave the Archbilhop of Magdeburg the fame orders.

In the next, written to the same Bishop, he gave him leave to build a new Church in his Diocels, because those which were already there were not proportioned to the number of his Doce-

fans which encreased every day. . By the feventh he declar'd null the alienation of the Fiefs and Estates of a Church which was made in the form required by the Ecclefiastical Constitutions.

In the eighth he order'd the Patriarch of Aquileia to reestablish the Church of Ceneda.

By the ninth he recommended to the King of Marock the Religious of the Order of the Triwho imployed one part of their Revenues to buy Pagan Slaves and exchange them for

In the tenth he approved of the Order made by the Chapter of Xainte, by which the number of their Canons was fixed at forty.

In the eleventh he declares that a Regular Canon could not leave his Monastry to remove into another, without the leave of his Abbot.

In the twelfth he order'd that no one trouble the Camaldolites for Estates which they have had the possession of for forty years.

In the thirteenth, to the Bilhop of Modena, he order'd that the Appeal of such as are notorious Criminals, should not from the Judgment of the Ordinary: because the remedy of an Appeal was never intended to serve the Criminal, but to be a relief to such as were unjustly dealt with

In the fourteenth he declar'd that excommunicated Incendiaries ought not to be allowed Chriflian burial; that this is a Case reserved to the Holy See, and that if they could not come to

Rome no one else could give them Absolution; but upon condition of obeying whatsoever the nocent.

By the fifteenth and fixteenth he confirms a Judgment which had been given by the Cardhal whom he had appointed Commissary in the Case between the Bilhop of Spoietre, and the Refi-

gious of the Monastry of St. Peter. The feventeenth is a Confirmation of the Privileges and Possessions of the Bishoprick of

In the eighteenth he commanded the Dean and Chapter of Auranches to proceed to a new Election on of a Bilhop, because he whom they had chosen was not fit, and the Election Hesides had not

The nineteenth is a Confirmation of the Privileges of the Abbey of St. Mary of Cafanova.

He fettled by the twenty first the Deanery of Magdeburg upon him who had been chosen to it. been made in form. In the following he confirmed the Judgment given by the Archbishop of Lion in favour of the Abbot and Religious of St. Rusus of Valence.

The twenty third, twenty fourth, and twenty fifth, are written about the Freaty concluded between the King of England and the King of France, for which he expressed a great deal of

In the twenty fixth he discharged the Chapter of Trevis of answering the demand of a Clergy-man, who by virtue of a Mandate required their Provosthip, The twenty seventh, to the Magistrates and People of Trevis; is full of Reprimands and Threatmings for the Exorbitances and Crimes which they were guilty of.

In the twenty eighth, which is written to the King of Arringon about a difficulty which he had proposed to him, concerning an Oath which he had made of keeping the Mony of the King his Father, which was counterfeited and diminished very much in its weight, he determined That he ought not to fuffer it to be any longer current in his Realm:

In the twenty pinth he order'd the Punishment of those who had counterfeited his Letters By the thirtieth he appointed Commissioners to examine into the Election of an Abbot.

The two following are Confirmations of the Privileges of two Monastrys.

The thirty third is a Letter of the Bishop and Magistrate of Castellane, who fend their Tribute

to the Pope, and defire his affiftance.

In the thirty fourth he commanded the Archbishop of Embrum to declare the Bishop of Very excommunicate, for not observing the Suspension which the Holy See had pronounced against

In the thirty fifth he order'd the Bishops of Avignon and Treguier to be no hindrance to the Provost and Canons of Cisheron's opposing the forming of a Church of Templers. In the thirty first, he declar'd, That the Order made by the Chapter of Bazas, which find their mimber of Canons at 18, ought not to be observed if the Revenues of that Church were their minister of maintain a greater number; and he commissioned the Archbishop of Pour deduc, the Stories of Agent and the Abbas of Same Mainer to inform of it, and to bettle what similar is Bilhop of Agen, and the Abbot of Sanve Majeur to inform of it, and to fettle what minited Canons they thought fit therein.

The thirty leventh is the Judgment of a Process in favour of the Abbot of St. Donatus of St. zula. And the next is the Judgment of another Suit in favour of the Abbot of Conther.

By the thirty ninth he exhorted the Abbot of Lucedia to procure a Peace between those of Placentia and those of Parna.

The fortieth, forty first, and forty second, are written about the Absolution which he would have given the Fall of Elimannia. have given to the Earl of Flanders.

The forty third and forty fourth are written against the Earl of Neveris, who did not ob ferve the Agreement which he had made with the Earl of Flanders.

In the forty fifth he took Balamin Earl of Flanders, and the Princess Many his Wife, into the

In the forty with he took Datasyn tart of remarks and the Indoment which had been given fig.

By the forty fixth, and forty leventh, he confirm'd the Judgment which had been given fig.

Cafe about a Prebend of Cambray.

In the forty eighth he determined. That when one doth not know, the motives and circumflares of a Sentence, one ought to prefume that it was just.

By the forty minth he declard, That a Prieft cannot celebrate Divine Office, nor admitted the Secrement of Penance, nor any other Sacrament in any Diocefs, without the confeat minifer the Sacrament of Penance, nor any other Sacrament in any Dioces, without the confeat and permission of the Bishop; and that a Metropolitan cannot place a Priest in the Dioces of

any of his Suffragans, without his agreeing to it.

In the fiftieth he determin'd, That though the Marriage between Infidels is diffolved when one of them is converted to the Faith, yet it is not the fame thing in reflect of iffore who were man ried while they were Believers, when one of them becomes an Heretick or Pagami

The fifty first is a Mandate for a Canonship of Orleans in favour of Peter of Carbett.

The fifty second is a Commission to the Bishop of Nocera for the reestabiliment of a Mo

The fifty third is a Confirmation of the Privileges of the Order of Calatrava.

The fifty fourth he wrote to the Chapter of Hildelheim, to gominate a new Bilhop in the fitted of him whom they had, who would remove to the Bilhoprick of Wirtzburg: In the negligible committed the Execution of this Decree to the Abbors of Carbie in Saxeny, and of Hervedam, and to the Dance of Ministers. and to the Dean of Paderborn.

of the Thirteenth Century of Christianity.

In the fifty fixth he determin'd, That a Canon Regular of St. Aufin, who had been made a Pope In-Knight of the Hospital, had done well to return to his former Order; because it is not allow nocen's able to remove out of a stricter Order into a more remis, as it is out of a remisser into a more Letters.

By the fifty feventh he exhorted the King of England to put the Archbishop of Tark into pos-fession of the Estate of his Church again, of which he had stript him, and to give him liberty of performing his Functions. The two next are upon the same Subject. And in the sixtieth he declar'd, That all the Prefentations made in the Archbishoprick of Tork without the confent of

that Archifhop, upon pretence of his being suspended, were nothing.

In the first first he determin'd, That an excommunicate Person, who before he died acknowledged his fault, and deligned to come to Rome to receive Absolution, ought not to be denied Ec-

defigition lauri, and defigited occasion of North to receive information, ought not to be defined ele-clefiaficial Burial. Here are the words of his Answer, which may very well deferve your tention. "The Judgment of God is always founded on infallible Truth, but the Judgment of the Church often depends upon an opinion which may be under a militake: Upon this account it fometimes happens that he who is bound before God, is free before the Church; and he that is free before God, is bound by an Ecclefialfical Sentence. The Chain wherewith the Sinner is bound before God, is loolened by a Remission of the Fault; but that wherewith he is bound in respect of the Church, is loosen'd only by Absolution from the Sentence; which appears in the Refurection of Lazaru, whom our Saviour first raises again, and then order the Apostles to untie him. So the Man, concerning whom he is talking, having promised with an Oath to obey the Church, and to give figns of his penitence, might very well be absolved in the fight of God, but not having received Absolution, he is not lo in respect of the Church. Yet the "Church could and ought to remedy this, that is, because his penitence was true by the plain marks he gave thereof while he lived, it could give him Absolution after his Death: And it fignifies nothing that the power of binding and unbinding was not granted the Church in respect of dead men; so that it cannot bind or unbind any but what are upon the Earth, or, as it is written, cannot communicate with a man that is dead, with whom it did not communi-" cate while he was living , for although it did not communicate with him, yet it ought to have done it, it not being any ill will to Religion, but an inevitable accident which hindred him from receiving abfolation. And we read in the Canons that the Church has bound and und bound the dead. He order d that this Abfolation be defired of the Holy See, the cafe for which he was to be absolved being a referved case; that it should be performed with a penitential Plalm, the Lord's Prayer, and the Prayer used upon that occasion; and that his Heirs should make fatisfaction.

In the fixty fecond he order'd a certain Lord to referve a Treasure which had been found in a

Country of the Patrimony of St. Peter, as belonging of right to the Holy See.

The fixty third is written to the Archbifhop of Sen, about the Dean of Nevers, whom having been fulpetted of Herefy, he fends back to him with orders to reeftablish him, after he had canonically cleared huntelf by the witness of fourteen Priests.

In the fixty fourth he confirm'd the Order made by the Bishop of Ofma in Spain, to have none

but Regular Canons in his Church, and fome other Confitutions which he had made.

In the fixty fifth he wrote to the fame Bishop, and determined that fuch of the Clergy as were notoriously scandalous in keeping Concubines, ought to be condemned without Witnesses or Accufers; but that such whose Crime was not so notorious but that it might admit of some doubt. could not be condemned but upon the deposition of Witnesses, and not on simple Declarations.

a In the fixty fixth he declar'd, That those Laicks who keep any of the Clergy in prison incur excommunication, as well as those who give them ill treatment. That such as communicate with an excommunicated Person so as to partake of or contribute to his Crimes, cannot be absolved of the Excommunicated or the partial of the Excommunicated the Perfon with whom they communicated, or by his Superiour. But if they communicated with them only for as to eat or drink with them, or in any other manner without partaking of their Crimes, then they might be absolved by their own Bishop, or any other Priest. Lastly, be determined that not only those who have contracted two valid Marriages are to be accounted Bigamous, but those too who have contracted such as were nulled, because that although they were not in facto Bigamous for want of the Sacrament, yet the Intention of being so was the same, and there was a fault committed belides: therefore he would not have a Dispensation granted such, as there is to other Bigamous Persons.

By the fixty feventh he confirm'd the Dean of Toledo in his Benefice, and puts him under the protection of the Holy See.

By the next he confirm'd an Archdeacon in his Benefices.

The fixty minth is a Confirmation of the establishment of the Abbey of St. Michael of the Order of Premontre.

In the seventieth he order'd that the Saracens should be forced to pay their Tithes to the

By the feventy first he nam'd the Bishops of Lincoln and Ely, with the Abbot of St. Edmund. to make up the difference between the Archbishop and Monks of Canterbury, or to give Judge ment in it.

A New Ecclefichtidal History Chap. II.

The 72d, 73d, 74th, 76th, 79th, 89th, 90th, 92d, 93d, 98th, 100th, 101ft, 102d, 108th, 100th, 110th, 133d and 274th, are Confirmations of the Privileges of Monattries.

By the feventy fifth he ordered the Archbilhop of Competella to make the of Eeclefishieal Cenibres to oblige the King of Leon to put away the Daughter of the King of Catille, whom had married, the fibe was his kin within the prohibited degrees.

In the feventy feventh, to the Archbilhop of Town, the determin'd, That a Metropolitan who is formed to be any other reasonable excels.

infirm, or has any other reasonable excuse, may commission another Bishop to confectate his

Suffragans.

In the feventy eighth he order'd the Bilhop of Castellane to take off the Interdict pronounced against the Inhabitants of his City; because they had submitted and rejected him whom they had chosen Governor of the City without the consent of the Pope.

In the eightieth he committed to the Abbots of Ferrè, and to the Archdeacons of Challons, the ordering of the difference between the Church of Autum, and the Monastry of St. Oven, and the Archdeacons of Challons, the eighty first contains the Judgment in a Process between the Monastry of St. Oven, and

that de la Croix Saint Leufroy. His Judgment is in favour of the latter, according to the first Sentence in this cale, the there had been a second which seemed to contradict it.

The feven following Letters contain a famous Sentence in favour of the Archbishop of Touri against the Church of Dol, by which the Bishop of Dol is declared his Suffragan, and hath

the Pallium taken from him.

In the ninety first, after having first given his Judgment that the Monks of Citeaux had acted rashly in changing the Abbys of Regular Canons which were in the Islands of Hieres, into Monastries of their Order, he nominated the Bishops of Marjeille and Agde to make a Reform among these Regular Canons.

The ninety fourth is a Judgment in favour of the Templers against the Canons of St. Quemin. In the ninety fifth he multities the Election of a Bishop by the Chapter of Cambray; because he whom they had chosen was nothing but a simple Shaveling before the Election, and had had a Child too by a Widow.

In the ninety fixth and seventh he warned the King of Hungary to restore to the Bishop and

In the ninety fixth and seventh he warned the King of Hungary to restore to the Bishop and Church of Vaiz, the possessions he had taken from them.

In the ninety ninth he order d his Legate in France and the Bishop of Paris, to look into the case of the Abbot of St. Martin of Nevers, who was accused of Heresy; and if he was found guilty, to depose him and shut him up in a Monastry.

In the hundred and shirth he decides, That the Bishops of Lisbon and Evora are Suffragans to the Metropolis of Composella, and not to that of Brague. In the hundred and fifth he declardy that this Sentence doth not at all prejudice the Rights of the Archbishop of Brague. And in the hundred and fifth he advised the Archbishops of Brague and Composella to make up the the hundred and fixth he advised the Archbillaops of Brague and Compostella to make up the difference which they had about carrying the Cross, by agreeing that each of them should have it

carried before him in the others Diocels.

In the hundred and fourth he wrote to the Archbilhop of Canterbury, to hinder the Bilhops et.

acting any thing for the Holy Chrism.

In the hundred and seventh he declar'd mill the Order of the Canons of Tours, who had given four Prebends to fixteen Persons, on condition that four should be content with the seventes of one Prebend among them, till the others were dead, so that he who died last should have the whole, as contrary to the Laws of the Church, which forbids divisions or succession in Benefices. The hundred and eleventh, and twelfth, contain a Confirmation of the Election of the Billion

The hundred and thirteenth contains a Judgment of a Suit between the Provost of the Church

of indulein, and the Chapter of that Church, about the dipoing of the Revenues, wherein the gives the cause to the Chapter.

In the hundred and sourceenth, to the Archbishop of Camerbury, he empower'd him to force

all forts of Perfons topay Tithes, notwithstanding any Appeal.

In the hundred and differenth, to the same Person, the order'd that the Churches should be freed-

The hundred and feventeenth is a Commission to the Bishop of Tuy, the Dean of Zameri, and the Prior of St. Histories of Leon, to enquire into a Suit between the Bishop of Ovense, and

the Abbot of Cella Neva.

By the hundred and eighteenth he upholds the Abbey and Religious of Waltham in the right of preferring to the Livings of their Church. In the hundred and nineteenth he safes them from of preferring to the Livings of their Church. In the hundred and nineteenth he safes them from those executive rights of Procuration which the Archiescons exacted of them, and nullifies the Cenfures which had been made use of to force them. By the two next Letters, and by the 120th 127th, 128th, 120th, 131ft, and 132d, he confirmed the Rights and Privileges of this Monastry.

The hundred and ownersy second is a Letter by which he makes Rainier his Legate in the Fro-

vinces of Embrun, Aix, Arles and Narbonne, with Power to reform and fettle the Monattrie and Courthes, to give Judgment in such Gauses as presented themselves, to absolve such as were excommunicated for having struck any of the Clergy, provided Honicide did not follow upon it; to encounter the Herericks, and to have them punished. By the next he ordered the Archbishops of which Provinces to authorwledge this Legate, and to obey and affist him.

By the hundred and twenty fourth he ordered the Chapter of Aquileia to put the Provost of

that Church in again.

of the Thirteenth Century of Christianity, In the hundred and twenty fifth he upholds a Canon in the Poffession of the Revenues of his Pope In-

Prebend. The 1334, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 143th, 145th, 146th, 146th, 147th, 149th, 150th, 150th, 150th, 150th, and 152d, are written about the accommodation of the differences of the Church of Compostella and the Church of Brague, which was ended by an agreement of

the Parties, and about some other things relating to the Church of Composella. The hundred and forty first, and fecond, are written against fone Lucks of Merz, who had private Assembles in contempt of the Church, and there had the Evangelists, the Epistles of

St. Paul, the Morals of Job read in French, and took upon them to dogmatize and preach against

The hundred and fifty fourth and fifth contain a Confirmation of the Reform which the Religious of Pontigny had made in the Abbey of Caduin.

In the hundred and fifty fixth he gave permission to the Bishop of Assis to accept of the offer

which the Archprieft of Peruje had made, of clearing himself canonically of the Crime of Simowhich the witness of three Persons.

The hundred and fifty seventh is a Confirmation of the Archdeaconship of Circuza to him who

had been presented to it.

By the hundred and fifty eighth he takes the Church of St. Michael of Travalde under the Protection of the Holy See.

By the hundred and fifty minth he advertised the Suffragans of the Archbishoprick of Cirenza. that he would in a short time send them a Metropolitan fit to fill the place, and exhorted them to receive him with all due respect; and by the next he gives the same notice to the Chapter of

In the hundred and fixty first he gives leave to the Archbishop of Cirenza to take his Friends into his Church.

The three following Letters are concerning the Immunities of the Canons of Matera and Ci-

In the hundred and fixty fifth he order'd that the Inhabitants of Matera should pay the whole

Tithe to the Churches to which it belongs,

In the hundred and fixty fixth he wrote to the Bishop of Affir that he should not think that those whom he had excommunicated were absolved, or that they had any Letters of Absolution from the Holy See, or from its Commissaries.

The hundred and fixty feventh and eighth are written about the absolution of Marcovaldus, and contain the Oath that was taken by him on that occasion. He did not observe it, and the Pope was forced to write against him again in the hundred and seventy minth Letter.

In the hundred and fixty minth he determin'd, That the Bishops may absolve those who are excommunicated for striking any of the Clergy, when they cannot commodiously come to Rome; unless they had been excessively rude indeed.

The two following have nothing remarkable in them.

In the hundred and seventy second he determin'd, That he who was chosen Abbot of Gemblours, and whose Election they had got confirmed by giving Mony without his knowledg, was not at all in the fault.

The hundred and feventy third is the Judgment in a Suit about a Canon's place of the Island

In the hundred and seventy fourth he order'd the Clergy and People of Regio to receive their Archbishop.

By the hundred and seventy fifth he forbids the Aretins to rebuild a Castle.

The hundred and seventy lixth is a Letter written to the Pope by the King of Dioclia and Dalmatia, by which he recommends and submits himself to his Holiness, and desires him to write to the King of Hungary to drive the Hereticks out of his Kingdom. The next is such a Letter from the Prince of Servia.

The hundred seventy eighth is a Letter written by the Archbishop of Dioclia and Amivari, by

which he thanks the Pope for the Pallium which he had fent him, and prefents him with the Orders made by the Legates of the Holy See, and by the Prelates of Dalmais againft Simouy, about the Celbacy, concerning the payment of Tithes, about the ferce of Confession, against those that abused the Clergy, or draggd them before Givil Magistrates; about family, against the tast and the Circley, or stragget them before Cavin magnitudes; about the degrees of Affinity within which it is not allowable to marry; about the Clergys being shaved for the prefentation to Benefices, and the prefervation of the Possessions of the Church's and lastly, a Prohibition from putting the Children of Priests or Bastards into Holy Orders,

and fairty, a Production from putting the Children of Priests of Battards and Folly Orders, and from ordaining any one Priest under the age of thirty.

The hundred and eightieth is written by the Pope to the Archbilhop of Antivari about the Bilhop of Soacing, who, upon hippicion of Homicide, had quitted his Bilhoppick; the Pope ordered that he be allowed wheregvitlad to maintain himless.

In the hundred and eighty first, he gave notice to the Archbilhop of Canterbury, that he ought

not to allow the Secular Clergy to fit in the same place with the Monks at the Cathedral, or to go before them at a Procession.

By the hundred and eighty second he takes an Earl and his Lands into the Protection of the Holy See. a 1.

The

Letters.

of the Thirteenth Century of Christianity.

The handred and eighty third, to the Bilhop of Trevisi, is written against such of the Clergy as did not wear Clergymens Habits, nor were shaved; he ordered him to suspend them, and forbid the Archdeacon to let them take any higher Orders.

The hundred and eighty fourth is a Letter of Frederick King of Sicily to the Inhabitants of

Montefiascone, to make them obey the Sovereign Pontiff.

In the hundred and eighty fifth he declard, That Bishop elect, who has taken possession be-

in the hundred and eighty fixth he commissions the Bishop of Fieldi to give Judgment in a Case that concerned a Monastry of Camaldolites.

Cale that concerned a Monatery of Camaldolites.

In the hundred and eighty seventh he order'd the Metropolitan and the Bishops of Sicily to redeem the Estates of the Kingdom of Sicily which they had alienated.

The hundred eighty eighth is written to the Arthbishop of Magdeburg, about the divorce of the Duke of Bohemia from his Wife, pronounced by the Bishop of Prague, without any regard to the Appeal which this Princes had put in to the Holy See, in consequence of which this Duke had married the Sister of the King of Hungary; he order'd the Archbishop to enquire into the trith of the matter. and write him word of it. truth of the matter, and write him word of it.

The hundred and eighty ninth is addressed to the Patriarch of Jerusalem, to the Bission of The hundred and eighty ninth is addressed to the Patriarch of Jerusalem, to the Bission of Servilatem, and of the Temple, to whom he recommends it with wisdom and sidelity to distribute the Alms which he had sent them, and to make him acquainted with the State of their Country.

In the hundred and ninetieth he order'd the Chapter of Capua to proceed out of hand to the

In the hundred and ninety first he recommends to the People of Saxony, Westphalia and Scha-

wonia, the affiliance of the Bishop and Clergy of Livonia against the Pagans their Enemies.

In the hundred and ninety second, and two hundred fifty and eighth, he ordered the Bishop and People of Civita to obey the Earl of Chieti, and take him for their Protector.

The hundred and ninety third is a Reprimend for the Chapter of Fendi which had made two faulty Elections, laving choic Men who had not in them the Qualities requilite for a Bishop. In the hundred and ninety fourth he decided, That a Monk who had his Foreinger cut off,

was incapable of faying Mass.

The hundred and ninety fifth is a Mandate for a Canonship of Poittiers. The hundred and ninety fixth is a Commission to the Archbishop of Brague and two

Monks, to judg in a Difference between the Biffnop of Coimbra and the Templers.

By the hundred and ninety seventh he exhorted the Prelates of France, to whom it is written, to do all that was in their power to bring the King to obey the Holy See, and to put away his Concubine, to take his Wife again.

The two following are Commissions about private affairs.

By the two hundredth he made the Archbishop of Tarento his Legate in Sicily.

In the two hundred and first he empower'd Comrade Archbishop of Menz to confer those Benefices, to which the Bishop of Hildssheim had presented, in the Bishoprick of Wirtzburg, upon whom he pleafed, notwithfitanding the Prefentations of that Bilhop.

In the two hundred and fecond, and two hundred and third, he order d the Bilhops and People of Itahy to receive his Legate, and obey him.

In the two hundred and fourth he commands the Archbishops of Magdeburg, Mentz, and Treves, and their Suffragans, to publish Excommunication against the Bishop of Hiddesheim, who would remove to the Bishoprick of Wirtzburg without leave from the Holy See.

In the two hundred and lifth he exhorted an Earl of Italy to preserve that Fidelity which he

had promifed to the Holy See; and to observe the Peace.
In the two hundred and fixth he advertised the Bishop of Anum to provide maintenance

for the Jews newly converted. In the two hundred and feventh he exhorted the Magistrates of Viterbo to observe that Peace

which they had made with the Romans. The two hundred and eighth is a Letter of the Patriarch of Constantinople to the Pope, in an

Energios. Letter which he had written to him, wherein he tells him that the name of Universal, which he had given to the Church of Rome, puzzled him, and he could not tell the meaning of it. He takes it sill too that he flould accuse the Eaftern Churches' of being Schlimaticks, succeeding professed the Fasther'. At the end of this Letter he prairies the Emperor of Grette, Pope Innocent answers this Letter, in the two shudded and ninth; and after having been pretty large upon the Primacy of St, Peter, which he propes to be by divine Right from many places of Scripture, the explains in what sense the Church of Rome might be fitted Universal. He says that one does not meaning the third and the hard all other Churches ander it; that it is likewise called the Mother of other Churches, not because it is the antiented (Bull Bestiedlar of the St. He will be the Preparation of Manners, and invision in to it to settle an union and good understanding between the two Churches. The Emperor Alexis too wirt to the Pope the two shundred and tenth Letter about the Recovery of the Holy Land, and the Reunion of the two Churches, as of a very scalible thing. The Pope answerd him in the two hundred and eleventh, and says much the same to him as to the Premiarch of Confaminose. Lines to a Letter which he had written to him, wherein he tells him that the name of Universal, triarch of Constantinople.

In the two hundred and twelfth the Pope writ to his Vicar at Confiaminople, not to fuffer the Pope In-Latin Priefts to administer the Sacrament of Confirmation, which belonged to none but Bishops notent. to do. By the two hundred and thirteenth he order'd all the Latin Priests which were at Comfantinople

to obey his Legate.

By the two hundred and fourteenth, and two hundred and fifteenth, he cites the Prior and Religious of Sainte-Croix in Spain, to appear about the difference between them and the Bishop

In the two hundred and fixteenth he frees the Canons of Wirtzburg from the Oath which the Bishop of Hildesheim had made them take to pay a certain Sum of Mony after his death

to those as he would leave it to.

The two hundred and seventeenth, and two hundred and nineteenth, are Letters of the King of Armenia to the Pope; and the two hundred and eighteenth, and two hundred and twentieth. are the Pope's Answers to them.

By the two hundred and twenty first he stirs up the People of Sicily to war against Marco-

The two hundred and twenty fecond to a private Person, is the Confirmation of a Prebend. The two hundred and twenty third is a Commission to the Abbots of Lucedia, and St. Savieur of Pavia for the reestablishment of the Monastry of St. Colombianus. In the next he declar'd, That this Monastry shall still enjoy the exemption from the Jurisdiction of the Bishop of Robio, but not so as to be any prejudice to the Rights of that Bishop.

In the two hundred and twenty fifth he order'd the Punishment of the Man that had killed the

Magistrate of Benevento.

In the two hundred and twenty fixth he exhorted the Saragens of Sicily to be faithful to King Frederick, and not take the part of Marcovaldus.

In the two hundred and twenty seventh he determin'd, That a Priest who discovered to some Rogues a Person that they were looking for, and whom they afterwards killed, without lone regards what they fearched after him for, not being in any fault, might have leave to celebrate Maß which he had been forbidden by the Bishop.

In the two hundred and twenty eighth he order'd the Cardinal Bishop of Verna, to examine

whether those that were accused of Fierely were really guilty; and that if he should find after having questioned them that they had no Errors in their Doctrine or Manners; he should declare them Catholicks; and if they had, and were ready to renounce them, he should give them.
Absolution after having taken the ordinary Oath.

In the two hundred and twenty ninth he declard, That fuch as let their Lands under borrow-ed names are obliged to pay the Tenths, and that Clergymen are not to be allowed to have any

Women live with them except they be of their kindred.

By the two hundred and thirtieth he granted the Bilhop of Lagblin in Ireland not to be within the Power of any but the Pope's Excommunication; and in the next, allows him to turn out a Man that had gotten into the Archdeaconry of his Church, and to dispose as he thought fit of the Benefices of his Diocess.

In the two hundred and thirty fecond he declar'd, That a Woman who had taken upon her a Yow of Chaftity to avoid being married, but upon condition of tarrying in her own house, and had afterwards married a Man by whom the had Children, ought to take her Religious Habit again, and observe her Vow.

In the two hundred and thirty third he determined, That a Girl of not above feven years of age could not be engaged by any promife of Marriage,
i...In the two hundred and thirty fourth he order'd an Abbot to provide for the fablishence of a

Jew that was newly converted.

By the two hundred and thirty fifth he appointed the Abbots of Citeaux, Morimond, and

la Crefte to make strict fearch after Hereticks. In the two hundred and thirty fixth he commissioned the Archbishop of Nuples, and the Car-

in the two hundred and thirty feventh he forbids the turning the Revenues of Abbeys, which wise intended for the maintenance of Monks, and the keping of the Poor, to other use. If the two hundred and thirty leventh he forbids the turning the Revenues of Abbeys, which wise intended for the maintenance of Monks, and the keping of the Poor, to other use. If in the two hundred and thirty eighth he forbids all the Buhops of Scotland, any ways medling against an Abbey which was immediately, hibject to the Holy See.
In the two hundred and thirty ninth he judged that the abjenation of the Estatajos a Monastry

by the feenlar Authority is not to be minded. quin the two hundred and fortieth he gave leave to the Provoit of the Chapter of St. Gaudentini

Novara to correct the Faults of the Canons.

In the two hundred and forty first he decided, That such Clerks as are under Interdiction.

cannot be chosen to any Ecclesiastical Benefices. In the two hundred and forty fecond he declar'd, That all Believers are bound to pay Tithes to their Parish, and that they cannot upon any pretence whatsower exempt themselves from paying any part thereof.

In the two lindred forty third he orderd the Archbillion of Canterbury, and the billion of London to pronounce a Sentence of Excommunication against all such as hard a hand in the Vislences offered to an Abbot who was putting a Sentence of the Pope's in execution:

In the two hundred and forty fourth he fays, That one ought to provide againft the Commifnocen's faries that are appointed, not by way of appeal, but by challenging them.

By the two hundred and forty fifth, to the Prelates and People of Sicily, he appointed a Cardinal Legate in this Kingdom, and order'd them to obey him.

In the two hundred and forty fixth, to the Canons and Clergy of Brinde, he cites them to Rome
to give an account of the Rout which they had made to hinder him that had been choften of aking possession of the Bishoprick. The two hundred and forty seventh is upon the same Subject. Policinos of the bulleties and the two hundred and fixty third and fixty fourth, are Confirmations of private Men in their Livings.

In the two hundred and fifty first he defired the King of France to fend aid to the King of Je-

rulaten against the Saracens, and to write to the Emperor of Constantinople to maintain a Peace

The two hundred fifty fecond is a Letter of Leo King of Armenia, complaining that the Earl of Tripoli, and the Great Masters of the Orders of the Templers, and St. John of Jerusalem, would dispossed the lawful Heir of the Prince of Antioth, and desiring the Pope to protect him. and fend him some affiftance against the Saracens. The Pope makes answer in the two hundred and initi four animance against the Saraceis. In evolve makes animer in the two hondred and fifty third Letter, that he will fend to his Legates upon the place to judg in all these Differences, and that in the mean while he'll order the Earl of Trippli not to meddle. By the two nundred and fifty fourth Letter, he ordered the Lords and People of Armenia to affilt their King in making war against the Saraceis; and by the next he sends him the Standard of St. Peter to encounter the Enemies of the Cross.

By the two hundred and fifty feventh he revok'd a Judgment given by the Bishop of Sidon in Syria, who was commissioned by the Holy See against the Templers: And by the two hundred fifty ninth he order'd the King of England to reftore the Templers a Castle which belonged to

In the two hundred and fixtieth he appointed Commissaries to inform of the matters for

which the Abbot of Pempola was accused.

In the two hundred and fisty first, to the Bishop of Rossam, he answer'd divers Questions which this Bishop had proposed to him. I. That the Kindred of a Woman might marry the kindred of her Fiosband. 2. That although a Husband and Wife are Godfather and Godmother Kindred of her Fiosband. 2. That although a Husband and Wife are Godfather and Godmother kindred of her Fiosband. to a Child, yet they do not thereby contract any flich Compaternity as can hinder them from living as Man and Wife. 3. That the Latin Priests might neither have Wives nor Concubines.

4. That he might force the Abbots and Priests to come to his Synod.

5. That the Chaplains of the Castle of Rossan had nothing to do to judg of the validity or invalidity of Marriages.

In the two hundred and sixty second he gave some Lands to the Judg of the Archbishop of

Fermo's Temporal Jurifdiction, of his Theologal, In the two hundred and fixty fifth he order d, That a Clergyman who had gained a Commission about an Affair that had been decided before by relling a falls Story, should have no advantage by this Commission.

In the two hundred and fixty fixth he gave a Lord notice to receive the Legate which he fende

him with all due respect.

The two hundred and fixty feventh is a Mandate for a Canonship in the Church of Breuil. In the two hundred fixty eighth, and two hundred and feventy fecond, he enjoins the Abbots of Citeaux and Premintre to give the fourth part of the Estates of their Abbys towards the Holy

By the next two he required of all the Bishops of Europe supplies of Men and Mony for that

War , and of all the Faithful the same, in the two hundred and severity first. In the two hundred and feventy third he appointed the Archbishop of Tyre and the Bissiop of Sidon his Commissaries to judge in a Suit between the Church of Tripoli and the Knights of

St. John of Jerusalem about a Church. The two hundred and feventy fifth and fixth are written about the Process concerning the Pre-

bends of the Church of Padua.

The two hundred and seventy seventh is written about the Election of an Archbishop of Cama by two thirds of the Chapter, maigire the opposition of the Rope's Legate and fone Canons the Pope found no fault in the form of the Election; and because he was not yet fatisfied that the Perion elected was thirty years old, he puis off the Confirmation of the Election; and in the many while till the thirty we feet and the proper while the Confirmation of the Election; and in the mean while till the thing was fettled, appointed the elected Person, who was Subdeacon of Rome, to administer both Spirituals and Temporals.

The two hundred and feventy eighth is also written about the removal of the excommunicated Bishop of Hideshim, because he would without the permission of the Holy See take the Bishop rick of Wirthing. The Pope gave order to the Bishop of Bambing to inform whether he observed and was obedient to the intendict; that he might know whether it was fit to pardon him.

By the two hundred and seventy minth he confirmed the Institution which the Bishop of American made of four Religious in a Chuich.

In the two hundred and eighteeth he advised the Lords and Magistrates of Sicily to labour

with his Legate to promote the good of that Realm.

By the two handred eighty fulf the confirmed an Agreement made between the Templers of Schoonia and the Michaeltry of St. Commis and St. Damienus of the same Country.

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In the two hundred and eighty fecond he declar'd null a Relignation made for fear of the Pope In-In the two hundred and eighty third he finished a Suit that had been depending at Rome about Letters.

the Election of the Bishop of Sutri. The four following are the same with some before.

By the two hundred and eighty eighth he confirmed the new Bishop of Hildesheim, who was chosen in the place of him who would remove to Wirtzburg, and declar'd null all the Alienations that the latter had made of the Possessions of the Church of Hildespeim.

In the two hundred and eighty ninth he empowered fome Abbots in his name to present to the vacant Prebends of the Archbishoprick of Magdeburg, which the Archbishop and Chapter had neglected to fill within the time appointed by the Council of Lateran.

Monsieur Baluze takes notice after this Letter that this second Book of the Register of Pope Innocent's Letters is not compleat; because Roger of Hoveden quotes a Letter of this Pope's of the year 1199, about Girandus Bilhop of St. Davids, which is not to be found among these; and he adds, for a Supplement, some Letters which he had taken from divers places.

The first, which is the two hundred and ninetieth of this Book, is addressed to the Clergy of

the Diocess of Pema in the Province of Abruzzo, whom he orders to submit to the Jurisdiction and Justice of the Bishop, as well in what respects their Tithes and Incomes, as what concerns

the Causes of Marriage and Penance.

The two hundred and ninety first is a Confirmation of the Privileges of the Church of

Volterra.

The two hundred and ninety fecond is a Protection granted to a Prieft. In the two hundred and ninety third and fourth he exhorted all the Princes of Germany to

labour for the Peace of the Empire, and for an Accommodation between Othe and Philip.

By the two hundred and ninety fifth he commits to the Bishop of Verceil, and the Abbot of Lucedia, the Judgment of a Process between the Monks and Canons of Milan.

The two hundred and ninety fixth is a Confirmation of the Privileges of the Abbey of Maria-

By the two hundred and ninety feventh he takes the Earl of Montpellier into his protection. and tells him in the next that he will fend him Legates to labour for the destroying of Herefy.

The two hundredth and ninety ninth, and three hundredth, are written about the Removals of Bishops. He of the Isle of Lesina upon the Coasts of Dalmatia had been required for the Archbishoprick of Zara, and before this Demand was admitted in the Court of Rome, he had forfaken his Bishoprick of Lesma, and had done his Duty in the Archbishoprick of Zara: The Chapter of Lefina had chosen in his place the Bishop of Spalatro. The Pope puts off the execution of the matter till he was fully informed how things were, and appoints Commissaries for that purpose.

The three hundred and first is the Confirmation of a Treaty between the Archdeacon of Paris

and the Abbess of Chelles.

The three hundred and second is a Constitution which forbids using any force to make the Tews be baptized, or doing them any injury, or offering them any violence.

By the three hundred and third he granted Indulgences of forty days to the Monastry of Vezelai, in which they fay is preferved the Body of St. Mary Magdalen.

The three hundred and fourth is a Confirmation of the Privileges of the Church of Placentia.

The three hundred and fifth and last of the second Book, is a Letter to the Clergy of Normandy, exhorting them to contribute the fourth part of their Revenue towards the carrying on of the Holy War.

Mr. Baluze not being able to recover the third and fourth Books of the Letters of Pope Imocent, has supply'd their place with a very antient Collection of the Decretals of this Pope, made by Rainier, Deacon and Monk of Pompofa: It contains many Letters of the first and second Books, and some of the following ranged under different Titles. We have already made an Extract of the first, and we have nothing left but to do the same with the latter. That which is in the first Title of this Collection is of that number; it contains a Resolution of some Difficulties about the expressions which are used in the Mysteries of the Holy Trinity and the Incarnation. Here he takes notice that the Terms of Father, Son, and Holy Ghoft, fignify the relative diffinguilhing Properties of the Divine Persons. He distinguishes in the Father three Particulars, his Innascibility, Paternity, and Emission. Then he examines in what sense Jesus Christ may be called
Man; and having scholastically discust that Point, and given the Solutions of it which are given
in the Schools, he remarks to the Archbishop of Compostella, to whom this Letter is written, that to answer in an Apostolical manner, which is the plainest and best, one may say that Men in this world cannot comprehend the true nature of God, and have no proper words to express it by, and therefore are forced to make use of Relative Terms.

The second Letter is a writing given to the Ambassadors of Philip Duke of Suabia, by which he fets the Priefthood above the Imperial Dignity, and pretends that it belongs to the Pope to detide the Difference about the Empire; because it was he that brought the Eastern Empire into

the West, and crowned the Emperors.

In the third, to the Emperor Alexis Communus, he also extols the Sacerdotal Dignity, and tells this Prince that he should not suffer the Patriarch of Constantinople to six at his feet or on his

The other Letters of this Collection are almost all in the first and second Book, and have nothing worth notice in them, except fome under the fortieth Title about Divorces and Poligamy.

In the first Letter of the fifth Book, Innocent III. determined that such Nuns as have fought, or have beaten any of their Sifters, or of the Clergy, may receive absolution of the Bishop who shall give it them in the name of the Pope.

The second is a Confirmation of the Statutes and Privileges of the Order of Grandmont.

The third is a Law made between the Clergy and Laicks of that Order.

The fourth is written to the Pisans against Marcovaldus.

By the fifth he gave Judgment in divers differences between the Bilhop of Spoletto, and the Pri-

or and Clergy of the Church of St. Gregory of that City.

In the fixth he approved of the Translation of the Bishop of Imola to the Archbishoprick

In the seventh he determined that the Son of a Godfather could not marry the Daughter of the Godmother to the fame Child, although he was born before they baptized the Child. That if these two Persons had married they ought to be parted, and that whosoever knew of any such thing ought to discover it.

In the eighth he wrote to the Cardinal Bishop of Palestrina his Legate in France, to absolve ad cantelam the Archbishop of Magdeburg, whom he had excommunicated for not appearing at Corbeil, whither he had cited him, upon condition that he should promise to make his appearance,

Corbeil, whither he had cited him, upon condition that he inolid profile to make his appearance, or fend his Deputy, if he had not appealed to the Holy See before excommunication. By the ninth he confirmed the Privileges of a Chapter of Regular Canons of the Dioces of Magdeburg, and by the next grants them the Privilege of eating meat, because the Order of St. Austin, which they made profession of, did not oblige them to abridg themselves of it. The eleventh Letter is to the Archbishop of Sens to absolve the Bishop of Nevers.

By the twelfth he nominated Commissaries to judg the Archdeacon of Chartres, who was accounted the Sense of t

By the next he commissioned the Cardinal Bishop of Palestrina, his Legate, with the Abbon of Citeaux and Beaulien, of the Diocess of Verdun, to inform about the matters whereof the

of Circuix and Beautien, of the Diocels of Feraum, to inform about the matters whereof the Bishop of Toul was accused by his Archdeaeon,
In the fourteenth he confirmed the Election of Sifrey to the Archbishoprick of Memz, and rejected the demand of the Bishop of Worms his Competitor.

The following Letters have nothing in them worth taking notice of.
In the twenty second he declared that when those Persons, the Judgment of whose Causes he had committed to his Commissionies, could not safely come to the place appointed, they might the appeal to the Holy See, tho the Letters of Commission excluded any Appeal.

The trength which is written to the Bishop of Waresher against the Reliations, who made as

The twenty third is written to the Bishop of Worcester against the Religious, who made the of Appeals to hinder the Bishop from visiting their Monastry, and to avoid correction. He ordered him to take a course with them for all their Appeal. He gave the same Order to the Bishop of Verona in the thirty second and thirty third Letters.

The twenty fourth and twenty feventh, are written to the Chapters of Chalons and Angel, about the Election of their Bilhops.

In the twenty fifth and twenty fixth he nominated the Cardinal of St. Praxeds to be his Legate in the East, with him of St. Marcellus, and orders all the Faithful to obey them.

By the twenty fixth he convicted the Character Russes to the last of the St. T By the twenty eighth he acquainted the Chapter of Prague that he has absolved their Bishon

The thirty fifth is addressed to the Archbishop of Bonges, the Bishop of Nevers, and the Abort of Cloud, whom he commissioned to examine the Inhabitants of an Hospital who were accufed of Herefy, and condemned by the Bishop of Auxerre, tho they had acquitted themselves

The thirty fixth is written about a Difference in the Election of a Prior of the Church of St, Austrillus of Bourges, which he order'd the Theologal of Orleans to inquire into; and in case he should find the two Elections which had been made faulty, to make them proceed to a new Election in the ordinary forms.

By the thirty feventh and thirty eighth he recommended to the Prelates and Lords of Sicily, Walter Earl of Braine, whom he tends into Sicily with his Legates, and a Marihal, to car-

ry on the War against Marcovaldus. In the thirty minth, to the Bishop of Auxerre, who had demanded of him, 1. Whether the Power which he had of disposing of the Estate of the Clergy that died intestate, extended it selfs to Canons as well as others; 2. Whether such as less their Estates to be disposed of at the will of another, might not be accounted to have died intestate: The Pope answerd, That under wan of anomer, might not be accommed to have comprehended Canons, and that it was not to be thought that those Perfons made no Will who left other Perfons Mafters of their Effates.

The forty first is a Confirmation of the Privileges of the Bishop of Siponto.

The forty fecond is a Letter of the King of Ameria, complaining of the Templers promising to remain in unity with the Holy See, and desiring him to grant that neither he, nor his Subjects, nor his Country, nor the Latins which were in it, might be excommunicated or interdicted by any other

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other than the Holy See. The Pope grants him his Request by the following Letter. Pope In-The forty fourth is a Letter of the Patriarch of Armenia to the Pope, desiring help of him nocent." The Pope promises it him by the next, and exhorts him to keep the Churches of Armenia in Letters. union and fubmission to the Holy See.

The forty fixth is written to the Pope by another Archbishop of Armenia, who asks for a

Pallium, which the Pope grants in the next Letter.

The forty eighth is written by the Pope to the Archbishop of Rheims about the Design of Philip King of France to get himself separated from his Wife. He tells him that it's fit the Queen should have liberty to produce her Witnesses and Proofs as well as the King, and that he ought to advise the King not to demand what cannot be in justice granted. In the next, which is written to that Prince about this Affair, he talks with him about that which his Ambaffadors had complained of, that he had had harder usage in this case than other Princes had received upon the like occasions; seeing that King Lewis his Father, and the Emperde Frederick; and very lately John King of England had been separated from their Wives by the Judgment of their Prelates and Estates, which the Holy See had without any scruple confirmed. The Pope answers, that they were his Legates who separated the Emperor Fréderick, and that King Lewis and the King of England were parted by their Prelates, but that was because there had been no complaint. made to the Holy See; which was the very Reason that the Judgment was not revoked, because no body protested against it: but the matter now in hand had been said before the store See; Pope Celesia had revoked the Sentence of Divorce, and had seen is because who might perhaps have put an end to the Affair, if he had not cluded their, Judgment their their seen as the second of th with might bettieps have be the list see, if it would go to the rigour of the builness not only to amild the Sentence, but likewise to the Centures against those that had given it, is Pope Wikholas had done against Comierus Archbillop of Cologn, and Tetzandas Archbillop of Treets, for their worked King Lotherius of Tuberge; that he had offered his Ambassadors to find two addes ftanding Persons into his Kingdom to hear the Witnesses, and to go to Denmark, if there was need, to receive the Queen's Evidence, to the end that they might give a true Indement in the matter: that he was very willing if the Queen would content; that he should choose two Perfors out of his own Kingdom. In fine, he advises him to observe due form of how in the Sentence. and to use his Queen well.

In the fiftieth he ordered his Legates in Sicily and his Marfhal, to make up the Marriage of King Fredrick with the Sifter of the King of Airagon.

In the fifty first and fifty second, he forbids the Archbishop of Bourges to meddle in a business if separation which had been brought before the Holy See, and says; that an action against A Marriage which has for so long time remained firm, ought not to be easily admitted. I all and

In the fifty third he gives Judgment in a difference about the Archdeacon yof Richman, in fa-wour of him who had been first chosen by the Archbishop of York. The fifty fourth is about

The threb next concern particular Affairs of fome Churches in Englands bus

In the fifty eighth he takes off the fiftpenfun of the Archbilhop of Milman and the fifty eighth he declared that the Defertors of the Order of Citeats' should not be rereved, the head Letters of Reeftablifiment from the Holy See, except the Letters of prelly faid that it flould be no prejudice to the Difcipline of the Order. The fixtieth contains three Collects, and three Prayers for the Feast of St. Romand and and

The three next have nothing remarkable.

By the fixty fourth and fixty fifth he forbids giving of Benefices to the Children or Numbers

In the fixty fixth he checks the King of England for the Violences he had done to the Billsop

The three next are about the Election of a Bishop and two Abbots.

The three next are about the Election of a Bishop and two Abbot and Monastry of Dole

By the feventy first he commissioned the Abbot of St. William, and to get another and of St. St. William, and to get another and of St. William, and to get another and of Valencene, or publish the Deposition of the Abbot of St. William, and to get another another and to get another anothe

chofen:
a The feventy third is written against the Canons of St. Antonner of Plannia, who would got
reteive a Canon who had a Mandate from the Holy See for a Present of them third, who will not
The seventy fourth is written to the Archbishop of Melphi, to excommunicate all that took the

art of Marcevaldus.

By the seventy fifth he forbids turning a Church into a Monattry without the confine of the part of Marcovaldus.

By the feverty firsth he granted the Monks that lived in the place whither, is Romer selfed, fix Ligner of Mony every year out of the Apostolick Chamber, belief the Subfiltence which they had from the Monastry of Sublac.

In the feventy feventh he imposes this Penance upon, a Soldier that, bad, out out a Bilkeop's Fongue; to go naked, with his Tougue tied with a firing fairned about his neek; carrying Rock in his hand, to prefent himself in this posture at the Church door for fairned days together, where he should have Discipline given him, fasting all this time only with Bread and Water

and then to go for the Holy Land, where he should carry Arms for three years, and full every Pope Innocent's Letters.

Friday with only Bread and Water. In the feventy eighth he impofes this Penance upon a Man who having been Prifoner among the Saracens, had killed his Wife and Daughter by the command of the Saracen Prince, and the Saracens, had killed his Wife and Daughter by the command of the Saracen Prince, and eaten of their Flesh; to abstain for the future from eating any meat; to fast every Friday on bread and water, and the Mondays and Wedneldsyo of Advent and Lent; to eat only one Meal pread and water, and the mondays and we unctuasy of magnetiand ment; to cat only one Meal all the other days of Advent and Lent, and on all Vigils; to go naked footed, with a woollen Coat, and a very hort Scapulary, carrying a Staff a Cubit long in his hand, taking no more of any person than would just serve him that day, nor remaining above two days in one place, never daring to either into the Claurch without fuff having received Discipline, and to recite every day a hundred Paer Nosteri, kneeling at every one of them; and after having observed this Person days and the coat of the coat

nance for three years, to return to the Holy See to defire Abfolution.

In the feventy minth, to the Abbot and Chapter of St. John of Sens, he granted them the Privileges of not being interdicted or excommunicated but upon an evident and reasonable Account. Hitherto the Letters of the fifth Book go on without any interruption, the reft of it is imperfect, many omiflions there are, but those that we have I present you with: namely,

The eighty second, which contains the Rules for the Reform of the Monastry of Sublac, the eighty sourch about the Affairs of Sicily, to Earl Walter Governour of Puglia or Appleia. The eighty minth about the Death of Marcovaldus, at which he expresses a great deal of joy. A fragment of the minety fixth, by which he annuls the Poffulation of the Bifnop of Leisure to the Archbifhoprick of Aughe, because this Bifnop was troubled with the Falling Sickness. A Letter by which he checks the Bifnop of Penna for several Irregularities.

The hundreth by which he commissioned the Abbot of St. Columbus of Sens, and the Theology and the Abbot of St. Columbus of Sens.

local of Orleans, to confirm the League made between the Bishop of Paris and the Abbot of St. Genevieva du Mem, provided it had nothing in it which might derogate from the Authority of the Holy See, upon which the Church of St. Genevieva immediately depended.

The hundred and seventh to the Archbishop of Besanson, about some Persons in his Dioces who carried the Religious of Citeaux before fecular Judges, and obliged them likewife to clear themselves by hot or cold Water, or by Duel. The Pope forbids all fuch usage of them for the

time to come. The bundred and fifth, which is a Letter of the King of Bulgaria, submitting himself to the Church of Rome. And the hundred and fixth, which is the Pope's Answer to him, wherein after having recounted the usage which the Legates of Pope Adrian met with in Bulgaria, and how the Bulgarians had driven out the Roman Priests to take in the Greeks, which was the cante that the Holy See never sent any more Legates among them, he tells him that at his Request he would fend a Legate into his Kingdom, there to act in his name. The hundred and feventeenth, which is a Letter of the Bishop of Zugera in Bulgiria upon the same Subject: And the hundred and nineteenth, which is the Pope's Answer to the Bishop.

The hundred and twenty first, which is an Answer to the Demand of John the old Archbishop.

of Lions, what Form Christ Jesus could make use of to transubstantiate the Bread and Wine into his Body and Blood, and why these words were added in the Canon of the Mais, the Mis ftery of Faith, which were not to be met with in any of the Evangelists? Imocent takes notice, i. That not only these words, but those also, Having lifted up his Eyes to Heaven, and those of the Exernal Testament are not in the Evangelists, but that it is not to be thought that the Evangelists. have omitted nothing, and that those omissions are to be supplied from other places of the Holy Scripture. 2. That some Persons have made use of those words, The Mystery of Faith, to maintain an Error, that the real Body of Christ was not in the Sacrament, but only the Appearance and Figure; that these Persons were deceived, because, altho we say that the Sacrament of the Altar is a Figure, we do not thereby deny that it is real, for the Death and Resurrection of Jesus Christ was an Example and Image rose; and yet it was real; so that the reason why the Sacrament of the Altar is called The Mystery of Fasth is, because we therein believe otherwise than we see: we see for example the Species of Bread and Wine, and we believe the reality of Flesh and Blood, and the virtue: of Binty and Charity; that three things are to be diffinguished in this Sacrament, the visible Forms Bread and Wine; the reality of the Body and Blood of Jesus Chirift, and the virtue of Unitoriand Charity; that the first is Sacramentum & non res; the second, Sacramentum & non res; the second, Sacramentum & non res; and the third, Res & non Sacramentum. 3. He maintains that the sposibles received from Jesus Christ; and delivered to the Church that Form of words which is in the Canon of the Mass. This Archivishop had put another Question to the Pope too; namely, Whether the Wasee which was introduced with the Wasee in Can, was like wife turned into the Blood of Jesus Christ; The Pope answer a, that it is the opinion of some, that as Blood and Water flowed from the side of Pesus Christ, being Figures of the Redemption and Regeneration of Man, so the Wine and Water in the Callice are changed into the Blood of Jesus Christ, which is contant to the opinion of Philosophies, who tay it may be separated from it. That in the third place is the sound of the challes are changed into the Blood of Jesus Christ, which is contant to the opinion of Philosophies, who tay it may be separated from it. That in the third place is the sound of the sound of the sound of the Rose of the Redemption and Regeneration of the Wase of the Challes are changed into the Blood of Jesus Christ, which is contant to the sound the sound of the sound of the Rose of the Figure; that these Persons were deceived, because, altho we say that the Sacrament of the Altar is Wine, as new Witte doth when it is mixed with confecrated. He doth not condemn this opimion, but he rejects that of those Wien who fay that the Water is changed into the Phlegm of the Body of Jesus Christ; and embraces as most probable that opinion of the Water's being turned with the Wine into the Blood of Jesus Christ. The third Defire of this Archbishop, is to

know how that change came to be made in the Secret of St. Leo. for where one reads in the Pote Inantient Miffals, Lord grant that this Offering may profit the Soul of thy Servant Leo, there the nocent new ones have it, Lord grant that this Offering may profit us by the intercession of St. Leo. Inno-Letters.
cent answers, that he doth not know by whom or when this Change was made, but that it was not without reason, because seeing it is an injury to a Martyr to pray for him, all the Prayers therefore that are made for the Saints, ought to be applied to us, or to be understood in this

fense, that we pray they may be glorified more and more upon Earth, although there are some that think that the Glory of the Saints may be augmented till the day of Judgment, and there-fore the Church may pray for their Glorification. In fine, he leaves him to judg whether the Rule

of the Thirteenth Century of Christianity.

of St. Auftin about Prayers for the dead may not be applied here.

The hundred and twenty fecond to the Emperor of Confirmtinople, who had written to the

Pope, desiring him to hinder the Latins from invading his Estates; to give no Countenance to the Party of Alexis the Son of Isaac the Angel, who was gone to defire help of Philip Duke of Suabia to regain the Throne of his Father; and not to fuffer Philip to be Emperor of the West. The Pope answers him that this Alexis had come to Rome to complain of his having deposed his The rope all the rope and the rope and kept him in Prifon: That afterwards he went to Philip and other Christian Princes, promising them that if they would recitablish him, he would attiff them in the Conquest of the Holy Land; that he had been consulted about this too, but would give no answer till he had heard his Deputies, tho many had counselled him to favour the Design. becanfe the Greek Church was not yet subject to the Holy See: that he was so far from favouring Philip, that he upheld Othe in his Pretentions: that he exhorted him in token of the respect

which he had for him, to labour for a Peace.

The hundred and twenty eighth to William Earl of Montpellier, who had by the Archbishop of Arles defired the Pope to legitimate his Children. Innocent proves therein first of all that the Legitimation of the Holy See is valid, not only in what concerns the Spirituals, but the Temporaistoo: and because this Earl alledges the Example of the King of France's Children, which Phi-In had by a Wife whom he took after having left Isemburga, to obtain the same favour for those whom he had had by a Wife that was married in the same manner, Innocent tells him there is a great deal of difference; 1. Because the King of France by his lawful Wife had a Son who was prefumptive Heir of the Crown, whereas he had no Son by his lawful Wife. 2. Because the King of France had no more from the Holy See than what concerned the Spirituals, whereas he defined it both for Spirituals and Temporals.

3. Because the King had not left his Wife till be was divorced by the Archbishop of Rheims, and had these lawful lifue by the other Wife before the Holy See had forbid him to live with her, whereas he had observed no Form nor Law in thematter. 4. Because the King acknowledging no Superiour in Temporals, had submitted him-lif to the Holy See in this case, though perhaps he could have given himself this Dispensation as to Temporals; but as for him who depended upon other Soveraigns, this Dispensation could not be granted him without encroaching upon their Right, and he could not grant it to himfelf.

About the end he begins to establish the Power which he had not over the Temporalty of St. Peter's Patrimony only, but over that of other States. And he concludes that he cannot grant his defire, unless he can prove to him that his Fault is less, or his Authority greater than it was

The hundred and fixtieth to the King of England, wherein he reproaches him for having forfaken the Party of Otho.

The hundred and fixty seventh, to the Holy Soldiers, which is full of Reproaches too about the taking of Zara in Dalmatia, which the Venetians had attacked and taken by storm with the help of these Crosses, and had divided the Booty of with them.

Monfieur Baluze has added to these Letters two Privileges granted by this Pope, the one to the Monastry of St. Laurence of Aversa, and the other to that of St. Paul and St. Peter of Canterbury, and some other Letters which had never been printed, which serve to clear some of thole in this Book; namely, the Letters and Acts about the Accommodation between the Bilhop of Paris, and the Abbot of St. Genevieva du Mont, confirmed by the Abbot of St. Genevieva du Mont, confirmed by the Abbot of St. Columbus of Sens, and by the Theologal of Orleans, in pursuance of a Letter of Innacent's, viz. the hundredth, and by the Pope himself in a private Letter which Monsieur Baluze speaks of; and the Act of the Legitimation of the Children of King Philip the Beautiful, of which he spoke in the hundred and twenty eighth Letter.

The fifth Book is followed by a Collection of Letters which concern the Contest for the Empire between Philip and Otho, with this Title; The Register of Pope Innocent III. about the Affair of the Roman Empire. There are to be found not only the Letters of the Pope upon that Subich, but those likewise of the two Contenders, and of those of their Parties. There are several confiderable Circumstances of this History to be learnt there, and we may by them fee the disposition of the Pope and Princes, and the different Motives which made them act on this or that fide. At first the Pope seems to be neuter, and to desire nothing else but that the German Princes would agree and live in peace. The first and second Letters. Otho writes him a very sub-missive Letter. The King of England, and other Princes which were for him, write to the Pope in his behalf. The source, sight, and following Letters. Those who had chosen him give the Pope an account of his Election, and desire his confirmation of it. The renth Letter. The Pope

Pope Innocents them in general Terms. The elevatible Letter. On the orlita factife Princes of Gamago that were for Philip, demand of the Pope four things; I. That he would acknowledge Philip is that were for Philip, demand of the Pope four things; I. That he would acknowledge Philip is that were for Philip, demand of the Pope four things; I. That he would not refuse to crown him Emperor, when he should come to Robe of this Ceretions.

4. That he would not make wat against Maccouldius, The foliations Letter. The Pope and inverd them that he is very form; but that he will give the Grown to him whole Election he shall find to have been according to form; but that he cannot favour Maccouldius, who is a Rebel against the King of Sicily, and who had feized upon the Latids of the Holy Sec. The interent Letter. Philip Duke of Sudaba likewise wrote to the Pope by Ambassadors that he sense him. The feventeenth Letter. And Philip King of France tarnelly recommends his Affair. The thirteenth Letter. The Pope answers the Ambassadors in a full Constitiory, that it belonged to the Holy Sec to give Judgment in this difference. The eighneemh. Otho who found limitely the weakest of the swo, writes very submissive Letters to the Pope, and makes offers of peace, and to yield to all that the Holy See should think fit to order. The interenth and inventieth, The Pope wrote at Letter to the Princes of Germany, having reconnect what was said on one and by yield to an that the troop seement having recounted what was faild on one fide and the other to maintain the Validity of each Election, he lays open to them the mitchies.

side and the other to maintain the Validity of each Election, he lays open to them the minchies that this division dight produce, and exhorts them unanimoully to thoose one only Prince. In the mean while the Archibility of Mentz, having called an Affeinbly at Anderinals and at Coliman, the their made the Princes promite that they would execute what should be ordered in the first Assembly that the was a necessary of defining the weights the Reasons and Interests that the Holy See might have an since shift of the might be the state of the tear mat when he mount occome powerful, and he had tale ray see in at ballet him of the Empire, he fifted dad its Authority out of Sicily, and not make to it the ordinary Submittings; that he might revenge himself upon that which had taken the Empire from him. But the left against this, that his Election had been gained by force; and an Oath to maintain it had been taken by voldince; that he was elected at a time which he was not capable of maintain it had been taken by voldince; the he was not capable of maintain it had been taken by volding he had been cholen in a time that the Empire had been viscant in. the Empire; and that furthfully the had been chosen in a kinne that the Empire had been without command and govern them; that will expedit, because the Kingdom of Sicily, would by this means be united to the Empire, and there was region to fear, that the Kingdom of Sicily being because it would not be the command and govern them; that one expedit, because it will take the Kingdom of Sicily, being because it would not be the second of fear, that the Kingdom of Sicily being because it would not seem to the holy see. For the Election of Philip is alledges, quad non taken to reject it, because it had been made by the greatest number; non the ceat, for fear he should think that the Holy See minded only to revenge the Injuries don't it not that the world find the property of the the the think of the world finds have gotten the Absolution, which was excommunicated, which is to true that he would find have gotten be Absolution, which was extremely a given firm in the form, because the wind the have gotten be Absolution, which was extremely a given firm in the form, because its wind account to the world find to the country to this Oath; quad account he had taken in Oath to Frederick, and in the mean while acted contrary to this Oath; quad account he had taken in Oath to Frederick, and in the mean while acted contrary to this Oath; quad account he had raken in Oath to Frederick, and in the mean while acted contrary to this Oath; quad account he face ceeded and the because the face of the world find in the mean while acted contrary to this Oath; quad account he face contrary to this Oath; quad not not not prove the contrary to this Oath; quad not not not prove the contrary to this Oath; quad not not not prove the contrary to this Oath; quad not not not prove the contrary to this Oath; quad not not not prove the contrary to the Oath the the means the prove the contrary to the Oath the the mean To Frederick, and in the mean while acted contrary to this Oath: quad deced to oppose him in it, because else it would from as if the Empire was hereditary, when one Brother succeeded another: quad expeditary, because the same life; is Persecutor, and of a petrecuting Race. Against bits, and non lived to acknowledge filled, because his was chosen by the least number: quad non decea, for fear it should seen to be out of partiality; quad non expediat, because his Fairy seemed up to be the weakfull. For his Proper; because his Fairy seemed up to the result of the most proper; because the own of the proper of the p ly See to decide all Differences that should arise about the Emplife, that they might be made up: principally, because twas that See that readlated the Greek Emplie to the Latins; and find because its later that the gives the Imperial Corowin, that lie had wanted to see whether the two Copyrights that was not done, he had that the Cardinal of Palestrian his Legate into Germany, with Philipia Notary, and had ordered Ottavian Bishop of Origan his Legate into Germany, with Philipia Notary, and had ordered Ottavian Bishop of Origan his Legate into Germany. The thirties Legate in Practice to repair thinter, if he could, and see what was to he done. The thirties Legate in Practice to the fame thing to the Prelates and Princes of Germany. The thirty first. In fine, he declar dopenly by Origan, acknowledging him to be King of Germany lawfully elected, made a be charaction of it to the Princes of Germany, and ordered them to obey him. The spirity second, and following Letters. He wrote likewise to the King of France to draw him to the same side with himself, and to the King of England to keep him firm on it. The forty sevemb, and forty mith Letters. minch Lectors.

The Princes of Philip's Party, aftonished at what the Legate had done, complained of the Pote In-Court of Rome's meddling in the Election of an Emperor, any more than the Emperor did in nocents. Court of Rome's incuming in the Election of an Emperor, any more man me imperor and in nocent's the Election of a Pope, which he might pretend to a right of doing. They faid that the Car-Letters, dinal of Palefirina could not do as he had done, either in quality of an Elector, for that did not belong to him; or of a Judg, because he had given Judgment in the absence of one of the Parties, and because he had no power to judg in this matter. The fixty first Letter. The Pope answer'd, That he acknowledges that the right of choosing a King who is afterwards to be made Emperor, lies in the hands of the German Princes, but that he hath a right to see what this Person is, believe that the conference and confirm him. That his Letter had adult the post without any cause he is to consecrate and confirm him: That his Legate had acted the part neither of an Caule its I consider the second of a Judg, but of a Demunciator, by declaring that Duke Philip was unworthy, and Otho worthy of the Empire: That the Election of Philip was disorderly, &c. The fixty second Letter. Philip King of France complains of the Election of Otho, and tells the Pope that if he fill protected him he would take his own measures, and affures him he had no reason to fear any thing from Philip. The fixty third Letter. The Pope answer'd, That he had no design to do any thing that might be a prejudice to France: That he had a greater affection for the King of any thing that might be a product of 1 mine. I had a greater ancerton for the rang of France and his Subjects, than for all other Kings and States. Utpote in cujus exactatione exactation credimus Apoftolicam fedem, & in cujus deprefique, quod abst. is fam deprimi crederemus. Then he gave the Reasons why he put by Philip; I. Because he is of a Family that had been Enemies to the Holy See. 2. Because he is excommunicated. 3. Because one cannot trust him. But as for Otho, he affures him that he had engaged him to follow his Counsels in respect of France: That he is of Kin to Lewis the Son of the King of France : That it's none of his Interest to defend the English, and that he had not assisted them : That if he should take any measures against France. the Holy See would straight oppose him: Usque adeo enim Regni Francorum diligimus libertatem, ut non folummodo contra eum, sed contra omnem hominem qui illud molestare prasumeret, pro cujus immunitate staremus, & ejus defenderemus pro viribus dignitatem. He exhorts him to live in Peace, and touches upon some other Reasons of State, which should keep him from opposing the Empire of Otho. The fixty fourth Letter. The Pope wrote moreover many other Letters to the Princes and Prelates of Germany in favour of Otho, who had taken an Oath to obey the Church of Rome, and to restore it all the Lands which belonged to it, and among others the Exarchate of Ravenna, the Marquifate of Ancona, the Dutchy of Spoletto, the Lands of the Countes Mathilda, &c. The seventy seventh Letter. The Party of Otho growing every day weaker and weaker, the Pope exhorts the two Parties to come to a Treaty that there might be a Peace. The seventy ninth. Otho to get him on his side, promises to make a peace with the King of France. The eighty first Letter. The Report goes that the Pope's a going to leave him. He complains thereof. The Pope affures him that he has not changed his Sentiments; that he had fent no Letters against him, and that those which went about were forged. The eighty fifth and following Letters. On the contrary he excommunicated the Bilhops that were against Othor, and exhorts all the Ecclefiaftick and fecular Princes of Germany to be on Otho's fide. Philip, whole Party was very much firengthened, thought that he might at last perhaps gain the Pope; he wrote him a Letter to justify his Conduct, in which he tays that his defign at first was to keep the Empire for his Nephew Frederick: That the Electors refused to confer it on him: That he received the Empire whether he would or no, without any looking after it, or caring for it: That fome Malecontents, corrupted by the King of England's Gold, had chosen Otho: That Lupold had been Canonically chosen Archbishop of Menz. And he ends his Letter with promises of obedience, and submission, and respect, protesting that it is a salfehood that he was excommunicated by the Pope his Predecessor; that all he wished was to be as certain of not being excommunicated out of the Church Triumphant, as he was of not being fo out of the Church Militant. Within a while after things looked towards a Peace; the Pope fends Hugelin Cardinal Bishop

of Oftia, and Leo Cardinal of the Holy Cross, in quality of his Legates into Germany to conclude it. They received Philip's Oath of obeying the Pope in all things for which he had been excommunicated, and gave him ablolution after he had taken it. They obliged him to tet Bruno of Cologn at liberty, to turn out Lupold, and put Sifroy into possession of the Archbillioprick of Mentz. They made him disband his Army, and enter into a Truce for a year. The hundred and forty fecond Letter. Philip was killed not long after. You may see the Circumstances of his death in the hundred and sfifty second Letter of Cardinal Hugolin. Othe is afraid that some body would dispute the Empire with him: The Pope promises stoutly to maintain him in it, and to hinder any one from riling up against him. The hundred and fifty third Letter. He wrote upon the same Subject to the Princes of Germany. Otho desires him to write in his behalf, and the Pope doth it, and exhorts the King of France too to make peace with him. To strengthen him still more, he empower'd Hugolin to grant a Dispensation for his marrying the Daughter of Philips He writes him a pretty Letter about the Union which there ought to be between the Sacerdotal Power, and the Imperial: That they are the two Swords which ought to allift one another, and recommends his Legates to him. The hundred and seventy ninth Letter. In fine, Otho being come into Italy to receive the Imperial Crown, takes an Oath to the Pope, whereby he confents to the liberty of Elections, allows of Appeals, renounces all pretence to the Revenues of vacant Churches, leaves the ordering of all spiritual Assairs to the Pope, promises to exterminate Heresy, and to render to the Church of Rome all its Lands; and particularly the Marquisate of Ancona, the Dutchy of Spoletto, the Exarchate of Ravenna, the Estates of the Countes Mathilda, &c. and promises assistance and obedience to the Pope. This Oath was taken in the

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year 1200. at Spire, the twenty first of March; the hundred and eighty ninth Letter: And was confirmed by the hundred and ninety second.

We do not think fit to enter upon the reft of the Letters contained in the reft of the Books of Immocen's Register, which are about an infinity of private Actions and Assaurs, the recital of which would be more tedious than useful. There you may find a great many Privileges granted which would be more tedious than useful. There you may find a great many Privileges granted or confirmed to many Abbys; many Confirmations of the Elections of Bishops; divers Suits or confirmed to many Abbys; many Confirmations of the Elections of Bishops; divers Suits or to set the Catholicks about the exterminating all Hereticks; Advice to Princes and Bishops; Questions about Marriages and Divorces, and particularly about that of Philip King of France, and that of Peter King of Arragm; and the decision of some Questions in the Canon I aw. There are some too about the Regal Right as well in France as England, of which we shall speak in their place. The greatest part of these Letters are written in a formal and practical Stile. This Pope had a wonderful insight into Affairs, and a very particular Knack of hitting the joints of the Business in a few words, and of fetting off the Readons both on one deta and the other in their full force; which he did with so much impartiality, that as the Author of his Life takes notice, one can hardly discover which side he enclines to till he pronounces Sentence.

He cemposed many other Words both before and after his being Pope. Here's a Catalogue of them. A Treatife of despising the World, or of the misery of Man's Estate; in three We do not think fit to enter upon the rest of the Letters contain'd in the rest of the Books of

of them. A Treatile of delpining the World, or of the mifery of Man Effats, in three Books: A Work for Piety much like that of the Imitation of Christ, of which there have been ma-Books: A Work for Piety much like that of the Imitation of Chritt, of which there have been many Editions, as at Paris in 1482, and 1594, at Venice in 1538, at Antmerpin 1540, and at Cologn in 1681. A Treatife of the Mylteries of the Maß, divided into fix Books, printed likewife by it felf at Leipfick in 1534, and at Antwerp in 1540. A Commentary upon the feven Penitential Pfalms, printed at Antwerp in 1590, at Venice in 1578, and at Cologn the same year. Three Prayers in honour of the Saints. Sermons for the whole year, and for the Saints days, with four Discourses for the Confectation of the Pope. A Treatife of Almsgiving. A Treatife in the praise of Charity. Hymns of Profes in honour of Jesus Christ and the Virgin, and Prayers upon the Passinon of Jesus Christ. Two Discourses to the Econd General Council of Lateram. The Association of the Council All his Works were printed with true Rocks of Lateram. The Association of the Council of Lateram in Edition. and Canons of this Council. All his Works were printed with two Books of Letters in Folio and Canons of this Council. An his works were printed with two Books of Letters in Folio at Cologn in 1575, Thefe Works are full of Piety and Spirituality. The Book of the Contempt of the World may be very useful, and contains very lively Draughts of the Estate and Missery of Man. The Books of the Mysteries of the Mass are full of Mystical Reslections upon the Ceremonies of the Mass. The Stile of the Sermons is close, full of Divisions, Antithese, Allegories, and many Passages of Holy Scripture.

CHAP. III.

The History and Writings of the Popes who have been of the Holy See, from the Death of Innocent to the end of the Century.

Honorius POPE Innocent dying at Perula the fixteenth of July 1216, Cencius Sabrilius, the Son of Almerick a Roman, who had been made Cardinal Deacon by Celefin the 3d, and Cardinal Prieft by the Title of Sc. John and St. Paul by Innocent the 3d, was elected Poet the eighteenth of the fame month, and took the name of HONORIUS the Third. He exhorted the German Printhe lame month, and nook the name of POVOATION and the limit of the Knowled the Octiman the case who had taken upon them the Holy War, to make a Voyage beyond Sea, and order'd folenn Processions for the faccess of the Expedition: but for all that it had not the faccess that one could have wished; for the Christians were forced at last to give up Damiata which they had taken

have wished; for the Christians were forced at last to give up Damiata which they had taken at the beginning of the Expedition, and to throw up the Delign. The Pope also caused war to be made upon the Moors of Spain, and the Abigenses of Tholonse, and carrestly exhorted Philip Augustus King of France, and Lewis the eighten his Son, to exterminate them. He died the eighteenth of April: 1227.

The Registers of this Pope's Letters, and of those of many of his Successors, are in the Vatican Library, but were never yet published entire: Rinidus has inferted almost all of them in his Continuation of the Annals of Baroniss, and particularly those that have any thing to do with the History. Some of them too may be found in Brovius, and many in the History of the Minor Brothers composed by Vaddingus, who has put all that concern his Order together at the end of every Volume of his History. There are some of them inserted in the Bullaries, particularly those which concern the Institution or Consumation of Religious Orders, and ther Sautes; the Canonization of Saints; the Canonization in the last Collection of the Louncies; but the most considerable things in these Leters about the Canon Law, were put together another another most considerable things in these Leters about the Canon Law, were put together another most considerable things in these Leters about the Canon Law, were put together another most considerable things in these Leters about the Canon Law, were put together another most considerable things in these Leters about the Canon Law, were put together another most considerable things in the leters. ters about the Canon Law, were put together in the antient Collections of the Decretals of the Popes under different Titles, according to the Order which Juliman has observed in his Codes. There are five famous Collections of these Decretals before that of Gregory the Ninth, which is in the Body of the Law.

of the Thirteenth Century of Christianity. The first, which was made a little while after the Collection of Gratian, was composed by Ber-Collections

The first, which was made a little winter the Collection of Partial, was composed by Dr. and Pitop of Fayence, who collected the Constitutions of the Popes of the med Provott of Partial, and particularly those of Alexander the Third, and Lucius the Third, and ends everals. at Celestin the Third.

Some time after three persons undertook to make a Collection of the Decretals of the Popes which were omitted by Bernard, or written fince his time: Gilbert, Alamo, and John Gallus which were omitted by Bernard, or Written lines his time: Gilbert, Alamis, and John Gallis of Folterra. That of the laft was the largest and best, and this has content for the second. It contains some Letters of the Popes omitted by Bernard, those of Celeftin the Third, and the first of Innocent the Third. Tis thought that Alamis's is that which is inserted among the Councils after the third General Council of Lateran.

The third Collection was began by Bernard of Composella, but the Romans being offended the state of the Council of Lateran.

The mire Concention was organ by Bernard of Composition, but the Rollinds being oriented that a Stranger (hould meddle with that Work, defined Pope Innocent to have it done by his Order. Peter of Benevento, Deacon and Secretary to the Pope, was chosen out for the Business, and composed it out of the twelve first Books of this Pope's Letters, and it was published in the

Pope's name.

The fourth Collection was made five years after by the order of the fame Pope. It contains the Canons of the fourth General Council of *Lateran*, and the other Decretals made fince that Council. These four antient Collections with their Commentators, have been presented to the

country. There four antenn connections want ment connectators, have been preferred to the publick by Antenius Angulinius, and printed at Puris by Cramoily in 1621. The fifth Collection is composed of the Letters of Honorius the Third, of whom we are speaking, who caused it to be made and presented to himself by Tancredus Archdeacon of Bologn,

ing, who caused it to be made and presented to himself by Tancreaus Archdeacon of Bology, whom he commanded to receive it, and get it received as well in Schools as Ecclefialtical Tribunals. This was published by Gro Professor of the Canon Law, and Chancellor of the University of Thologic, and printed in that City with learned Comments in the year 1645.

Monitur du Chejne had the Manuscript Register of Homorius the Third, some of whose Letters he published in the Fifth Tome of the Hillorians of France. We find three Letters of this Pope in the Collection of the Councils, in the last of which he abolities the Avows of Churches. There are three more too in the same place about the Primacy of Toledo, and three more which concern the Order of Minor Brothers in the Collection of Vaddingus. Monsteur Buluce too has given us some in the second Tome of his Miscellany Works. Lastly, we find ten Bulls of this Pope in the last Bullary, of which the first is a Confirmation of the Laws of the Emperor Fre-Pope in the last Bullary, of which the first is a Confirmation of the Laws of the Emperor Frederick, and the others contain the Confirmation of the Rules of divers religious Orders, and particularly those of the Minor Brothers, and the Carmelites, and of the Privileges of Circuix, and the Canonization of St. Laurence Archbishop of Dublin.

Cardinal Hugolin fucceeded Honorius the Third, and took the name of GREGORY the Ninth; Gregory he was of Angui, descended of the Illustrious Family of the Earlis of Sign. He had been made the Ninth. Cardinal Bishop of Osita by Invocent the Third, and Chief of the Embalty for the Crassac under that Pope, and under his Succeffor Honorius the Third; an Employ which gained him a great deal of Credit and Authority: fo that it was no wonder that the first thing he did after his Election, was to press the Emperor Frederick and the rest of the Crosses to go for the Holy Land, and that he used the Sword of Excommunication against this Emperor for putting off

Lection, was to parts the Emperor Freuents and the Art of the Counts to go for the fricty Iand, and that he used the Sword of Excommunication against this Emperor for putting off his Voyage. We shall not here repeat what we have before spoken of his dealings with the Emperor, which were at last the cause of his Death, that fell out on the 30th of September 1241.

The Letters of this Pope are much better written than the greatest part of the Letters of any of the Popes of that time. There are a great many about his Differences with Frederick others against Hereticks; some to St. Louis King of France and the Queen his Mother about the Differences of that Prince with the King of England; against the Albigenses, and in favour of some Bishops of France. This is the Subject of one and thirty Letters of this Pope, which are in the Collection of the Councils. There are minety seven of his in Vaddingus, and a great number bise in the Eccleriatical History of Raimadais, who has amassed them almost alt together. The great Eulary surmises us with a dozen, among which are the Bulls of the Canonization of St. Francis, of St. Anthony of P. Idua, of St. Dominicks, and of St. Elizabeth. Father Duchory has published thirteen of them in the third Tome of his Spicilegium. Lastly, there are many Fragments of his Decretal Letters in the Collection of five Books of Decretals which he had made by Kaimundais of Pennasor, and which he approved of, forbidding the use of any other Collection in the Schools and Ecclessificial Tribunals, or the making of any other without an express on in the Schools and Ecclefisftical Tribunals, or the making of any other without an express order from the Holy See.

Thirty days after the Death of Gregory the Ninth, Godfrey of Chaftillon a Frenchman, Cardi-Celeftin nal of St. Sabina, was by his inigular Piety and compleat Learning recommended to the Pope-the Fourth. dom, and took the name of CELESTIN the Fourth: but he enjoyed it but eighteen days, at the end of which he died, overloaded with old Age and Infirmities, fo that we must not wonder we have no Letters of his.

After his Death the Holy See was vacant for about nineteen months, and then Sinibaud Cardi-Innocent nal of the Title of St Laurence, was chosen Pope the 24th of June in the year 1243. and took the the Fourth nat of the line of St. Lamener, was thought open the cap of Jame in the year 1243, and took fire name of INNOCENT the Fourth, and was confecrated at Anagui the 28th of the fame month, the lived in the Holy See three years and some months, and so has left us many Letters written during his Popedom. There are n.net.en of them in the Collection of Councils, without county ing those four that are in the General Council of Lyons. In the tenth, to his Legate in Cyprus, he resolves divers Questions concerning some Contests between the Bishops of the Greek and

Way in that Kingdom; and he there determines, I. That the Greeks ought to observe the Custom of the Roman Church in the Unctions of Baptism. 2. That yet it may be allowed them to anoint the whole Body of the Baptized. 3. That it signifies nothing whether they use hot or cold Water in Baptism. 4. That none but Bishops have right to anoint the Forehead of the Eaptized with Holy Chrism. 5. That every Bishop might consecrate the Holy Chrism: That if the Greeks had a mind to follow their own way, according to which the Bishops are to consecrate it with their Archbishop, and the Archbishop with the Patriarch, they might be easiently allowed it. 6. That Priests ought not to give Unction to Penitents, instead of Satisfaction. It will be suffered in the Sacristice of the Altar, provided they make use of hot Water or cold as they pleased in the Sacristice of the Altar, provided they thought one might confecrate as well with the one as the other. 9. That they ought not to be allowed to keep the Eucharist a year, but that it ought to be renewed every five days. 10. That the Greeks might be left to use their own Ceremonies in the Mass, provided they used the Greeks might be left to use their own Ceremonies in the Mass, provided they used the Greeks might be left to use their own Ceremonies in the Mass, provided they used the same Form of Consecration that Jesus Christ did, and did not stay till past the None Hour.

11. That the Priests may call the Hours as they please, and are used, but that they should not celebrate when they had not said Matims. 12. That the Priests ought to be examined to see lebrate when they had not said Matims. 12. That the Priests ought to be examined to see lebrate when they had not said Matims. 12. That the Priests ought to be examined to see lebrate when they had not said Matims. 14. That Women are by no means to be presently set forth. 14. That Women are by no means to be constituted to the sacrifice in a Chalice of Gold, or Silver, or Tin, with a white clean International secretaries and the sa whether they are fit and capable of reading the Office, and celebrating the Mals. 13. That every Priest should offer the Sacrisce in a Chalice of Gold, or Silver, or Tin, with a white clean Lience of Corporal, and upon an Altar decently set forth. 14. That Women are by no means to be suffered to serve at the Altar. 15. That though the Greeks would do better if they safted everying day of the Lent, yet they might be left to the way they were used to. 16. That married Priests who had the care of Souls, ought not to be hindred from taking the Confessions of their Parishioners, and imposing Penances on them. 17. That for all that it shall be free for the Bishops to settle and appoint Priests in their Diocesses to take the Confessions of Penitents, to Enjoin Penances, and to act in their name. 18. That Fornication Solution solution is a deadly Sin. 19. That the Greeks should be obliged to give the seven Orders, although they had hither to neglected it, still omitting the three lower ones. 20. That the Greeks ought not to condemn Sin. 19. That the Greeks should be obliged to give the seven Orders, although they had hither to neglected it, still omitting the three lower ones. 20. That the Greeks ought not to condemn all third and fourth Marriages. 21. That nevertheless Priests should not give their Blessing upon second Marriages. 22. That they should not marry, so as they did, within the fourth degree of Kindred and Affinity. 23. That those Greeks, who acknowledged that the Souls of those who died without being wholly cleanfed from their Sin might exist after death, and be eased by the Prayers of the Living, were obliged to call this place where they are, Pursue at the Souls of Infants who are baptized, and of just men who have no more satisfaction to make the Souls of Infants who are baptized, and of just men who have no more fatisfaction to make the Rules of the Holy Fathers. The thirteenth Letter is a Confirmation of the Laws made by the Emperor Frederick against Hereticks: And the eighteenth forbids excommunicating or interdicting the Estates of the King of France without particular Orders from the Holy See. dicting the Estates of the King of France without particular Orders from the Holy See. Raise naldus recounts many other Letters of this Pope in his Annals. There are fixteen of them in the Great Bullary, of which some are the same with those in the Collection of the Councils and the others are Confirmations or Privileges of Orders, and the Canonizations of Saints. Factor of the Vaddingus has got together 98 which concern his Order. This Pope died the seventh of

Alexander

December 1254.

His Successor was Rainand of Anagni of the Family of the Earls of Signi, a Kinsman of Imagni of the Family of the Earls of Signi, a Kinsman of Imagni of the Family of the Earls of Signi, a Kinsman of Imagni of the Family of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of the Earls of Signi, a Kinsman of Imagni of elected on the 21st of the same month December, and confecrated on Christmass Day, taking the name of ALEXANDER the Fourth. He was fix years five months and three days in the Holy See, and writ in this time many Letters. There are no more than three of them in the last Collection of Councils, but there are a great many in Rainaldus, twenty four in the Great Bullary, which are most of them for the Confirmation or Settlement of Orders, or for the Establishment of the Inquisition, and the perfecution of Hereticks; a Constitution for the Island of Cyprus, which is in the Addition to the eleventh Tome of the Councils; and a hundred and twenty four Letters in favour of the Order of Minor Brothers, which are in Vaddingus. There are fix Letters more of this Pope to St. Louis in the fixth Tome of Father Luke Dachery's Spicilegium, in which he declares that the Chappels of the King cannot be interdicted; nor any part of his Estates, without a special Order of the Holy See; and gives leave to the King and Noblemen to put those of the Clergy into prison as were guilty of enormous and notorious Crimes; and declares such of the Clergy, as meddle in Merchandise or Busines, stript of their Privileges. This is consirmed by two Letters of Clement the Fourth, which are related in the same place. the Fourth. cent the Third's, and Gregory the Ninth's, the latter of which had made him Cardinal. He was in the lame place.

Urban The Death of Alexander the Fourth fell out upon the 24th of June in 1261, and was the Fourth followed by a Vacancy of three months and three days, by reason there were but nine Cardinals, eight of which that were present at the Election could not agree with one another; so that at last they were forced to bring it to this, that they would look for one out of their own College: They cast their Eyes straight upon the Patriarch of Jerusalem, named Simin Pantalem, a Native of Troies in Champagne, and of a very mean Extraction; but one whole merit had raised him by degrees to this Dignity, having first been Canon of Troies, then Archdeacon of Laon and Leige, and then Bishop of Verdun. He was chosen the 28th of August in

the year 1261, and taking the name of URBAN the Fourth, was put in possession of the Street at the fourth of September following.

This Pope instituted the Feast of the Holy Sacrament for the Honor of that Holy Mystery, and in obedience to the Revelation which he heard many pious Persons had had concerning it, and in obedience to the Revelation which he heard many pious Persons had bad concerning it, and in obedience to the Revelation which he heard many pious Persons had bad concerning it, and in obedience to the Revelation which he heard many christians who ardently deflect this institution. The Letter by which the Pope established it in the year 1264, is preserved the elegant of Leige named Eve. There are in the Bullary too, eight other Letters of this the letter of the Inquisitors, who, he declares, cannot be extended by the Legates of the gloly See, and to whom he grants some other Privileges. There are some more of them too in Rainaldys; and Vaddingus has got together thirteen of them ceating to his Order. Lasty, you may find in the last Bibliothesa Patrum, a Paraphrase upon the short Palm attributed to this Pope, who died at Perusa the 3d of October in the year 1264.

The Horse Fourth, was elected February the 15th, 1265. The brist the Fourth has been of CLEMENT the Fourth, was elected February the 15th. 1265. The brist the Fourth he Ecres is an authentick Proof of his Humility: It is written to a Kiniman of his, Peter in First Street from the Sister: That if he did so, he would not show him any kindness; it is a surfaced from the Sister: That if he did so, he would not show him any kindness; it is a surfaced from the Sister: That if he did so, he would not show him any kindness; it is surfaced from the Sister: That if he had still been a simple Clergymans and that he was a surfaced from the control of them not to come from Suza, nor to make any Petrisons to him for the surface and the surface of them not to come from Suza, nor to make any Petrisons to him for the surface and the surface of the surface o

he feet given notice to one of them not to come from Suza, nor to make any Peritions to him for the feet of the surface of them any Presents to do it, to take them. He writes all this limit feet by, and with a Charge not to speak, of it: and that's the reason, he tells him, that he have make use of a Bull, but of the Fisherman's Ring, of which the Popes make use when write privately to any of their Friends: which is a plain Proof that this legies was not effect of a vain often ation of Humility, but that they were his real thoughts. This Letter we are the Councils with two others, which are Confirmations of the Elections made to the Arch. pear the Councils with two others, which are communities of the Execution in the Rome's specific of Saltzhuag, and the Bithoprick of Passaw. There are many other of this Pone's the Annals of Rainaldus and Bzovius, fixteen of his Bulls in the Great Bullary, which rither the Confirmations of Orders, or Canonizations, or Orders against Hereticke, and in the Inquisition, Vaddingus has collected thirty four of them which concern his Carder and Industrial Passaw has given us live which concern the Kings of France, Arague, Solly

The Father Luke Dachery has given us five which concern the Kings of France, Aragon, Stolly Father Luke Dachery has given us five which concern the Kings of France, Aragon, Stolly Fingland, in the fixth, feventh and muth Tomes of his Spicilegium. This Pope departed this October the 20th, 1268.

The Divisions and Intrigues of the Cardinals retarded the Election of a Pope for almost three Gregory. At last when they saw they could not agree otherwise, they agreed to refer it to fix Car the Tenth.

Its who choos on the 1st of September 1271, Theobalde Archdeagon of Leige, a Native of Flatter, who was then in Spria with an Army of Crosses. Their Choice was approved of by all the choice was approved to him in view respectful Terms. When he had notice of his Election the who was then in Syria with an Army of Croffes. I near Choice was appropriated by a Cardinals, who wrote to him in very respectful Terms. When he had notice of his Election is parted from Syria, arrived in Italy at the beginning of January in 1272, and was created at Rome the 27th of March, having taken the name of G.R.E.G.O.R.Y the Kenth casses and kept the second General Council of Lions in the year 1274. There the Fetter of the Indiction of this Council, and many other Letters of this Pope about the fetter of the Indiction of this Council, and many other Letters of this Pope about the fetter of the Creeks and Latins, in the Acts of this Council. There is another there too. comon of the Greeks and Latins, in the Acts of this Council. There is another there too, etten to the Billiop of Leige, who was depoted in this Council for his Incontinence. Flere, the more in the Great Bullary, and one against the Christians that turned Iews, and which are preserved by Rainaldes and Vaddingus. This Pope died the rock of January and of the Cardinals after the death of the council the Cardinals after the death of the council the Cardinals after the death of the council the Cardinals after the death of the cardinals after the cardinals after the death of the cardinals after the cardinals after

Twas he that first made that I aw of shutting up the Cardinals after the death of the lipe, in a place called the Conclave, and of keeping them there till stiey had deched a Rope. This is a place called the Conclave, and of keeping them there till stiey had deched a Rope. This is the conclave, and been after the Death of his Predecessor. This Order was revoked by his successor. Adrian V. and John XXI, but having been renewed by Celebra the 5th; and the first of them was Reser of Tarmetis of Innocent of Preaching Friars, Cardinal Bilhop of Osia, who was elected the 21th of January the Fifth. The same very, and took the name of NNOCENT the 5th. He had studied and hear from the lame very, and took the name of NNOCENT the 5th. He had studied and hear from the lame very, and then to the Cardinalship. We have an Abridgment of Theology of his proped the Lions, and then to the Cardinalship. We have an Abridgment of Theology of his proped the print in 1551, and a Commentary upon the sour Books of the Master of the Sentences. Finited at Thoulouse 1562. Trithem is makes mention of a great many. Compensaries of his proped to fine the first of the sentences. The first was chosen into his place the 12th of July under the name of ADHAN, the Fifth the Fifth of the first with the name of JOHN the 19th, according to us, or according to the compensation of a Geling at Viterbo, without Consecration.

The and twenty days after, Peter the Son of Julian a Portuguese, Cardinal Bilbop of Fishers, the fifth of the center of the Sentences of the second firm with the name of JOHN the 19th, according to us, or according to the compensation of a Geling at Viterbo, without Consecration.

full of a Geling at Viterbe on the 20th of May the next year. He was well skilled in Phylick

and Philosophy, and has left as force Boths in facilitation.

The proper There's one of them to the Kim and the Control of the Control, and many and the Control of the Control, and many and the Control of the Control, and the Control of the

of the Thirteenth Century of Christianity.

CHAP. IV

The Lives and Writings of the Authors that flourished in the Well in the Thirteenth Century.

THE great number of Authors which wrote in the Thirteenth Century of the Church, feeris 4 Judge to promife a great variety, of very diverting matters. And therefore no doubt it will be a ment upon to promife a great variety of very diverting matters. And therefore no doubt it will be a firigize to find nothing in this Chapter almost but just the Names, the Imployments, and the works Time of the greatest part of the Authors, with a simple Catalogue of their Writings. But if the Third of the Tomposition, he must confess creath one considers the nature of the Works, and the manner of their Composition, he must confess century. one conducts the nature of the voltage and the manufacture of the manu fome general Reflections upon the different forts of Subjects which buffed the Authors of the Thir-

teenth Age, and upon the manner of their writing.

The most considerable are the Commentaries upon the four Books of Sentences of Peter Lon-The most considerable are the Commentaries upon the tour Books of Sentences of Peter Limberg Bishop of Pavis, whose Work was then in such request, that it was the only Divinity that was taught or learnt in the Schools. But instead of pursuing his Method, and folying the Questions which he has proposed by passages out of the Fathers, they make use of nothing at most but Philosophical Principles, and Metaphysical Niceties: they don't think it enough to explain the Text of the Book of the Master of the Sentences, but they must take his operations, and handle them after a different manner. So that this cannot so properly be called a Commentary as another Work. They have added many other Questions to those of the Master of the ary as another Work. They have added many other Questions to those of the Master of the Streeness, which are either inserted in the Commentaries, or are treated of in separate Pieces, which are commonly called Quadilbetick Questions. Some Divines sinding themselves too much strained in the Method of the Master of the Sentences, and being willing to give themselves on which they commonly gave the name of Asam of Theology. There they beat about an institute number of Theological or Philosophical Questions, they let out the Reasons on one side and the other, and most commonly decide the Questions by Philosophical Reasonings and Tellimothes making use very often of the Authority of Aristosle, and now and then of that of the Fathers, whose Passages they commonly get upon trust out of the Master of the Sentences, Gratian, or Morrisonare Gloss: for that their Quotations are very often nothing to the purpose became whole Paliages they commonly get upon truit out of the Matter of the Sentences, Gratian, of the ordinary Gloß; fo that their Quotations are very often nothing to the purpose, because they are taken upon the Credit of another body, because they never had recourse to the Original it felf, and because they very much wanted Criticks. The Stile of these Works is ordinatily day and barbarous, and feldom wants obscurity.

Their manner of delivering the Word of God to the People had got a tang of this Scholastical Method: the Sermons were full of Divisions, and Distinctions upon Distinctions, and pitch and the Commonstance of the New Yorks and Pitch and Commonstance its very ways to find any Division of Machine Tablesia in the New Yorks.

ful mean Comparisons; it's very rare to find any Points of Morality explained in their full Extent, fet in their true Light, founded upon folid Principles, and enforced with Eloquence : But if they do meddle with them, 'tis only to propole them drily, to explain them after the common rile, and to ftrengthen them with some Passages of Scripture brought in to prove what 'their

natural fenfe will not bear.

The Commentaries upon the Holy Scripture are of two forts; the one called Pobillet, are their Notes, for the most part giving Grammatical Explications of the words, and taking notice of every little Trifle; the other larger, composed of Allegories and mystical Thoughts. Some of their spiritual Works about Piety, tho plain, yet are pretty solid; but then again time of them are to mystical that they are not intelligible.

The Authors that wrote about the Rights and Geremonies of the Church have made it their themselves the state of the control of the contro

finels to find out, or else to invent some mystical Reasons for them, with which they have

fuffed their Works.

The Collections of and Commentaries upon the Decretals of the Popes, took up the time of those that studied the Canon Law. And they have in this Labyrinth of the Laws found work

enough for to exercise their Pens, and matter enough to fill great Volumes.

Antient History, especially that of the Church, lay extreamly neglected in this Age; yet fome of its Authors have pretended to give us Abridgments and immethodical Collections of Universal History. Many of them have made particular Chronicles of their own Churches or Monastry, which they filled with things that did not deserve notice : Others have writ the History of the Crufades of their Times, or Relations of the Journeys into Palestine; and these are the most considerable of all the Historians of that time. The Lives of the Saints are rather Panegyricks than Historical Narrations.

shan't speak of the prodigious multitude of Commentaries upon Aristotle, and the many other Works in Philolophy, in which the greatest Men of this Age very uselesly spent their time and pains: because, besides that these matters do not belong to my business, no body now makes any account of these Books, which are no more look'd after or made use of, except it be to

New Esclosional Hillery I. CHAB.

Joachim:

make the Shelves of great Libraries groan again under the weight of their numerous Volumes.

JOACHIM, a Native of Edibria, a Monk of the Order of Citeaux in the Monadry of San Bucchino, in the Diocels of Ingione, now in Lucania, afterwards Abbot of Conjuct in Calabria, and at last Abbot of Flora in his own Country, the Founder and Institutor of that Congregation, flourished from the year 1187, to the year 1200, which fome will have to be that of his Death, but it is more probable that he lived some years in the Thirteenth Country. He had while helives the Konngninosi Spatchiny, and the wrist of liaving the Gift of Prophety. He composed some mystical Commensaries, upon the history Scriptures, in which he has inserted divers Prophecies of things which he thought must happen in that State which he saw the Church, in in his Time. Some of his Predictions changed to prove true, and others falle, as it generalls happens to that forthof Reconstitutors; but they always gave him occasion of reprehensing the engularities of the Age he libraries in some freedom, and of representing the Confequent the firm of the Distantial of the Hamber in 1510, are these.

The Hammony of the Distantial and Amelian in three Books: A Work which he under took has once of the Popes Lucius the Third; who approved his Work! A Commentary upon the photos Jupines of the Popes Lucius the Third; who approved his Work! A Commentary upon the photos Jupines and Amelian Commentaries upon some Chapters of the Prophets Jupines Health of Commentary upon the Repeter of the Popes Lucius makes mention of the Trinty, and of the diffriction of the three Bivines from Friedman spracering the inness to come: Some Treatiles against the Jupines A Precision of the Master of the Sentences.

In this last Treatiles the Albur Jupines to the Sentences.

Propes: A Preduction some range the times to come: Some 1 reathes against the Jews; the omits his Works against the Master of the Sentences.

In this last Treatile the Abbert Joachim oppugns that which the Master of the Sentences is altered in his fifth Distinction; in the first Book: That the Divine Essence is in such fort comon to the Three Persons, that it is neither begotten, nor begetting, nor proceeding; to the one camot say that the Father begot the Essence, nor that the Essence begot the Son, Cr., this Opinion that, admitting this Principle, we must grant four things in God; namely, the The Persons, and the Essence distinct from them: and that is the reason he engages on this side maintain that there is nothing in the Deity, which is Father. Son, and Holy Chook although maintain that there is nothing in the Deity which is Father, Son, and Holy Ghoft, although agrees that the Father, Son, and Holy Ghoft, are of one and the lame Effence, Substance and there is that one may very well say that the Three Persons are the same Effence, but not if the same Effence is the three Persons. He seems too to grant that this Effence is a real and profile same Effence is a real and profile same Effence. Unity, but to confider it as only a Collective and Metaphorical Unity; because he makes us Unity, but to consider its as only a Collective and Metaphorical Unity; because he makes up such Pallages of Scripture to explain it as the word Unity is taken in this sense in; as when it is written that all Believers have but one Heart, that they are but one Body, that it are but one, or of Yet there's no reason because to believe that this Abbot was an Arian; but is more probable that all his Error consider in his way of expecting himself: but as for the it is very hard to know or gues what his real Sentiments of the thing were, and perhaps it is more than he know himself. However it was, the matter remaind undecided from the Post cate of Alexander, Isl. uptil that of Imposent Isl. who gave it for the Master of the Senter against Albot, who take south Constal Lateran Council, but without any difference to memory of that Albot, who taken the Eochemic to the Judgment of the Holy See, and classif he would have any other Sentiments than those of the Church of Rome; with this imagin have done no small thus to the Abbot and Order of Flora, of which he was Institutor. Upon this it was that Honoring III, having heard that under colour of this Conden the Abbot and Religious of this Monastry were taxed with Herefy, he writes to a tion the Abbot and Religious of this Monastry were taxed with Herefy, he writes to a life of lower who both did it himself, and allowed it in his Diocesans likewise, forbidding him

of Low and what both side it himself; and allowed it in his Diocelans likewise, forbidding him ther to do eximine a too the future.

As for the Ciff of Brochecy which is commonly attributed to the Abbot Joachim, Williams Park, St. Thomas Jamans, and Trithermy, take notice that it was not really the spirit, Registery but that bring a Man of deep Benerication, and great Knowledg, he would by Garce Aretel things to come, though he was often enough out in his Predictions. Tritherm mentions the Predictions of this Abbot about fifteen Popes; those which have been printed figure in the spirit of the fact which Tritherming speaks of Reger of Hoveden relates, that when other Prophecies of this Abbot state Triberming speaks of Reger of Hoveden relates, that when Richard king of Englandings in Sicily in 1190, he would have entertained this Abbot Joachim who told hind a breat many Bredictions, to which this Author gives the name of Fables.

John Be Jeth B. L. E. T.H.A. Doctoriof Rang, in placed by Henry de Gand and Trithemius and the Turkers which thursthed at the beginning of this Age. He has left us a Treatife of Divine Offices, printed at Author in 1943, and in 1970, at Divingen in 1972, at Lions in 1974, the at many other places. Trithemius assistance is that he was likewise the Author of some Sermons Peter Chanter. The CHA NIER of the Church of Paris, who Hourshed and taught about the language the Surfors of the next Centuries, of which a part which was will take a gain the University of Rang, bas composed a Book, called, The Word abridged: A Word of trial Repown about the Surfors of the next Centuries, of which a part which was will take a Author for Divines, very necessary for the understanding of the Holy Scriptures.

He composed a Treatise of Distinctions: A Piece about some Miracles: Three Books of Sacra-

ments: and Sermons, of which Trithendus makes mention. In Libraries are to be feen some Glosses of his upon the Books of the Bible, and a Collection of Cases of Conscience.

GUIBERT or GILBERT, whose Sirname was MARTIN, taken by him upon Gilbert the Account of a particular respect he had for that Saint, and because he had lived some while in Martin. the account of a particular respect the had for that Saint, and because he had nived some while in the Monastry of St. Martin of Tours, was a Monk of Gemblours, whence he was called to the Abby of St. Florin, and afterwards chosen Abbot of Gemblours in the year 1793. But ten years after he refigned this Abbey, and retired into the Monastry of Villiers, from whence he took a Journy to Tours, and at last returned to die at Gemblours of differ having been Priest 63. Journy to Torrs, and at lair returned to the at Gemploirs very old, after having been Priest 63 years. He has written many pious Letters to divers Persons: A History in verse of the Life and Miracles of St. Martin, dedicated to Philip Archbishop of Cologn: Eleven Letters to the same Archbishop, and others to Herveus Abbox of Marmoustier, and to the Religious of that Monastry; and some others to St. Hildegardus and other Persons. All these Letters have never been printed; but Father Mabillon who had the fight of them in Manuscript, has given us an Extract of them in his second Tome of Analesta, with a Letter of HERVARDUS Arch-Hervardescop of Leige to a Canon of Laon. Sessing him, in Guibert's name, to make a Poem in he dus. deacon of Leige to a Canon of Laon, Costring him, in Guibert's name, to make a Poem in ho dus.

one of the first Schoolmen of the Thirteenth Century, is WILLIAM of Segnelay, Bishop William.

One of the first Schoolmen of the Thirteenth Century, is WILLIAM of Segnelay, Bishop William.

of Auxerre, who had been Profession of the University of Paris, and was translated by Honorius III. to the Bishoprick of Paris. He died at St. Cloud the 23d of November 1223, and was interred in the Abbey of Ponigny. He composed a Sum of Theology, and a Work about Divine Offices. The last hath not yet seen the light: The Sum of Theology has been printed at Paris interco. and once since.

in 1500, and once fince.

ROBERT of Corceon an Englishman, who was made Cardinal by Innocent the Third, flou-Robert rished about the beginning of this Century, and held a Council in quality of a Legate in 1212 at Paris: He was one of the neatest Divines of his time, and composed a Sum of Theology, which may be seen in Manuscript in the Library of St. Victor of Paris, and is quoted by Mon-

fieur De Launoy, and other Authors.

ALANUS of Line in Flanders, flourished in the University of Paris, where for a long Alanus. time he taught Divinity from the beginning of this Age, till towards the end. He was called time he taught Divinity from the beginning of this Age, till towards the end. He was called time he taught Divinity from the beginning of this Age, till towards the end. He was called the Universal Doctor, because he was equally excellent in Divinity, Philosophy and Poetry. He wrote many Works both in Prose and in Verse: those that are printed are, A Commentary upon the Song of Songs to the praise of the Virgin, printed at Paris in 1540: A Sum of the Art of Preaching: A Penitential with this Tiele, The Corrector: A Work upon the Parables, which has been printed a great many times: A Book of Sentences or memorable Sayings: A Work in Verse about an honest and perfect Man in all sorts of Virtue, Intituled, Aniclodianus, printed at Basil in 1536, and at Animerp in 1621: A Piece with this Title, The Complaint of Nature at Bajl in 1536, and at Antwerp in 1621: A Piece with this Title, The Complaint of Nature against the Vice of Sodomy: Two Books: gainst the Albigenses and Vaudois: Eleven Sermons: Six Books of the Wings of the Cherubims, fally ascribed to St. Bonaventure: Two Proses, one upon the Incarnation, and the other upon the weakness of Human Nature. All these Works were collected by Charles Visch, and printed at Antwerp in 1653, to which in 1656 he added two more Books of this same Author against the Albigenses, Vaudois, Jews and Pagans. There's a Manuscript Work of this Author's too, which is a Sum of Moral The Logy, intituled, After how many manners, because he there discourses in an Alphabetical Order, in how many manners things may be taken well or ill. This is plainly that Work which Trithemius calls, The Sum of Virtues and Vices. Trithemius mentions likewise a Treatise upon the Sentences: A Treatise called, the Eye of the Scripture: A Treatise of Learning: Two Commentaries upon the Sooks of Moses; About Mystical Equivoques; Of the nature of Animals: A Book of Letters and Commentaries upon many Books of the Holy Scripture, all composed by Alams. You must take care not to consound this with the Alams Bishop of Auxerre who lived in the Century before. care not to confound this with the Alams Billiop of Aunerre who lived in the Century before, and there is reason to doubt whether this were ever a Citeaux Monk as the former was. The Commentary upon the Prophecies of Iderlin, and the Treatife of the Philosophers Stone, the former printed at Franckfort 1608, the latter at Leyden 1600, under the name of Alanus, are

two forged Pieces.
SIMON a Priest of Tournay taught Divinity too about the beginning of this Age with no Simon. fmall Reputation in the Schools of Paris. Henry de Gand, and Truthemius take notice that tying himself up to the Doctrine of Aristotle, he has fallen into some Errors: We have none of his Works printed, but they may be found in Manuscript in Librarys. These are the most tonsiderable of them: A Theological Sum upon the Sentences: Divers Questions: An Exposition of the Company of the Parising Paris

on of the Athanasian Creed: A Commentary upon Boethius's Book of the Trinity, and of Infitutions upon the Holy Scripture. The English claim this Author for their Countryman, and accordingly a great many of his Works are to be found in England.

PETER of Corbeil, Doctor in Divinity of the Faculty of Paris, was Professor there a great while with great Reputation. He had for his Scholar Lotharius, Son of the Earl of Signs, afterwards Pope with the name of Innocent III. who in one of his Letters counts it an honor to have studied under him, and in acknowledgment ages him the Archdescopus of Contract of the country of Contract of Contract of the Country of Contract of Contra have studied under him, and in acknowledgment gets him the Archdeaconry of York, and some time after the Bishoprick of Cambray, and at last the Archbishoprick of Sens, which he entred upon in the year 1200. He died the third of June in 1222. His Sum of Theology is not printed, whereof the late Monsieur De Launey had a Manuscript. This Archbishop had a great name in

Waiter

Mapes.

his Time. He wrote a Commentary upon the Epifles of St. Paul, and upon many other Books

of the Holy Scripture; with Sermons, and divers Treaties.

ABSALOM a Regular Canon of St. Vietor of Paris, and afterwards Abbot of Spinkerbae in the Diocess of Treves, flourished at the beginning of this Century. He has left us fifty Sermone upon the Feat's of the year, printed at Cologn in 1554, by the care of Daniel of Silinga

WEENERUS Abbot of St Blaize in the Dark-Forest of the Diocess of Constance, flourished about the year 1210. He made a Collection of Sermons composed of divers Passages of the Fathers, which are called by the name of Pofillar Sermons: they were printed at Bafil

III 13499.

TAGENON Dean of Pavia, who flourished about the beginning of this Age, has wrote a History of the Expedition of the Emperor Frederick Barbarossa in Patestine, published by Frehr rus in his Collection of the German Historians.

There's an Anonymous Hiftorian too of the fame time in the fifth Tome of the Antiquities of

Animeter of Interest in Among into Information of the fame Subject.

Hittelian. Can fine, who wrote upon the fame Subject.

The Expedition of Richard King of England in Paleftine, was wrote by WALTER Bishop william, of Lincoln, and afterwards Archbishop of Roter; by WILLIAM the Pilgrim an Englishman,

and by R I CHAR D Cannon of London, who accompanied him in the Voyage.

**LBERT Patriarch of Fernfalon, Refident at Acre, after the taking of that City by the Saracens, made about the beginning of this Century an Order for the Carmelites of Syria, published by the Bollanditis in the Month of April.

DODECHIN a German Prieft of the Church of Logenfein, and afterwards Abbot of St. Diffiode, flourished about the year 1200. He wrote at the defire of Conon Abbot of St. Diffiode, a Relation of the Voyage which he had made into the Holy Land, and continued Dodechin.

on the Chronicle of Marianus Scatus to the year 1200.

ANDREAS SYLVIUS Monk, and at laft Abbot of Marchiennes in the Diocess of Andreas Townso, composed about the year 12co, at the defire of Peter Bishop of Arras, a short History of the Kings of France of the race of the Merovingians, printed at Dousy in 1633. He likewise wrote two Books of Miracles of St. Rietruda, published by the Continuers of Bollandus to Sylvius.

BALDWIN Earl of Flanders, and Emperor of Conflaminople, has writ a long circular Letter, being a Relation of the taking of Conflaminople by the Latins in 1204; wherein he takes Ealdwin.

care to forget nothing that may render the Greeks odious. It is to be met with in the Annals of Rainaduse, and in a Collection of some Pieces by Aubert de la Mire.

GEOFFREY Lord of Villebardusin near Troies in Champagne, composed in French the History of the taking of Constantinople by the Latins, where he hinself attitted: It is written in Geoffrey.

an old Stile, but after a noble and impartial manner.

GONTHIER a Monk in the Monastry of Paris in the Diocess of Basil, who flourished a bout the beginning of this Century, has left us the History of the taking of Confunctionale by the Latins, the Circumstances of which he had from Abbot Martin an Eye-witness. It was published by Canifus in the first Tome of his Antiquities.

ARNOLD Provoft of the Church of Hildspheim, and afterwards Abbot of Lubeck, flourished in the Reigns of the Emperors Philip and Otho IV. He is the Author of the Continuation of the Chronicle of the Sclavonians made by Helmoldus from the year 1171, to the year 1209. This Work was printed at Lubeck in 1659, larger than in the first Edition of Helmadus at Franckfort in 1556, which contains only the nine first Chapters. Yet this wants the four last Chapters, which have been published by Meibomius with the Opuscula Historica, and printed at Helmstadt in 1660. Vossius's Remarks upon this Author is, that he is to be credited in what relates to the History of the Sclavonians, but not in what he has written of the History

what relates to the fillowy, from the name of the Town where he was born, ries of *italy*, *Sicily*, and *Greece*, GERVAIS, Sirnamed of *Tilbury*, from the name of the Town where he was born, which is in *England* upon the *Thames*, of the Family of *Henry* the II. King of *England*, and Great Marshal of the Kingdom of *Arles*, flourished unch about the year 1210, and wrote the control of the West. Gervais. civers Hiftorical Works: among others, An Universal History of the Kingdoms of the West, with the Title of Otia Imperialia: An Hiffory of England, and fone others which are kept up in Libraries, out of which there's no great likelihood of their quickly being fet free.

WALTER MAPES an Englishman, diftinguished himself by his Wit under Harry II.

WALLER MAPES an Englishman, diringuised insuler by his wit under Pataly Youn, and Rickward Kings of England. Though he was Canon of Salisbay, Chanter of Lincoln, and afterwards Archdeacon of Oxford; yet he could not forbear making Satyrical Verse upon the Popes, Cardinals, and other Ecclefiafticks, wherein he very freely censures their Irregularies. You may see these Poetical Pieces themselves in the first Tome of the memorable Lessons of Politics, and a Catalogue of them here; The Revelation of Priest Colitas: Four Pieces against disorderly Ecclefiasticks: and one against the Irregularities of the Court of Rome.

MILLER & MDLLE & Olderburg Composite Middlessing in the weap 2214 made a Voyage.

WILBRANDUS of Oldenburg, Canon of Hildespein, in the year 1211, made a Voyage into the Holy Land, whereof he has given us a Relation, a part of which was published by Allarins in his Collection of Pieces, printed at Cologn in 1653. Allarins commends this Author for a learned and curious Man; his Stile is close and Historical, but he dos not make use of many barbarous words.

ROBERT a Regular Canon of the Order of Premontre in the Monastry of St. Marianus Robert of Auxores, composed a Chronology from the beginning of the World to the year 1212, the time of his Death. It was published by Nicholaus Cannes and Tours, and printed at Hugh Troics in 1608, with a Continuation of it by HUGH Canon Regular of the same Monastry.

LAMBERT of Leige a Benedictine Monk of St. Laurence of Duitz, is thought most pro-Lambert. bably to have flourished at the beginning of this Age. He wrote the Life of Herbert Archbi-

hop of Cologo; fome Hynns, and fone Epigrams.

About the fame time the Life of St. Villiam Abbot of Rofebild, who died in 1202, was wrote Anameles. by an Anonymous Author.

PETER a Monk of the Valleys of Cormy, of the Order of Citeaux in the Diocels of Pa-Peter.
ris, accompanied his Abbot Gry, afterwards Ethiop of Carcafforms, in his Voyage to Languedock to encounter the Albigenies, he being one of the 12 Abbots appointed by Innheem III. for this purpole. Peter by the Order of Innacon III. has wrote a Hiftory of the Albigenies, printed at Trains in 1615, and in the Library of Ciremes, published by Father Tiffer. We shall have occasion to talk of him when we come to the History of the Albigories.

About the fame time WILLIAM of Pailancest wrote a Chronicle of the Herefy of the William Albigosles, printed at Thoshosfe in 162;, and among Duchesse's French Hillorians.

JOHN of Oxford, Dano of Salishing, floutissed about the beginning of this Century, and John of Jordan and a Relation of his Yoyage into Sicily.

Oxford. wrote a History of England, and a Relation of his Voyage into Sicily.

About the same time with him I'ved JOHN Abbot of Fordeham, Confessor to John John of King of England. He wrete the Life of St. Wolfrich, the Actions of King John, and a Chro-Fordenicle of Scotland.

About the year 1214, JOCELINE BRAKELONDE an English Monk of the Mo-Joceline of nastry of Usk, composed a Chronicle of his Monastry; a Treatise of the Election of High, Brakelonand the Life of St. Robert, Martyr.

JOHN GRAY Bishop of Normal much about the same time wrote a Chronicle, as did JohnGray. Adam of Barking.

Adam of Barking,
HUGH WHITE a Benedictine is only of Peterbarough, has wrote a History of his own Hugh
Monaftry, and of the Foundation of the Charch of Mercy.

PREPOSITIVUS a famous Divine of Paris, flourished about the year 1225. He com-Preposition

poled a Sum of Scholastical Divinity, which has not yet been printed, but is very common in vus.

point a Sunt of Schroditter Divinity, mint has her yet which participated a Sunt of Schröding Sc was entred in 1199, and was afterwards made Prior of that of Villiers in Braham, composed a great Work in 12 Books, Dialogue-wift, in imitation of St. Gregory; containing an account of great Work in 12 Books, Dialogue-wile, in imitation of St. Gregory; containing an account of the Miracles and Visions that happened in his time, particularly in Germany. He affires us in the Preface that none of it is his own Invention, but all that he wrote he had from others But yet he is not to be excast for his too cashly crediting those who did not deserve it, and my on their relation heaping together as he has done in this Work a great many idle and forged Stories. He likewise composed in 1226, three Books of the Life and Passion of St. Engelbert Archieo of Cologus: and Homilies upon the Sundays and Holidays of the whole year. These Works have been printed, viz. His History of Miracles at Cologn in 1591, and in Father Tiffeer's first. Tome of the Writersof the Order of Circame. The Life of St. Engelber in the Month November of String, and at Cologn in 1633, with the Notes of Gelosius; and the Homilies published by Andrew Coppension, with the Title of A Collection of Moral Discomfes, printed at Cologn in 161s. He also was the Author of other Sermons and other Works, whereof there is a Catalogue. 1615. He also was the Author of other Sermons and other Works, whereof there is a Catalogue in a Letter of his which Andrew Coppension has published at the beginning of the Collection.

STEPHEN of Langton, the an Englishman, after having gone through the course of his Stephen of Studies at Paris, was chosen Chancellor of that University, and Canon of Paris, where he for a Langton good while professed Divinity, explaining the Holy Scripture with no small reputation. He was afterwards made Dean of Rheims, and at last fent for to Rome by Immeent III, who made him Cardinal. The Archbithoptick of Can: when y falling, he was chosen by some of the Cauons, and consecrated by the Pope at Viterb: the 17th of June in 12c6; but John King of England would not acknowledg him, as not having been chosen by the best and wifest part of the Chapter, nor furier him to enter into possession of the Church. Stephen straight has recourse to Ecclesiatical Censures, and interdices the Kingdom of England: The King did not think himfelf obliged to submit to the Interdict : but at last the poor condition of his Affairs having forted him to yield to the Pepe, he was likewife obliged to acknowledg stephen for Archbifhop. This Prelate was not long fathful to hirt, but rook part with Lemis Sor of Philip King of France, and remainful his Friend till the Death of John, after which he found a way to get himself for a Sum of Mony difcharged from the crime of Rebellion. He died the 9th of July in 1228, is his the first he death of July in 1228, in his House in the plane of Slindon in the County of Suffer.

There are in the Libraries of England and other places, a great number of Manuscript Commentaries of this Author upon the Hol; Scripture, but there are not any of them printed : We have only his Hiftory of the Translation of the Body of St. Thomas at the end of that Arch-Bilhop's Letters, printed at Bruffels in 1682. The latter which he wrote to King John, and that Prince's Answer, in the third Tone of Father Dachery's Spicilegium; and eighty eight Orders made in the Council which he held at Oxford in 1222, of which we shall have occasion to fpeak.

ALEXANDER

A New Ecclesiastical History Alexander ALEXANDER NECKHAM, an Englishman, Native of Herrford, after having Neckham studied in England, perfected himself in the Academys of France and Italy, and returning into tudied in England, perfected nimies in the Academys of France and Isay, and rectiming into his own Country, was made a Regular Canon of St. Auftin at Exeter, and afterwards Abbot of the Monastry in that City in 1215, and died 1227. He is the Author of divers Works which have not yet seen the light, 1 ying buried in the obscurity of some English Libraries; among others, A Commentary upon the four Gospels: An Exposition of Ecclipales: A Commentary upon the Song of Songs: The Praises of the Divine Wisdom: A Treatise of the nature of things: The Clearing of a Library, which contains an Explanation of many places of the Bolly Scripture.

HELINAND a Monk of the Abby of Froimont, of the Order of Citeaux in the Dioces of Beauvaius, flourished about the beginning of this Century, and died in 1227. He composed a Chronological History from the beginning of the World, to the year 1204, the four last Books of which were published by Father Tiffer in the 8th Tome of his Library of the Writers of the Order of Citeaux, with some Sermons, and a Letter to Walter an Apostate Monk about the Recovery of a Man fallen into that condition. He has likewise written the Martyrdon of St. General and his Companyious released by Suriai, in the total of Citeaux. done the recovery of a pyan raten into that condition. He has heavily written the Martyr-don of St. Gereon, and his Companions related by Surius, in the tenth of Olibber. The Ver-fes upon Death, published by Loifel, are aferibed to him. In the Library of Longport there's a Manuscript Treatise of this Author's upon the Apocalypse, and in other Libraries a Treatise in praise of a Monastical Life, and another of the Government of Princes. Trithemius and others ipeak well of this Author; but for all that there is more of Labour in his Hiftory than of Judgment: for 'tis nothing but a Collection from other Authors made without any difference. His other Works are but little worth.

About the fame time flourished CONRADE of Litchtenau Abbot of Orspurg in the Diocess of Augsburg, who composed a Chronicle from Belus King of Assignation, to the year 1229, taken from divers Authors: It contains many remarkable things about the Hiltory of Germany in his time, and the foregoing Centuries. He was made Abbot of **Orfparg* in 1215, and died

St. FRANCIS born in the year 1182 at AM, Founder of the Order of Mmor Friars, or Minims, died in 1226. He not only by his Example taught us Humility, Patience, Submillion and Freedom from the Cares of the World, but likewife by his Writings which are the Picture of his Vertues. Here's a Catalogue of those that were published under the name of this Saint by Father de la Haye, and printed at Paris in 1641, with the Works of St. Antony of Padus: Streen Letters, Advice to thole of his Order, containing twenty feven Chapters: An Exhortation to Humility, Obedience and Patience: A Treatife of the Virtues of the Virgin, and of court Coul. tation to Humility, Obedience and Patience: A Treatile of the Virtues of the Virgin, and of every Soul: A little Piece of true and perfect Joy: An Explanation of the Lord's Prayer: The Praife of the Lord God Molt High, eleven Prayers: His Will: Two Orders for his Religious: A Rule for the Monastrys: The Statute of the third Order: Twenty eight Conferences: The Office of the Passion: Three Songs upon the Love of God; of Apothegms; of familiar Discourses; of Parables and Examples; of Benedictions; of Oracles and common Sentences: There are likewise seven Sermons, giving the Reasons for the establishing of this Order of Minor Brothers, and a little Treatile of the ten Perfections of a true Religious, and of a real Circilian. a real Christian.

Henry.

St. ANTONY, Sirnamed of Padna, because he died in 1231 in that City, was born at Lisbon in Portugal. After having professed Divinity at Thoulouse, Bologn and Padna, he became St. Francisco Diciple, and entred into his Order. He applied himself particularly to preaching, and was in his Time accounted a very near Preacher, tho his Sermons seem to us now very and was in his Time accounted a very near Preacher, tho his Sermons seem to us now very

and was in his Time accounted a very neat Preacher, tho his Sermons feem to us now very plain and empty. They have been printed at Paris in 1521, at Venice in 1575, and fince at Paris again in 1641, by the care of Father de la Hay, who has also presented us with a mystical Exposition of this Author upon the Holy Scriptures, and five Fecks of moral Concordances upon the Bible: And lastly, Father Pagi has added a Supplement of some Sermons upon the Saints and other matters, which he got printed at Avignon in 1684.

Ricerus.

RICERUS an Italian of the Marquisite of Ancona, one of the Companions of St. Frances of Affis, has wrote a little Treatife to teach the means of coming easily to the Knowledg of the Truth. It was printed at Louvain in 1554.

RODERICK XIMENES of Navarre was raised in 1208 to the Archbishoprick of Navarre, which in 1239 was translated to Salamanca. He went in 1215 to Rome, where he made a sine Discourse in the Council of the Lateran. He died in 1245. He wrote nine Books of the History of Spain from the coming of Hercules into that Country, to the Venture published by Father Andrew Soci in the second Part of his Hispania Illustris, A History of the Obrogories from the year 453, to 555. A History of the History of the Momans from Jamus to the year 708, which are to be found in the place above-mentioned. Justus Liphus gives him the year 708, which are to be found in the place above-mentioned. time: The Hiltory of the Archiams from 570, to 1150: A Hiltory of the Roman from James to the year 708, which are to be found in the place above-mentioned. Juftus Lipius gives him the Character of a good Author for his time. His Tomb is in a Monafiry of the Order of Citeaux in Arragon, call'd Horta, with this Infeription: Mater Navarra, Nurvix Cafella, Schola Parifus, Sedes Toleum, Hortus Mauglaum, Requies Callum.

HENRY Earl of Kalma Abbot of Richeron, wrote about the year 1220 the Life of St. Pirative for Abbot of the Moralum and Schound Eithers of Material Callum.

minus first Abbot of that Monastry, and afterwards Bishop of Meaux or Metz.

About the same year CONRADE Prior of Schur in Bavaria, wrote the History of his Consider Monastry, and the Lives of his Abboss. ECKER ARD Dean of St. Gall, wrote about the fame time the Life of St. Notgerns of Eckerard.

Begue, which is to be feen in the fixth Tome of the Autiquities of Canifus.

WILLIAM Monk of St. Dennis in France is put by Trithennis among the Authors that William. flourished under the Reign of Frederick II. about the year 1220. He ascribes to him three

Hourined under the Reign of Frederich II. about the year 1220. He alcribes to him three Books of Hilfory, and many Letters.

RIGORD Phylician and Hilforiographer of Philip Angaltus Kinz of France, composed the Rigord Hilfory of that Prince under the Reign of Lewis VIII. his Son, to whom it is dedicated: In the was printed at Franchor in the year 1506, with the Philippid of WILLIAM the Britain, William, which is likewife the Life of Philip Angaltus in Verle, and the Hilfory of St. Lewis and Philip the Eardy, by WILLIAM of Naugis, a Monk of St. Demiis, who fleurified about the William. beginning of the next Century.

FABLAN HUGELIN of the Order of Minor Brothers, wrote about the year 1230, the Fabian God Sc. Francis and his Companions, printed at Colors in 1623.

Hugelin.

Life of St. Francis and his Companions, printed at Cologs in 1623. Were about the Year 1235, in flugdin. CONRADE Abbot of Everback of the Order of Circums, wrote a Treatife of the Crigin Canade, of that Order, divided into fix Books, published by Father Tiffeer, in the first Tome of his Library of the Writers of the Order of Circums. It's thought this Author wrote about the year

1230.

JOHN GAL Abbot of Fomenelle hath left us the Life of St. Vulgran Archbifhop of Sens, John Gal. related by Sevins in the 20th of March. He flourifled about the year 1230.

ALBBLK T Prior of the Monadry of Adout des Vignes at Pavia, wrote about the year 1230, Albert. the Lives of St. Benevin, St. Aldegonda, and St. Annuelms.

About the fame time two funonymous Authors wrote, one the Life of the bleffed Jofeph Herman Two Antonymous Fundators in the 7th of Agril; and the other that of St. Annuelms. In the Geod Tome of Father Lake Dackary Spiritelyman, there are five Letters of MAU-Maurice.

RICE Archbifhop of Romey, the three laft of which are the Interdict which he pronounced acoust his Dioces. hereafted King St. Levis had deized upon the Revenues of his Archbifhoprick.

gainft his Diocefs, because King St. Leavis had feized upon the Revenues of his Archbishoprick. It is remarkable that he interdicts all the Chappels and Charches which the King had in his Diocefs. cefs, except that where the King and Queen flould affift in Person. This Archbishop died the

WILLIAM Abbot of Andres in the Diocess of Teronome, wrote a Chronicle of his Mo-William naftry from the year 1082, to the year 1234, which may be feen in the ninth Tome of Father

Luke Dachery's Spicilegium.

JOHN ALGRIN of Abbeville, a Parifian Divine, Chanter of Abbeville, and Dean of John Amiens, was made Archbilhop of Befaulon in 1225, and nominated Cardinal Bilhop by the Ti-Algrin. Daniella, was made Arthoniop by Bejasjon in 1325, and nominated Cardinal binop by the 11-tle of St. Sabina in 1227, by Gregory the Ninth, who had been before acquainted with him in the Univertity of Paris, and had fent him into Spain to preach the Crufade, and afterwards to the Emperor Frederick II. to treat of a Peace with him. He died in 1236, and had while he lived the Reputation of a good Preacher, and made Sermons upon the Sundays and Holidays of the year, in which after he has in a few words explained the meaning of the Text, he makes a long year, in which after he has in a rew words explained in healing of he least a darkes a long Diffeourle full of fuch a valf quantity of Scripture, that one can fearer imagine how he could collect it all or get it by heart. This is what Henry of Gand, and Trithenius fay of him. They may be mer with in Libraries, but no body has thought them worth publishing. They have printed nothing but his Notes upon the Song of Songs at Paris in 1521, with the Commentary of St. Thomas of Citeaux upon the fame.

JORDAN, born at Borterge in Savony in the Diocefs of Mentz, entred himfelf into the Order Jordan. of Preaching Brothers (or Jacobines) in the year 1220, and fucceeded St. Dominick in the Genegative of his Order in 1922. The composed a Frishory of the beginning of this Order of Preachers: Some Letters of advice to his Religious; and many Sermons. The first of these works hath been printed at Rome with the Notes of Adaptive, and Bassiush hath given us the Circular Letter which he wrote upon the Translation of the Body of St. Dominick. You must take care not to confound him with another *fordin*, of *Suxony* too, firnamed, of *Queddimbourg*, a *Hermit* of St. *Auftin*, of whom we shall speak hereafter. To the former of these is atcribed like-

a Hermit of St. August, or whom we man ipean necessary. To the former of thele is alcified like-wife a Treatife intituded, The Crown of the Virgin Mary; But there is no likelihood that that belongs to either of thele fording.

WALTER CORNIUS on of Simus Cornu, Lord of Ville-Neuve near Montereau-faut-walter Tonne, Dean of the Church of Paris, and made Archbishop of Sens in 1223, was chosen by Cornu. St. Louis with Bernard Bishop of Amacy, to go in the year 1239 to receive the Crown of Thorus of our Lord, which he had recovered out of the hands of the Venetians, to whom it had been engaged by Baldwin II. Emperor of Confiantinople. He hath wrote the Relation of this Hiltonian private among Duckber's French Historians.

cugaged by Danasia 11. Emperior of Conjuntations, the natural wrote the relation of this fillio-ry, printed among Duchefues's French Hifforians.

The fame Hiffory was likewife written by Gerard a Monk of St. Quentin of Lifte; who also Gerard, composed the Life and Office of St. Elizabeth of Thuringen. Henry of Gand speaks of this

HUGH, a Regular Canon of the Order of Premontre in the Abby of Floreff in the Diocels Hugh. HUGH, a Regular Canon of the Order of Freemark in the 1809 of Fatta, a Wiof Namur, wrote about the year 1230, by order of his Abbot, the Life of St. Fatta, a Widow and Reclufe of Huy, that died in 1227, published by Bollandus in the 13th of January,
and

CHAP. IV.

James.

Godfrey. St. Ed-

mond.

CONRADE of Marpurg a Religious, a German of the Order of Preaching Friars, wrote about the year 1330, a Hiftory of the Life and Miracles of St. Elizabeth Princes of Timingen, whose Confessor he had been, dedicated to Pope Gregory IX. published by Allatins in Order of Citeaux in Brabant.

his Collection of Pieces, printed at Cologn in 1653.

Pill IP of Grees, Profession and Chancellor of the University of Pavis, flourished about the Pill IP of Grees, Profession and Chancellor of the University of Pavis, flourished about the year 1230. He composed 300 Sermons upon the Psalms of David, which were printed at Pavis year 1230, and at Bress in 1600. They were mightly looks upon in their time, and the Preachers in 1523, and at Bress in 1600. They were mightly looks upon in their time, and the Preachers in 1523, and at Bress in 1600. They were mightly looks upon in their time, and the Preachers in 1500 and the work of them which is in Manuscript in Monstew Cologne's Library: In the Libraries of England are likewise to be seen

Thomas.

Manufeript in Moniteur Colbert's Library: In the Libraries of England are inkewife to be feen two Commentaries of this Author, one upon Tob, and the other upon the Gospels. THOMAS de CELANO, of the Order of Minor Friars, composed about the year 1235, a Book of the Life and Miracles of St. Francis, approved by Gregory IX.

We have already spoken in the foregoing Century of JAMES of Vitry, and his History of the East and West: all that we are to observe now is, that besides this Work, and the two Letters there mentioned, he composed Sermons upon all the Epiftles and Gospels of the year, upon the Feafis, and upon the different Estates of Men, part of which were printed at Ammerp in 1575, and that he likewise wrote the Life of St. Mary of Oignies related by Surius in the 23d of June.

LUKE Deacon of the Church of Tuy in Spain, after having travelled into Italy, Grece, and Palafine, and gained the Friendlinp of Cardinal Hugolin, afterwards Pope, under the name of Gregory IX. was at laft made Billiop of that Church. He composed three Books of Controverfies against the Albigunes, printed at Ingolitadt in 1612, and in the last Bibliotheca Parruns; and a History of Spain from the beginning of the World to the year 1274 of the Spains Adams, that is according to our account 1236, into which he inferts the Chronicle of St. Isidoria, which he continues down to his time, and makes divers Additions to and Alterations in. Laftly which he continues down to his time, and makes divers Additions to and Alterations in. Lathy he is the Author of St. Ifidov's Life, related in Bollandus in the 4th of Apvil, and in the fecond Benedictine Age of Father Maxillon. He was no more than Deacon when he wrote his Chronicle, which plainly thows he was not made Bilhop till after 1236, but how long he remained 60, or when he died we cannot tell. We hall have occasion to speak of this Author's Works against the Albiegen's, when we treat of those Heretticks.

GODFREY Monk of St. Pantaleon of Cologn composed an Historical Chronicle from the year 1162, to the year 1237, which is in the Collection of the German Writers by Freherus.

EDMOND RICH born at Abingson in England, after having gone through his Studies at Oxford, gave himself wholly to Divinity and Preaching, and taught Philosophy with applause in the University of Oxford. He was then made Canon of Salisbury, and latity Archbilhop of

at Oxford, gave himten whonly to Divinity and Freaching, and taught Finddoppin with applaule in the Univerfity of Oxford. He was then made Canon for Salibory, and latity Archbilhop of Canterbry in 1234, by the recommendation of Gregory IX. When he came to his Dignity he thought it was his Duty vigorously to check the Irregularities of the Courtiers, which procured him the hatred of them, and of King Henry the third to that degree, that he was fain to get himself to Rome for fecurity from them. He did not there meet with all the satisfaction be could desire, and so returning into his own Country, he went into a voluntary Exist from while after, and in 1240 retired to the Monastry of Pointers in France, and two years after into the could defire, and to returning into his own Country, he went into a voluntary Exile fome while after, and in 1240 retired to the Monaftry of Pontigny in France, and two years after into the Houle of Regular Canonis at Soifs, where he died on the 16th of November 1246. He was canonized the next year by Innecent IV. He wrote a Treatile of Piety, initialed, The Mirror of the Church, printed in the Bibliotheca Parum. He treats therein of a fpiritual Life, and of the Perfection of a Christian; of the Articles of the Creed; of the feven Scaraments; of the feven mortal Sins; of the feven Beatitudes; of the feven Gifts of the Fivily Spirit; of the four Cardinal Virtues; of the feven Works of Mercy; of the feven Pertitions in the Lord's Prayer; of the Mysteries of our Lord; of the Godhead, and of the Trinity; of the different degrees of Contenplation; of the Love of our Neighbour, and of Humility. He sheaks of degrees of Contemplation; of the Love of our Neighbour, and of Humility. He peaks of all their things without entring upon any Controverly, in a very edifying way, and proper to introduced and the firm of the contemplation. Limmond has given us twelve Ecclefialtical Conflitutions of this Archivelle

ROBERT GROSTESTE or GROSTEAD, born at Stratbrook in the County of RUBERI URUSIESIE OF URUSIESIE OF URUSIESIES DON'S BORDER IN THE County of Suffolk, after having fludied at Oxford and Paris, was made Archdeacon of Leicester, and in the year 1235 fucceded Hugb of Velles in his Bilhoprick of Lincoln. He floutly opposed the Deligns of the Court of Rome, and of the Monks about the Juridiction of Ordinaries, and had a confiderable Dispute with Innocent the Fourth, about a Mandate which that Pope had granted to a young Italian named Frederick of Lavania, his Nephew, who was under age, for the furth Canon's place that should be vacant in the Church of Lincoln. This Mandate was directed to the Archaeous of Causalian. to the Archdeacon of Canterbury, and to Innocent the Pope's Secretary in England, who fent to Lincoln and gave notice of it to Robert, who by a Letter answered them, that he would with all fibmifilon and respect obey the Orders of the Holy See , but that he would oppose whatloever was contrary to Orders that were truly Apottolick, and that no one could account those Apowas contrary to Orders that were truly Apottolick, and that no one could account most hopfolick Crders, which were contrary to the Doctrine of Jefus Chrift and his Apottels, as the things contained in the Letter to him manifeitly were: First, "Because the Clause non obstante "which was in this Letter, and many others of the like nature, was an Inundation of Uncertains" ty, Eoldnels and Temerity, and an Inlet to Falthood and Deceit. Secondly, That there was "no

of the Thirteenth Century of Christianity. "no greater crime in the World, fetting afide that of Lucifer and Antichrift, nor any thing Robert more contrary to the Doftrine of the Gofpel and of the Apoltles, nothing more displeasing to Grostead. Christ Jesus, more detestable and abominable, than destroying Souls by robbing them of the care of their Pastors; which is done when such People receive the Incomes appointed for the including the subject of Pastors and maintanance of Pastors as we was combined to appear the such subject of the combined to the subject of the su

the fibliftence and maintenance of Paftors, as are not capable of executing their Officers, that it was impossible that the Apostolick See, which had received all power of Jesus Christ of rediffication and not for destruction, should order to horrid and pernicious a thing to had or mane kind, because this would be a manifest Abuse of its Power; that therefore one is 6 miles from being obliged to obey such Commands as these, that it is ones duty to oppose them, tho they were published by an Angel from Heaven, and that it is really an act of Obedience not * they were published by an inger from reaven, and that it is really an AC of Openience not to receive them; and therefore that the Commissioners of the Holy See could do nothing here: in against him. In one word he concludes, "That the Power of the Holy See being given only for edification and not destruction, and the things hereby ordered tending manifestly to only for contention and not certainties, and the times are too content timing an internal of defruction, and not defication, it was impossible they should be granted by the Holy See. This Letter of Robert's related by Matthew Paris, being carried to Rome, put the Pope in such a passion that he could not forbear expressing himself in very hard Terms, if we may believe the above-mentioned Author, who makes him speak thus; "What a doting, old, deaf, impertinent above-mentioner values, who makes had peak that you write a domest one of each impertuent. "Fellow is this, that daresthus rallly and impudently call my Conduct in question: By St. Peter " and St. Panh, were it not for the respect I have for his Ingenuity, I would so utterly confound while that he should become the Talk and Affonishment, and Example of all the World, and should be lookt upon as a Prodigy. Is not his Master the King of England, who can with the least fign of Ours cast him into prison, and cover him with Shame and Insamy, Our Vasfal, or rather Our Slave? But the Cardinals (fays the fame Author) represented to him how unfitting it was to act any thing against this Bilhop; that what he faid was true, and could not be refuted; that he was a true Catholick, and a very holy Man; that he had more Piety and Religion than the best of them; that he was of 6 exemplary a Life, that there was not a Prelate of greater merit than he; that all the Churches of England and France could bear winness to this; that the truth of his Letter, which was already no secret, might raise the "Withins to this, that the tuttle of his feeten, which was already no feeter, linguit rane the Court of Rome a great many Enemies; that he had the name of a great Philosopher, a Man "well read in Greek and Latin, zealous for the Truth, and had professed Divinity, and preached it with no finall Reputation; that his Life was blameles, and that he was a Persecutor of "Simoniacks. Upon these accounts they advised the Pope to let it pass, and make as if he had never seen the Letter. but another English Hillorian, named Henry of Knighton, says, that the fished was excommunicated: But let it be how it will, he remained fleddy to his opinion, and died in it on the 9th of October 1523, giving this Character of it to Mafter John of St. Giles a Dominican, that it was a Herefy and an Opinion contrary to Holy Scripture, to think that Dominican, that it was a Herety and an Opmion contrary to Holy Scripture, to think that the Cure of Souls might be entrufted with a Child, or that the Vices of the great oneswere not opmly to be reproved. He composed many Discourses, in which with a great deal of Liberty be checks the Vices and Discourse of the Clergy: and some Letters which Mr. Brown has taken care to have printed in the second Volume of Fasciculus Rerum experendarum, printed at London in 1690. There was likewise printed at London in 1652, a Work of this Author's about legal Observations. He made a Commentary upon the Works of St. Discourse the Reposite of the Reposite St. Discourse the Reposite of the Reposite St. Discourse the Reposite of the Reposite St. Discourse St. of that which belongs to the Book of my flical Divinity was printed at Straiburg in 1502. He likewise translated into Latin the Testament of the twelve Patriarchs, printed at Paris in 1549, and in the Bibliotheca Patrum. In the Libraries of England there are many other Works of this and in the Bibliothera Pavina. In the Libraries of Eigland there are many other Works of this Author to be met with; among the reft, A Treatife about Confession; another upon Marriage; a Work of the Pastoral Care; Constitutions about Penance: A Work of Piety with this Title, The Moral Eye; another with this, The Dostrine of the Heart: A Book of Meditations: A Treatife upon the Articles of Faith; Another upon the Precepts of the Decalogue, Cor. Letters and Sermons, not to speak of his prosane Works, as his Abridgment of the Sphere, printed at Venice in 1508, and his Commentary upon Aristotle's Analyticks, printed likewise at Venice in 1504, 1537, and 1552. By what we have said of the Life and Writings of this Author, it is plain enough what his Genius and Character was, and that he had great Learning and Knowledo sined with an ardent Piety, and a Zeal for the beat of it, nethods had the scotchlas

is plain enough what his Genus and Gharacter was, and that he had great Learning and Knowledg joined with an ardent Pietry, and a Zeal for the heat of it, perhaps hardly exculable.

WILLIAM a Native of Anneages, choice Bilhop of Paris in 1228, died in 1240, is one williams of the most considerable Authors of this Age for true Knowledg and solid Parts. He has sufficiently shewed them both in his Works, by keeping close to that which regards Pietry, and the Conduct of human Life, without running out upon Questions of meer speculation. This is the Scope to which his Principles tend, and the Delign which he proposed to himself in the greatest

part of his Works.

The first of which is a Treatise, intituled, Of Faith and Laws, in which after having shewn that the Knowledg of true Religion is the most excellent of all Knowledg, and the most useful he demonstrates Faith to be the Foundation of all Religion, which consists in the Belief of those things which God hath revealed so us, although they be not evident. Then he discovers mole things which God hath revealed to us, although they be not evident. Then he discovers the Causes of Error and Impiety, which are, 1. The ignorance of the true extent of huntry of those things. 4. Their height, 5. The folly of Men who would fain by the natural Force of their Parts comprehend that which is incomprehenfible. 6. The want of Proofs, 7. The neglect of begging help and necessary assistance of God. Then he diffinguishes two forts of Arrors.

Williams of ticles of Faith; namely, those which he calls Radical and Primitive, which are the Belief of the Existence of a God, and the Trinity of Persons; and those which he calls consequential and derivative, which comprehend all the Articles of Christian Faith which God has revealed to his Cherch. Then he passes no to Laws, and after having spoken of the Law of Nature, he with some largeness treats of the Law and Commandments of God in the Old Testament. He refers the Advances has Law and Passiane, and the property of the Passes of the Pa tome largeness treats of the Law and Commandments or God in the Ord retrainent. He refutes by the by the Laws and Religion of Mahomet, and fets upon the Opinion of those that hold that any one may be saved in his own Law and his own Religion; he floutly encounters the different forts of Idolatry, and passing on to what concerns the Christian Religion, he shows the necessity of a new Law, and what the Spirit and Worship therein required is. This Theoretic followed he also Workhows the Northern required is. Treatife is followed by a long Work upon the Virtues, in which after having flocken of natural Virtues, he shows that they are not sufficient for Salvation, and according to the Principles of St. Aufiin, demonstrates that the real and true Virtues are the Gitts of God, and the Effects of Grace and Charity. He treats in particular of the Virtues and Passions, of the Union of Vir-

tues, and of the Increases and Decreases incident to them.

The second part of his Treatise of Virtues is initialed, Of Manners. He there brings in all the Virtues one after another, each of them making a Panegyrick upon them, and describing their

Advantages and Effects.

The third part is of Vices and Sins, where he treats largely of Original Sin.

The third part is of vices and sins, where he treats largely of Original sin.

This is followed by a Treatife of Tentations, and of the means of refilting them; another of Merit, and the Rewards of good Works in this Life; another of the Rewards of the Saints, wherein he treats of their State and Bleffeldnes; and another of the Immortality of the Soul, which he proves by Philosophical Arguments. The Proof of this bringshim necessarily to talk of the Soul of Beafis, which he will have to be material, because its Original is from, and its Controlled Republished and beause it is defined with the Republished. or the soul of Beaus, which he will have to be material, because its Original is from, and its Operations depend upon Matter, and because it is deftroyed with the Body.

All these Treatises are one Work, and are tied one to another by Transitions.

That of Divine Rhetorick or Prayer is a separate Treatise, and full of very solid Precepts and Maxima shour that Duty; the disposition of mind requisite thereto; the manner in which it capts to be performed, and the wonderful Effects of it.

The Treatise of this Anthew more the Secretary are used to school the legislation of the Secretary and the secretary are used to school the secretary and the secretary are used to school the secretary and the secretary are used to school the secretary and the secretary are used to school the secretary and the secretary are used to school the secretary and the secretary are used to school the secretary and the secretary are used to school the secretary and the secretary are secretary as the secretary are secretary and the secretary are secretary as the secretary are secretary as a secretary and the secretary and the secretary are secretary as the secretary are secretary as a secretary and the secretary are secretary as a secretary as a secretary as a secretary and the secretary are secretary as a sec

The Treatiles of this Author upon the Sacraments are not near fo scholastical as those of the Authors of this time upon the sacraments are not near so scholastical as those of the citier Authors of this time upon the same Matters. The greatest part of what he meddles with law some relation either to Morality or Practice, and for the Resolution of the Questions which he handles, he makes use of Principles setched from the Holy Scripture, the Fathers, the Usage set of Principles setched and Maryline. of the Church, and Morality.

The next Treatife about the Caufes of the Incarnation of Jesus Christ, the matter necessari-

ly requiring it, is more scholastical.

That is followed by a Treatife of Penance, which is wholly moral, and abounds with very

The great Work of the Universe is a General Treatise of universal Knowledg, divided into two parts, each of which is again subdivided into three others. In the first he treats of the Principles of this World, of its Creation, and of created Beings, of its duration, of Eternitr, remedies of this world, or inscreation, and or created beings, or is curation, of Edermity, of Judgment, of the happines of the Saints, and the pains of the Dammed, and of God's Providence in governing the World, which is the Subject of the third part of this first Book. His Disourie in the second is of the spiritual World; of the Angels, of the Devils, of Souls; of their Natures, Operations, Names, Divisions, and Apparitions, &. All these Works mentioned, are in the first Tome of the last Edition, and had been printed before in the Venetian on of the second seco

The second Tome confists of four Treatises of this Bishop's, newly published by Monsieur Le Fer on Canon of Chartres, and Doctor of the Sorbome, from a Manuscript of the Church of

The first is a Treatise of the Trinity, and of the Divine Attributes, quoted by him in his

Treatife of the Universe.

The scond is a Treatise of the Soul, wherein he discourses of its Existence, its Nature, and Qualities, and the difference of a Man's Soul from a Beat's: He makes no doubt that this is mortal; and yet he does not scruple to call it spiritual, though it depend upon Matter both as to its Existence and Operations. He consutes the opinion of those that think the Souls of Beafts only Accidents, that is, that they confift only in a certain disposition of Particles of Matter. He discusses many other Questions about the Nature and Operations of the Soul. These two Treatiles are more (cholaftical than any other of the Bilhops, and therefore there is reason to doubt whether they belong to him or no, effectally that of the Soul, where the Stile and Doctrine about the nature of the Soul of Beafts do not agree with those of the Treatise of the Soul in the first Volume.

This is not the Case of the third Treatise which is about Penance, for that is nothing but the latter part of the Treatife about Penitence in the former Tome, in which he discourses of

Confession and Satisfaction. The last of the four Treatises is about the Collation of Benefices. He therein treats of the Call of those that are to enjoy Livings, of the fineerity therewith they ought to enter on them, of the Duty of Pastors, and other Beneficiaries, and of the Plurality of Benefices. He declame against the Neglect and Irregularities of the Beneficiaries of his time, against such as entred upon the Ministry without a Call, who confidered Livings only as Places, and looked after nothing but of the Thirteenth Century of Christianity.

the Revenues of them; and againft the Collators, who out of a temporal and carnat Prospect William of gave them to such as were unfit for them: He shows that their Daty is tomake use of the Power Paris. which they have of conferring Ecclefialtical Dignities, to the honor and good of the Church, by putting in Perfons capable of performing all the Duties of them, fich as should be of age to acquit themselves in their Station, whose Life should be blameless, and who designed to live reacquirt memeryes in their database, whose Lie mond to manners, and who dengated to nee regularly and like Clergymen. He compares a Canonical to a Monafrical Life, and fhows there Canons are no less obliged to lead a Lie conformable to their Station, than Monks are to oblerve the Rules of their Order; and that as an Abbey is to be accounted vacant when posselfied by a false or fecular Monk, so likewise a Canon's place should be accounted vacant when posselfied by a false or feetile most like a Clergymen, that it was the intention of the Complex that enjoyed by a Manual Clergymen, that it was the intention of the Complex that enjoyed by the Manual Clergymen. or fectuar Monk, to income a canon's mace mount of accommed vacant when emoyed by a Main that lives not like a Clergyman; that it was the intention of the Founders that only fuch should enjoy the Incomes of the Church as were Men of a spotless Life, and those who possessed them and yet lived disorderly, were Usurpers and enjoyed them against Right and Justice. As for Pluralities he fays, that only the doubt whether they were lawful or not, should be sufficient to Plurantees in the second that had any care for their Confeience, from venturing upon more Cures than one; because our Salvation is not to be risqu'd, and because in a doubtful Case one is obliged to take the fafeft fide. He then oppoies it with many Arguments, 1. Because those who defend the Affirmative speak for their Interest, whereas those who maintain the Negative, put themselves out of a Capacity of ever after enjoying mor. Livings than one. 2. Because he who labours not aca datatry of the Apofile, is not worthy to eat; therefore he who labours not doubly and triply ought not to eat doubly and triply; that is, to have two or three different Livings which demand two or three different Services. 3. Because it is the Intention of the Founders of Prebends that there should be as many Prebendaries as Titles, for which reason there can be no one allowed to have two Prebends in one Church, and if not in one Church, much more not in two, where the diltance of the places renders a Man less capable of fatisfying his Duty. 4. Because this Pluradiffance of the paces renores a main less capable of natisying ins Duly. 4. Decaute this rurality of Benefices in the fame Perfon, took away a great many Members from the Church, and deprived it of a great number of Minifters. 5. Because it is not Charity, but Covetouches and Ambition that made Men defire more Busefices than one. 6. He says that it is as impossible that a Man should have two Benefices, as that the same Member should affish two Bodies at once, or the fame Tree be planted in two places. He answers an Objection that came naturally in his way: namely, that feeing there are Livings, the Revenues of which are far more confiderable than those of others, it feemed as allowable to have many little ones with a small Revenue, as one great Living which was worth ten or twelve others: He says that this Thought proceeds from a salfe Opinion that one is in Livings only to look upon the Revenue without regarding the Charge of the revery Living the Original Revenue, button a particular Office. and Offices; for every Living, tho of never fo small Revenues, having a particular Office which the Perfor that enjoys it is oblige to perform, it is irregular to have any more Perfors in it than one; that the Livings which are not fufficient to maintain one Man, either do not require a particular Service, or if they do, tile Revenue of them is augmented by the addition of some other: That if any one shall alledg that there are some Livings which do not require residence, he is deceived; because all Benefices do by their Establishment and Foundation oblige to Residence, and that the contrary is nothing but an evil Custom introduced by the Wickedto Refidence, and that the contrary is nothing but an evil cultom introduced by the Wicked-ness of the Clergy. Laftly leaves, that if any one pleads againft him the Dispensations of the Pope; he answers, That these are things above him, and that if any one throughly confidered them he would find them to ignify nothing; that whatever Virtue the Dispensations which the Pope granted certain Perfors to enjoy more Livings than one might have, yet he could not dispense with their Covetoniness, with their Amlition and Greediness; he could not grant them Indulgenes for their Vices, or give leave for fuch Irregularities, nor was it his intention that the temporal Effate of the Church, appointed for the entertainment of God's Servants, and dedicated to bord transfer in the Lord to be employed in his Service, should ever be perverted to the nourishment and maintenance of wicked Men. Twas upon ticke Reafons that William of Paris founded that Order tenance of where them. I was upon the Academis that it minds of 100 to 1 amounted to 15 Paris Livres.

The Sermons abscribed to William of Paris make another part of the second Volume of his Works: But there's forme reason to doubt whether they are really his, or not rather William Perrault's, a Religious of the Order of Preaching Frians of Lions, with whose name they are to be feen in some Manuscripts, and were printed at Paris in 1494, at Lions in 1567, and at Cologn in 1629; tho in many other Manuscripts, and in the Tribingsis Edition of 1499, and the Paris one of 1638, they have the name of William Bilhop of Paris affixed to them: bur it is moft likely that they by right belong to the former, 1. Becaule they are not in the other's Stile, but in a more dry, concile and compact one. 2. Becaule the Author of them quotes the Fathers; and particularly st. Auflin, oftner. 3. Becaule they are quoted with the name of William of Lious, by William a Dominican of Paris, who lived three hundred years ago, in a Politile up. on the Epithes and Golpels of the year, printed at Paris in 1509, and at Straiburg in 1513, and 1521.

4. Becaute all those that speak of William Persault ascribe thele Sermons to him.

5. Because they are full of Passages and Thoughts out of the Holy Scripture, the Character which Gerson gives of the Works of William Perrault.

The Dialogues of the seven Sacraments, printed at Leipsick in 1512, and at Lions in 1567, under the name of William of Paris, are not certainly his; because the Author himself tells us, William of That he took part of his Work from St. Thomas and Peter of Tarentaife, which makes me Paris. think that it is William the Dominican of Paris's, of whom we spake before.

William of Paris was the Author of many more Books which Trithemius mentions, and par-William of Paris was the Author of many more Books which I retreement mentions, and particularly of Commentaries upon the Pfalms, upon the Proverbs, upon Ecclefaftes, upon the Goofpel of St. Mathem, and upon the Song of Songs, and upon the Proverbs may be feen in Manuscript in the Library of the Abbey of Longpoint in the Dioces of Sossifons, as Oudin tells us, who also would have the Commentary upon St. Matthem, printed in the Edition of St. Anjelm's Works at California and a the Abbey Solid S logs in 1630, under the name of that Saint, to be William of Paris's, notwithstanding that Father Gerberon ascribes them to one Herveus a Monk of the City of Dol; and indeed the Anthor of this Commentary in the 6th Chapter quotes a Treatile which he had written of the Virtues and Vices, and William of Paris feems to refer to this Commentary in his Treatife upon the Manners in the 10th Chapter: belides, that in the Catalogue of Hervew's Writings made by the Monks of his Monaltry, in the Circular Letter about his Death, there's no mention of this Commentary upon St. Mathew; fo that what Father Gerberon fays of the Commentaries attributed to St. Anselm, is to be understood only of the Comment upon St. Paul's Epistles.

The Stile of this Author is plain, intelligible, natural, and not near so barbarous as that of the greatest part of the Schoolmen of his time; yet it hath nothing of a fine delicacy in it: He doth not run out upon Metaphysical Notion near so much as the other Divines of his time, and particularly keeps close to what concerns Morality, Discipline, and Piety. He sometimes confutes Arisotle, and makes use of the Principles and Arguments of Plato. He very well understood the Opinions of the profane Philosophers, throughly read and digested the Holy Scripture, but he was but meanly versed in the Fathers. We took notice before that his Works

were printed at Venice in 1591, and some years ago there was a new Edition of them printed at Orleans in 1674, which is that that we have here all along followed.

VINCENT, Sirnamed of BEAUVAIS, because he lived in that City, was a Burgun. dian, and a Religious of the order of Preaching Friars. He undertook in the Reign of St. Lonis, who was at the expence of it, a fort of Empelopedia of Science in a great Work, intituled, The Mirror. It is divided into four parts, which are four quite diffinct Works: The Dottrinal, which comprehends the Principles of all Sciences, beginning at Grammar and ending at Divinity: The Historical, containing a Universal History from the beginning of the World to the year 1244: The Natural, which treats of natural things, as of Plants, Birds, &c. and The Moval, which treats of the Passions, of Law and Grace, of the Virtues and of the Vices. The Fundama, which treats or the Falmons, of Law and Grace, or the Virtues and of the Virtues. There Works are nothing but a Collection out of divers Authors, as he acknowledges in his Preface. The laft of them is almost word for word the same with the second Second of Thoma Aquimas's Sum, which is very hard to be reconciled with the Chronology of these two Authors; for St. Thomas not dying before 1274, and his Sum being one of his last Pieces, it is not eally to imagine how Vincent of Beaverais, who is supposed to have died in 1276, should have copyed from it. The Critick divide upon the Resolution of this Difficulty stome say that perhaps Vincent did not die till 1264, and St. Thomas might before that have composed his ferond Second, which might have been communicated to Vincent; others say that this Both. that perhaps which might have been communicated to Vincent: others fay that this Book of Morals is not the Work of Vincent; but that this Author not having meddled with them, or what he wrote therein being lost, fome body put in these Extracts of St. Thomas to make Vincent's Works compleat. These Opinions are not very probable; for first, almost all Author that have spoken of Vincent of Beanvais make him die in 1256; and if one should suppose that he lived till 1264, it is pretty hard to imagine how he should copy a Work which was then neither published not finded. ther published nor finished. Besides, it carnot be thought that Vincent of Beauvais did not compole a Moral Treatife, because he in his Preface tells us, that this is one of the parts of his Work, and because the old Authors, such as Henry of Gand and Trithemius, make mention of this very one, which begins with the very words that are related by Trithemius for the begin rang of Vincent of Bearvais's Work of Morality. But then on the other fide, it appears that the Sum of St. Thomas is all in the same Stile, and he quotes the second Second in his other Works; whereas the Work of Vincent of Beauvais is a Rhapfody taken from different Authors; and it is likewise said that he quotes the Sum of St. Thomas in his Natural Treatise. These are the Difficulties that occur, and the Conjectures that are brought on each side, upon which I shall leave the Reader to make what Reflections he shall think fit, not seeing any thing sufficient to determine me on one fide or other.

The entire Work of Vincent of Beanvais is a vast Collection that showeth the laborious diligence of the Author more than his Judgment and Palate. His Historical Mirror was printed feparately at Nuremberg in 1473, and at Mentz in 1474. The Moral Part at Nuremberg in 1485, and at Venice in 1493. The Doctrinal at Nuremberg in 1486, and all the four Parts at B. D. and at venice in 1493. In a Doctrina at viviennering in 1400, and an the four rates a verific in 1484, and in 1591, and at Douay in 1524, with the Title of, The Library of the World. Truthemius mentions some other Works of Vincent of Beauvais; namely, a Treatife of Grace, or of the Redemption of Jesus Christ: A Discourse in praise of the Virgin, and another in praise of St. John the Evangelist: A Treatife about the Instruction of Kings Suns, and a Consolutional Language Consolution. and a Confolatory Letter to St. Lonis upon the Death of one of his Friends, and some other Letters. These two last pieces were printed at Basil in 1481.

of the Thirteenth Century of Christianity.

RAIMOND of Pennafort or Rockfort, born in 1175 at Barcelona, studied in the Univer-Raimond fity of Bologn, and after having taken his Degrees, did there teach the Canon Law. He was of Rochasterwards recalled to Barcelona by his Bishop, and made by him Canon and Provost of his Ca-forc. afterwards recalled to Barcelona by his Biniop, and made by him Canon and Provot of his Carthedral. He left this Dignity in 1218, to enter into the Order of Preaching Friars, and was in
a fhort time after chosen by John Algrin Cardinal of St. Sabina Legate in Spain, to accompany him in his Embaffy. Pope Gregory the Ninth being acquainted with his Merit, invited him
to Rome, made use of him in his Affairs, and made him his Chaplain, his Penitentiary, and
his Consessor. He resulted the Archbithoprick of Turragon, but being obliged to return by the
advice of his Physicians to Barcelona, he was chosen third General of his Order in 1238, and readvice of instriptions to be indeciona, he was chosen that General of ins Order in 1238, and refigued that Dignity within two years to live a finple Monk. He was nevertheless indultrious for the rooting out the Vandois and Sanceas, perfeading James I. King of Arragon to fet up the Inquifition in his Realm. He died in 1275, being a hundred years old. He was canonized by Glomen VIII. in 1601. 'Tis he that was the Author of that Collection of five Books of Local talls which is in the body of the Law, which he made by the Order and with the Appendix all the Collection of the Monkey of the Law, which he made by the Order and with the Appendix of the Collection of the Monkey of the Collection of the probation of Pope Gregory the IX. who recommended it to the Doctors and Students of the Univerlity of Joseph in his own name, to ferve them for a Rule in their Schools, and a Law in their Judgmerts. Frelikewife made a Sum of Cafes of Confeience, which was printed at Rome in 1603. It is divided into three parts: In the first he treats of Sins committed againft our Neighbour: In the third, of Irregularity, of Hindrances to the taking of Holy Orders, Dispensations, Canonical Purgations, Sentences, Penances, and Absolutions; to which is joined a Treatile in reference to Matrimony. The greatest part of these Ca-ses he decides by the Authority of the Holy Scriptures, the Canons, the Decretals, or the Fathers, and vary rarely by their own Evidence. An Example which all that wrote after him upon these Matters ought to have followed. Some Authors take notice of a Treatise of his about the Vintation of Diocesses and the care of Souls; and another of War and Duelling; and

the vination of Diocenis and the care of sours, and another of war and Duching; and another concerning the means of trading without liquidite. But thefe we have none of.

GILES of Apply, a Companion of 5t Francis, is Author of a little piece, intituled, Words Giles of Gald, printed at Anthery in 1534, and of many other little Works which are no where but Affifi.

of Gud, printed at Zaminey in 1354, and of many other little works winth are no which but Almi.

Manuferipte. He died in 1262.

ALEXAN DER, firnamed of Hales, from the place where he was born, which is in Glo-Alexanedferfibre in Emgland, after having gone through the Course of his Studies in his own Country, det of
came to the University of Paris, where he followed Divinity, and the Canon Law, and gained Hales.

Such a Reputation in them, that he was firnamed the Irrefragable Doctor, and the Fountain of Life. In 1222 he entred into the Order of Friars Minims, and made Paris the place of his Refi-

By the Order of Imnocent the IV. he made a Commentary upon the four Books of Sentences, or a very fubrile Sum of Divinity, which hath been printed at Nuremberg in 1482, at Bafil in or a very fubrile Sum of Divinity, which fath been printed at Nunemberg in 1825, at Bajl in 1902, at Venice in 1975, and 1876, and at Colego in 1622; for we must not make two diffined Works of his Commentary, and of his Sum, as some have done: It is one and the same Work, as is plain in the Manuscript of the Library of St. Vietor where it is, with the Text of the Mafter of the Sentences, and this Title, A Sum and Commentary upon the Master of the Sentences: So that the Commentary upon the Sentences printed at Lions in the year 1815 with Alexander of Hules's name to it, is not really that Author's. And I doubt too whether the Sum of the Virtues, printed at Paris in 1809, or the Treatife intituled, Defruttorium Versions, which was printed at Narabay in 1809, or the Treatife intituled, Defruttorium Versions, which was printed at Narabay in 1809. Nitiorum, which was printed at Nuremberg in 1496, and at Venice in 1582, ought to be aftribed to him. It is certain that he composed a Postille upon the whole Bible, but the Commentary non the Pfalms printed in his name at Venice in 1496, in right belongs to Hugh of St. Charus: and there's reason to doubt whether the Commentary upon the Revelations published under the name of Alexander of Hales, and printed ". Paris in 1647, is really his. The Commentary upon name of Alexander of Helics, and printed "Paris in 1047, is really his. In Commentary upon Arifolde's Phylicks belongs to Alexander of Alexander, Doctor of Barcelona, who flourified about 1313. We can give no Judgment of the Commentaries upon the Prophets, upon the four Evangelifts, and upon all the Epiffles of St. Paul, which go under this Author's Name, and are to be met with in the Libraries of Alilan and Oxford. We have loft the Commentary which e made upon the Statutes of the Minor Friars, and a Treatife of the Harmony of Divine and Liuman Law, which Tribonius mentions. Lattly, we have none of the Lives of St. Thomas of Canterbury, or of Richard King of England; nor have we a Treatife against Mahomet, which fome Authors fay he wrote: and indeed we have none of his Works left us, that we can certainly fay are his, except his Sum, which difcovers that he had more subtility than skill in the Antiquities of the Church.

JOHN of Rochelle of the Order of Minor Friars, a Companion of Alexander of Hales, John of if we may believe Tritimizes, composed a Treatise upon the Sentences; a Sum of Virtues and Rochel. Vices; and a Treatise of the Soul. Some Commentaries upon the Holy Scripture, and some

Sermons are likewise ascribed to him.

ALBERT the Great (lo called because of his vast Learning) descended from the Lords of Albertus Bolfindt, was born at Lawingan in Stubbia, according to some Authors in 1193, and according to Magnus. others in 1205. In 1221 he entred himself into the Order of Preaching Friars, and having fignalized himself by his profound Knowledg, upon the Death of Fordam General of his Order, he was chosen in 1236 to govern it in quality of Vicar, which he did two years; and by many Votes was nominated General, as was also Hugh of St. Charus, but neither of them was chosen: Albert was made

Abertus made Provincial of his Order in Germany, and made his abode at Cologn, where he taught Divinity with no small Reputation. Pope Alexander IV. chose him in 1260 for Bishop of Ratisbory, but he was soon weary of a Dignity which he never sought, and within three years resigned his Bilhoprick that he might retire into his Monathry at Cologn, where he died November 15. in the

There is no Author that hath more Works printed under his name than this, for they make one and twenty Volumes in Folio, published at Lions in 1651. We have nothing to say of what is in the fix first, because they are only Logick and Physicks.

The five next are Commentaries upon the Holy Scripture, viz. the feventh, A Commentary upon the Plalms; the eighth, upon feremy, Barue, Daniel, and the twelve Minor Prophets; the unith, upon the Gospels of St. Mathew and St. Mark; the tenth, upon the Gospel of St. Luke;

the eleventh, upon the Gospel of St. John, and the Revelations.

The twelith Tome contains Sermons for all the year, and for the Saints; Prayers upon the Gospels of all the Sundays in the year; two and thirty Sermons on the Eucharift which are among the Works of St. Thomas too; but, 'tis more likely, belong to Albert: and a Discourse

upon a Woman of Fortitude.

The thirteenth is Commentaries upon the Books ascribed to St. Dionysius the Arcopagite, and an Abridgment of Divinity in feven Books.

The three next Volumes are Commentaries upon the four Books of the Mafter of the

The seventeenth and eighteenth contain a Sum of Divinity.

The nineteenth is a Work, intituled, A Sum of the Creatures : In two Parts, the fecond of

which is of Man.

These that have been mentioned are, no body doubts, the Works of Albert the Great, but the twentieth Volume hath many in it which are doubtful, or forged: The first is not of that the twentieth Volume hath many in it which are doubtful, or forged: The first is not of the twentieth volume; it is a Discourse in honour of the Virgin, with the Title of Marialis, upon these works number; it is a Discourse in honour of the Virgin, with the Title of Marialis, upon these works of the Virgin, with the Title of Marialis, upon the first of the Virgin are the virgin to the Virgin and the Virgin are the Virgin are the Virgin are the Virgin and Virgin are the Virgin ar st. Lauabout the year 1240, if we may credit the Manuferipts. And there's as much reason to doubt whether the Bable of Mary, the Author of which applys to the Virgin whatfoever is contained in the Scripture, which had been printed at Cology before, belongs to Albert the Great.

The twenty first contains some Works which are not without suspicion: A Treatife of the Sociation of the Mass, and the Sacrament of the Eucharist: The Paradise of the Soul; or, A Treatife of Virtues: and the Treatife of cleaving to God. It is not certain that these are

Treatise of Virtues: and the Treatise of cleaving to God. It is not certain that these are

St. Bona-

St. BONAVENTURE, firnamed the Seraphick Doctor, was born at Bagnarea in Tuscamy, in the year 1221. He entred himself in 1243 into the Order of Minor Friars, and studied in the University of Paris, where he afterwards taught Divinity, and took his Doctors Degree with the University of Paris, where he atterwards taught Divinity, and took his Doctors Degree with St. Thomas Aquinas in 1255. The next year he was cholen General of his Order, and reformed its Discipline, and regulated its Habit. 'Tis said that he introduced the Custom of making a Prayer to the Virgin after Compline, and of ringing the Bell to call the Faithful together, and that he was the occasion of the Institution of Conferries, after the example of that which he tettled at Rome in 1270. 'Tis reported that it was he who, when the Cardinals could not agree about the Election of a Pope after the Death of Clement IV. proposed to them the chapter of he iettled at Rome in 1270. 'Tis reported that it was he who, when the Cardinals could not agree about the Election of a Pope after the Death of Clement IV. proposed to them the choosing of Theobald Archdeacon of Leige, who took the name of Gregory X. This Pope in acknowledgment made him Cardinal Eithop of Albamon in 1274, some while before the second General Council of Lions, at the first Session of which he affisted on the 7th of May, but died before it rose, on the 13th of July the same year. He was Canonized by Sixtus the 4th in 1482. See the Judgment that Grefon gives of this Author and his Works in his Treatise about the Books which Morks ought to read: 'In my opinion, says he, one of the best Authors that a "Man can read is Eustachius, for so one may translate his name of Bonaventure; he is the Man "of all the Catholick Doctors, not to derogate from the rest. that seems to me the most moner

wish can read is Eugraemus, for 10 one may training in hante of the Bulberton et al. the Catholick Doctors, not to derogate from the reft, that feems to me the med proper and fafe for the enlightning of the Judgment, and inflaming the Heart. To be convinced of this one need not read any more than two of his Works; I mean his Breviloquy and his time this one need not read any more than two of his works; I mean his Breviloquy and his time. "this cane need not read any more than two of his Works; I mean his Breviloquy and his ltine rary, which are written with 60 much art and brevity, that nothing can be beyond them; and though they are more difficult and fearce than his other Works, yet all Christians ought to iservin and examine them, Mystical Theology being proper for the Faithful. In another place (in his Book of the examination of Doctrines) he says, "That if any one should ask him which of the Doctors he thought most proper for the infruction of the Faithful, his Answer should be, without detracting from the rest, St. Bonaventure: because he is folid, safe, pious, in just and devourt, and keeps as far as he can from Niccties, nor meddling with Logical or Physical Questions, which are alien to the matter in hand, disguisded under Theological Expressions, as too many do: and because by clearing the Understanding, he sets off Religion and Piety in their true Colours; which is the reason, adds he, that the indevous Cshoolmen which, the more is the Pity, make the greater number, cast him by, though there is nothing more noble, more divine, more conductive to Salvation, and fitter for Divines than the Doctrine of this Author. Trichemius makes almost the same Judgment of him in these words: "St. Besaventure wrote many very deep and devout Works: all his Expressions are full of heat, and of this Author. Trubemus makes almost the lame Judgment of Expressions are full of heat, and "inflame" inflame

"inflame the Hearts of those that read him, as well as inlighten their Minds by a holy Light; St. Bonafor for his Works surpass all those of the Doctors of his time in their usefulness, the Spirit of the venure. Love of God, and of Christian Devotion shining through them: He is deep without Prolixity, the surpass of the spirit of the bombastick; which is the reason that sine has are touched with the Love of God read him with the more safety, understand him with the greater ease, and remember him with the greater profit. Many Authors teach Doctrine, and others preach Devotion, but there are very sew to be met with who have joined these two things together in their Writings: But in St. Bonawitte they are united, for his Devotion instructs in Doctrine, and his Doctrine inspires with Devotion: So that whover defires both Knowledg and Devotion cannot do better than apply himself to the reading of his Works. Much of the same opinion is St. Anonimus, who remarks, That such as desire Divine Knowledg more than Aristotlad Vanity, find his Works easy to be understood. Indeed the greatest part of St. Bonaventure's Works are mystical and spirit to be understood. Indeed the greatest part of St. Bonaventine's Works are mystical and spiritual: they make eight Volumes, printed at Rome in 1588.

The first contains Commentaries upon some Books of the Old Testament, viz. A fort of Preface, intituled, Principles of the Holy Scripture: Thirty three Sermons upon the Six days Work, or the Creation of the World: Explications or Poftilles upon the Pfalms, upon Eccle-fullet, upon the Book of Wisdom, and upon the Lamentations of Fereny.

The fecond Volume contains Commentaries upon the Gospels of St. Mathew, St. Luke, and

St. John, with Conferences upon the last of them. The third is Sermons of time and of the Saints.

The fourth and fifth are Commentaries upon the four Books of the Mafter of the Sentences. The fixth Tome contains the first and second parts of his Opusala, the Titles of which are, Of the reducing, of Arts to Divinity: The Breviloquy: The Centiloquy: The Quiver: An Of the reducing of Arts o Dominy i in Divining 1 in Commons 2 in Commo Spirit: Of the three Ternaries of Sins: Of the Refurrection from Sin to Grace: The Diet of

Spirit: Of the three Jernaries of Sins: Of the Redurrection from Sin to Grace: The Diet of Salvation: Of the Hierarchy of the Church. Those of the feecond Part are the Soliloquy: Meditations upon the Life of Jefus Christ: Of the seven Degrees of Contemplation: Of the five Fealts of the Child Jefus: The Office of the Passion: The Elogy of the Cross: The Wood of Life: The Mirror of the Praises of the Virgin: The Crown of the Virgin: The Compassion of the Virgin: The Result Diet of the Reven hours: On the Cross: The Green Dieter of the Virgin: The Cross Dieter of the Virgin: The Virgin: The Virgin: The Virgin: The Virgin: The Cross Dieter of the Virgin: The

on of the Virgin: The Ivigiturigate of the ration of our Lord, itted to the teven hours: On the feven Words of our Saviour on the Crofs: The Great Pfalter of the Virgin: The Little Pfalter on the Salutation of the Angel, and the Salve Regina.

The feventh Tome contains the third Part of his Moral Opufcela, which are, Of the ordering of a Chriftian Life: Of the Government of the Soul: The Mirror of the Soul: Of the ten Commandments: Of the degrees of Virtues: The Itinerary of the Spirit of God: Of the feven Paths of Eternity: The Spur of Divine Love: The Fire of Love: The Art of loving:

The Pack of Science of Science of Spirit of Soul: On the Soul of Spirit of Soul: On the Soul of Spirit of o The Book of Spiritual Exercises: The Fasciculary: The five and twenty Memorials: The Confessional: Of the manner of confessing: Of Purity of Conscience: Of the Priests Preparation for the Mass: An Explication of the Mass: Of the fix Wings of the Cherubims, and the

fix Wings of the Seraphim.

The eighth Volume contains the Oppfeeda which concern the Religious, the Catalogue of which I shall fet down: A Treatile of the threefold Estate of Religiouses: The Mirror of Discipline for Novices, which some call in question: The twenty steps of Novices: Of Advancement in Religion: Of the Contempt of the World: Of the Reformation of the Spirit: The little Alphabet of a good Monk, which is Thomas a Kempis's: Of the Perfection of a Religious Life: An Explanation of the Rule of the Minor Friars: Questions about this Rule: Why the Minor Friats preach: Of the Poverty of Jefus Chrift: That Jefus Chrift and his Apo-fles went barefoot: An Apology for Evangelical Poverty: A Treatife against the Reviter of the Order of St. Francis: An Apologyetick against the Adversaries of the Order of Minor Friars: A Treatife intituled, De non frequentandis questionibus: Conferences to the Brothers of Tholoufe which are not St. Bonaventures: A Treatife of the Reform of the Minor Friars, addresed to the Provincials of the Order. In this Tome there is an Appendix containing. An Abridgment of Theology: Treatifes upon the Effence, Invilibility and Immenlity of God, and 2 Work of Mystical Divinity.

a Work of Mythcal Divinity.

The Life of St. Francis related by Surius in October 4. is likewife afcribed to St. Bonaventure.

St. THO MAS of Againo, Sirnamed the Angelical Doctor, of the House of the Earls of Thomas Againo, defeended from the Kings of Sicily and Arragon, was born in 1224; in the Castle of Again-Aquinas, no, which is in the Country of Lavavo in Italy. After having been educated in the Monastry of Monte-Cassino, he was sent to Naples, where he studied Humanity and Philosophy. He entred in 1241 into the Order of Preaching Friaxs, notwithstanding all his Mother could do, who laid held in the defension of Castle, but nothing could conquest by Pessengine for hold on him and kept him close up in a Castle; but nothing could conquer his Resolution, for finding means to escape out of his Confinement, wherein he was kept for two years, he came to Pars in 1244, and from thence went to Cologo to fludy under Albert the Great, Returning again to Paris, he took the Doctor of Divinity's Cap in 1255. He went back into Italy in 1263, and after having gone through most of the Universities, teaching Scholattical Divinity, he fettled at Maples, the Archbishoprick of which City offered him by Clemen the IV. he resulted. In 1274, Gregory the X. called him to the Council of Lions, and parting from Naples on his

Journy thither, he fell fick by the way in the Monastry of Folia-Nova near Terracena, and there died, being sifty years old, on the seventh of March the same year.

The number of St. Thomas's Works is prodigious. They make seventeen Volumes in Folia, and were printed at Venice in 1490, at Novemberg in 1490, at Rome in 1570, at Venice in 1590, and at Cologi in 1612. The five first Tomes are Commentaries upon the Works of Arithmle: The fixth and seventh, a Commentary upon the four Books of the Sentences: The eighth, Theselected Configures to make the Power of Sand Sixteen Configures. The fixth and leventh, a Commentary upon the sour rooks of the Schichtes: I he eighth, the ological Queftions; namely, ten Queftions about the Power of God, fixteen Queftions about Evil, one Queftion about piritual Creatures, another about the Soul; a Queftion of the Union of the Word; a Queftion of Virtue in general; a Queftion of Charity, another of brotherity Correction: A Queftion of Hope, another of the Cardinal Virtues, and nine and twenty of Truth, constrains the Sum of the Cardinal Results against the Sum of the and twelve Quodlibetick Questions. The ninth contains the Sum of the Catholick Faith against and tweive Quodinetick Quettions.

I he mini contains the Sum of the Cartioder Part and Markot Sum of the Cartioder and Definity, the Gentiles, divided into four Books: The tenth, eleventh, and twelfith, are a Sum of Divinity, with the Commentaries of Cardinal Cajetan: The thirteenth is composed of many Commentaries upon the Old Telament: namely, A Commentary upon the Book of Job: A literal and white Laplanation of the five first Palams: Am Expolition upon the Song of Songs, which they say he Explanation of the five first Palams: Commentaries upon the Prophecies of dictated upon his death-bed to the Monks of Folja-Nova: Commentaries upon the Prophecies of dictated upon his death-bed to the Monks of Folja-Nova: dictated upon his death-bed to the Monks of Folja-Nova: Commentaries upon the Prophecies of Illands and Jeremand, and on the Lamentations, which the best Criticks think rather belongs to the English Thomas than this. The functional Volume contains Commentaries upon the Gospels of English Thomas than this. The functional Volume contains Commentaries upon the Gospels of St. Mauthew and St. John, but that upon St. Mauthew was made by Peter Scaliger, Dominican of Verona. That upon St. John was put into Method by Revaldus a Companion of St. Thomas, from an Explanation which he heard of it from the Mouth of St. Thomas. The fifteenth is a Chain upon the four Gospels taken from the Fathers, and preferted to Pope Orban IV. The fix teenth contains a Commentary upon the Epitles of St. Paul, and Sermons. The Seventeenth Volume contains divers little Pieces of Divinity; namely, A Treatife against the Errors of the Greeks, to Pope Orban IV. An Abridgment of Divinity, to Renadus a Monk of his Order, which from with a great deal of probability assertion to Vivic of Straibing: An Explanation of some Articles against the Greeks, Armenians, and Saracens, addressed to the Chauter of Amicoch: A Treatife of the two Precepts of Charity, and of the ten Connandments of the Law: An Explication of the Lords Prayer: An Explication of the Salutation of the Angel: An An An Explication of the Lord's Prayer: An Explication of the Salutation of the Angel: An Anfwer about the hundred and eight Articles taken out of the Works of Peter of Tarentaife, to John of Verceil, General of the Order of Preaching Frians, which is commonly thought to be none of St. Thomas's: Another Answer addressed to the same Person, about the forty two Articles: An Answer about fix and thirty Articles, to the Reader of Venice: Another Answer Another Answer about fix and thirty Articles, to the Reader of Venice: Another Answer than fix Another Answer about fix and thirty Articles, to the Reader of Venice: about fix Articles, to the Reader of Belaning: A Treatife about the difference between the Divine Word, and the Human Word: A Treatife about the Nature and Origin of the Word of the Understanding: A Treatife about sparate Substances, or of the Nature of Angels: A Treatife of the Unity of the Understanding, against the Averroists, who hold that all Men have but one Understanding. A Work against such as dissuade Men from entring themselves in nave du one understanding: A work against uch as diduade Mich Iron entring themselves it to a Religious Order: A Treatise of the Perfection of a spiritual Life: A Treatise, initialed, Against viose that oppose the Worship of God and Religion, wherein he desends the Orders of Meadiants against the Books of William of Holy Love: Four Books of the Government of Prince, which cannot be St. Thomas's, because they talk of Adolphus succeeding Rodolphus in the Empire, and Albert, Adolphus, which was not till many years after the Death of St. Thomas; besides, that the Stile is different from that of St. Thomas's Works: A Treatise of the Government of Absolution. An Exploration of the Soft December 1. the Jews: A Treatife of the Form of Absolution: An Explanation of the first Decretal: Another Explanation of the fecond: A Treatife of Spells: Another of Judicial Aftrology: A Treatife of the Eternity of the World: A Treatife of Definy: Thirty feven other Treatifes of Logical and Phylical Matters, which it is not worth while to make a Catalogue of here: Seven Books of the Education of Princes, which are only in the Roman Education: The Office for the Feaft of the Holy Sacrament, composed by Order of Pope *Orban* the Fourth, the Institutor of that Solemnity. There is reason to doubt whether St. *Thomas* was wholly the Author of this, or whether he made use therein of an Office for that Feast, which had been before comor this, or whether he made use therein or an Office for that reart, which had been before composed by John a Clerk of Leigt: which is proved by the Tethinomy of the Author of the Life of St. Juliana the Virgin, who affures us that this John did make fisch an Office, which conflicted of Hymns, Anthems, Refpontes, Leffons, Chapters, and Collects; and by the antient Books of the Church of St. Martin of Leige, among which is found a piece of this Office of the Holy Sacrament which is a cribed to St. Thomas. Father Alexander the Dominican on the other fide bactament within is actioned to 3c 1000000. Faith Takendar the Foliation of Toto an Author maintains that it is St. Thomas's, and proves it by the Authority of William of Toto an Author contemporary with St. Thomas, who puts it in the Catalogue of his Works, and Ptolomy of Largues, Bilhop of Toricelli, a Scholar of St. Thomas's, and St. Antoninus; but I believe it is ques, Bilhop of Toricelli, a Scholar of St. Thomas's, and St. Antoninus; but I believe it is quest, manop or tortean, a school of st. Thomas and st. Thomas made tile of the Office composed by John Clerk of Leige, and inferted part of it in that which goes under his name; for it is true that some of that Office is his own, and he reduced it into the Form it now is in; her it is true that tome of that Office is his own, and he reduced it into the Form it now is in; which is the reason that in the History of the Translation of the Body of St. Thomas, it is only faid that it was he that digelted, ordinavir, the Office of the Holy Sacrament: A Treatife of the Holy Sacrament of the Altar in two and thirty Chapters, which Trithenius makes Albert the Great Author of, and which is to be found among his Works divided into many Sermons: Another Treatife of the Sacrament of the Eucharift, which is not St. Thomas's, at leaft not be used exception, any more than all the following Treatifice: Of the Hampairs of the Chieft. yond exception, any more than all the following Treatifes: Of the Humanity of Jesus Christ: of the Thirteenth Century of Christianity.

Of the Love of Jesus Christ, and one's Neighbour: Of Divine Manners: Of Blessfednes: Thomas, Of the manner of Consessing: Of purity of Conscience: Of the Office of a Priest: Of the Aquinas, Mass: of buying and selling for a time, attributed by some to James of Viserbo: A Letter con-Mais: of buying and terming to a time, attributed by some to James of Viteros: A Letter concerning the manner of acquiring Divine and Human Knowledg: A Treatife of the Vices and Virtues: Of Concordance: Of Ufury, not to speak of the two Commentaries upon the Books of Battine; the one upon his Treatife of Weeks, the other upon that concerning the Trinity, which is thought to be St. Thomas's. There is likewife at the end of this Volume a Commentaries upon the four Books of Souteness, which leave gold in question. which is thought to Books of Sentences, which fome call in question.

Under St. Thomas's name fome other Commentaries upon the Holy Scripture have been print-

Under St. 1900mas is name tome other Commentaires upon the Prophecy of Daniel, upon the Books of the Macadets, upon the Canonical Epifles, and upon the Revelation; but their are not his, the greatest part of them belonging to the English Thomas. Laftly, there is a Commentary of St. Thomas upon the Books of Boetins of the Confolation of Philosophy, printed at Lovain in 1487, and at Limbour which we may never well allow to habit.

ons in 1514, which we may very well allow to be his.

There have been fome Difficulties raifed in our Age about St. Thomas's Sum, which have made it doubted whether it be really his. We have already fooken to one of them, which arole from the fecond Part of the Second of that Work, being found in Vincent of Beauvast. arole from the Condition of the occord of that works, using found in pincent of Beauvast, Monfier De Lamoy has proposed another from the filence of Pope Clement the VI. who doth not mention this Work in that exact Catalogue of St. Thomas's Works, which he makes in the Panegyrick upon that Saint, spoken some time after his Canonization. But Father Alexander has Panegytick upon that same, posen force time after its canonization.

But Patter Zucxander has ter him, as William of Toco one of those that follicited his Canonization, who made a Catalogue of St. Thomas's Works, at the head of which flands this Sum. William de la Mare of logic of St. Thomas in a Book, initialed, Correctorium Operum Frairi Thomas, and takes Doctrine of St. 100ms in a Boon, intruced, Correctorium Operum Fratris 100me, and takes most of the Points which he opposeth out of his Sum of Theology, as out of his principal Work: Giles a Roman, the Scholar of St. Thomas, who defended him against William de la Marce: John the German, and Nicholas Triver, who about the beginning of the next Century made a Catalogue of St. Thomas's Works: St. Antonium and many others, not to mention Demetrius Cydonins, who translated this Sum into Greek, with not a few Praises of the Author of it; so that donins, who translated this sum into cheens, with not a rew traines or the author of it; to that the filence of Clement VI. will fearce do any thing against the Testimony of so many Authors, and those so antient, and so much more antient too than that Pope. St. Thomas did not finish his Sum, but the end of the last part was added by Peter of Anvergne, a Scholar of his, about 1280, who took the greatest part of this Supplement out of the other Works of St. Thomas, the supplement of the other Works of St. Thomas, the supplement of the other Works of St. Thomas, the supplement of the other Works of St. Thomas, the supplement of the other Works of St. Thomas, the supplement of the Supplement 1280, Who took the greater part of insuppriment out of the other works of St. 1100mas, and particularly out of his Commentary upon the Mafter of the Sentences. This Author likewife wrote many Commentaries upon the Books of Artfate which we shall not here speak of, but shall conclude this Article of St. Thomas with a General Scheme of his Sum.

but man conclude this related of 1.1666 and a vocated street of me sum. In the first Part, after having in the first Question spoken of the facred Doctrine in general, he treats of God; of his Eltence; of his Attributes and Operations; of Besselfiches; of the three Divine Persons; of their Processions and Relations: And lastly, he considers God in re-

lation to the Creatures as their Creator and Preferver.

In the first Part of the second Part he treats of the Motions of a reasonable Creature towards God, of its ultimate end, and of the Actions conducing thereto; of their Principle; of Virtues and Vices in general; of Laws, and of Grace.

In the second Part of the Second, he in particular treats of the Theologal and Moral Virtues, and of whatfoever may have any relation to them.

In the third part he treats of the means of coming to God, viz. the Incarnation of Jesus Christ and the Sacraments, and they make the Subject of this Part, which ends in Questions

about the four ends of Man.

HUGH the Cardinal was of Barcelonette in Dauphine, and not of Barcelona in Spain, as Hugh of fome Authors have made him. He was firmamed of St. CHARUS or St. THEODO-St. Charus. fome authors have made him. He was innamed or St. CHAKUS or St. THEODO-RICK, and entried into the Order of Preaching Friars. He fludied in the Univerfity of Paris, and there took the Degree of Doctor in Divinity; Authors do not agree whether before or after his profelling it. He was fent by Pope Gregory IX. to Confirminople, to labour for the reuniting the two Churches, and created Cardinal by the Title of St. Sabina in 1245, by Innovem the IV, and afterwards employed inmany Legations. He died the 19th of March 1260. They fayle expredied about the latter end of his Life, no finall Grief for his having been raided to the Cardinal Divinity confirming that he had verbar have lived a final Religious in his own Order. dinal Dignity, confetting that he had rather have lived a fimple Religious in his own Order, than have had the weight of a Cardinal's Hat on his head. He composed Postilles; that is to fay, short Notes or Glosses upon the whole Scripture, wherein he explains the Text according fay, flort Notes or Gloffies upon the whole Scripture, wherein he explains the Text according to the four Senses that it might bear. He wrote a larger Commentary upon the Pfalms, which fome afcribe to Alexander of Hales, but St. Amonimus affures us it is Cardinal Hugh's. Under his name there are some Sermons printed too, and a Work with this Title, The Priess Minror: But the most useful thing that ever he did, and which will eternize his Memory, is the Concordance of the Bible, of which he was the Inventor, and which he made many Monks of his Order labour at; who made a Concordance of all the Names and all the Verbs in the Bible. GON RADE of Halbershadt added the indeclinable Particles to it, and a while after it contade of was nerforded. The Possibles of Flush moon the Ribble were printed in 1004 at Rall. In 1648 at Halbers. was perfected. The Postilles of Hugh upon the Bible were printed in 1504 at Basil, in 1548 at Halber-Paris, and in 1600 at Venice: His Serraons were printed in 1479 at Zuvol, and the Priese's state.

William VILLIAM PERRAULT a fimple Monk of the Order of Preaching Friars in the WILLIAM PERRAULT a fimple Monk of the Order of Preaching Friars in the Monaftry of Lions, and not Archbishop of that City as fome have made him, had the Reputation of a good Preacher, and a good Divine. He made a Sum of the Virtues and Vices, which was in good offeemthat Age and the next, and is quoted with an Encontium by Gerson, who from the bottom of the Holy Scriptures; and that if one should go to compare the new Fancies of some with this Doctrine, he would foon see that they had neither folidity nor truth on their fide. This Sum has been printed a great many times, and among others at Venice in 1492, their fide. This Sum has been printed a great many times, and among others at Femile in 1492, and 1497, and 83fl in 1497, at Lious in 1551, and at Faris in 1620. He likewife was the Author of many Sermons, and 'tis not without reason thought that those which go under the name of William of Paris belong to this Author. Trithenius mentions a Work of his for the Instruction of Religious. This Author was contemporary with William of Paris, and St. Thomas of Aquino, and died as 'tis thought in the year 1275.

Thomas of THOMAS of Champre born at Leune of Loo near Brussell, was at first a Regular Canon Champre, in the Monastry of Champre horn at Leune of Loo near Brussell, was at first a Regular Canon Champre, in the Monastry of Champre horn at Cambray, whence he removed into the Order of Preaching

Friars; and after having studied at Cology under Albert the Great, about the year 1255 he was made Subprior and Reader of the Dominicans of Lowrain, and lastly consecrated Bilhop, to ferve as a Suffragan and Assistant to the Bishop of Cambray. The year of his Death is not

ferve as a Suffragan and Affiftant to the Bilhop of Cumbray. The year of his Death is not certainly known; Juftus Lipfus places it on the 15th of May 1263. Others fome years after. The principal Work of this Author is a Book, intituled, The Universal Good, or, The Bees; because he therein makes use of the Figure of Bees to give us Precepts about the Carriage and Duty as well of Superiours as Inferiours. This Work was printed at Douay in 1507, 1607, and 1627. The last of these Editions published by George Colvenerius a Dominican, Doctor and Chancellor of the University of Doury, is the perfectest. In this Work Thomas makes mention of another Work of his about the nature of things, in composing which he spent fifteen years. He likewise wrote the Lives of St. Christina, of St. Lungarda, and of St. Margarius, the related by Sarius in the 16th and 23d of the Month June, and that of St. Margarius of Ipres, printed by it self at Douay in 1618. Tis said that he understood the Greek, and that he made a Latin Version of the Works of Arisotle at the desire of St. Thomas of Aguina, who made use of it for his Commentaries upon that Philosophy; but others will have the Version which St. Thomas used to be more antient. Be it how it will 'tis a very visious Translation, from some properties of the properties of the St. Thomas used to be more antient. Be it how it will 'tis a very visious Translation, from some properties of the surface of the St. Thomas used to be more antient. Be it how it will 'tis a cery visious Translation, from fome believe it was not made from the Greek of Aristotle, but from a Greek Translation, from an Arabick Translation of him.

an Arabick Prainlation of mile.

ROGER BACON of an illustrious Family, born about the year 1206, at Ilchester in the County of Somerset in England, was sirnamed, The Admirable Doltor, for his extensive Knowledg and penetrating Wir: But tho he was a Religious of the Order of Minor Friars, yet happlied himself more to the study of the Mathematicks, Physicks, and Chymistry, than of Divinity, and had entired so far into the Secrets of them that he was more than once accused for a Conjurer, and thereupon referred to his General, who condemned him in 1278. He was likewife next year put in prison by order of Pope Nicholas IV. He is the Author of a great many Works of which some are in print, and the reft in Manuscript; but as they are all Physical or Mathematical, except one Abridgment of Divinity not printed, 'twill be of no use to make a

PETER de VIGNES a German, Secretary of State, and Chancellor to Frederick II. defended bravely the Rights of the Empire, and the Caufe of his Prince against the Affaults of Peter de the Popes; he was deputed by his Master to the Council of Lions in 1245, and there did his utmoit to hinder his Condemnation; but his Services were but feurvily rewarded, for being accused the next year of unfaithfulnefs, Frederick put out his Eyes, and kept him in prison at Capue, where he died in 1249. We have fix Books of Letters written by him to divers Perfons about the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and with the bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, and the Bulliness of the Empire, printed at Bafl in 1565, and at Augsburg in 1609, a a Discourse containing the Complaints of the Emperor Frederick for his Deposition against the

Pope and Cardinals, composed in 1230, and printed at Haguenau in 1330. HUMBERT, Sirnamed of Romans, from the place of his Birth, a Town of Dauphine. Humbert. took his Degrees in the University of Paris, and made profession in 1225 in the Convent of Jacobines of that place, where he taught Divinity. He was in 1254 cholen lifth General of his Order; voluntarily religned that Charge in 1263, and retired to Lions, where he died a simple Monk in 1277. He is Author of the following Works: The Mirror for Religious, or fix Books of spiritual intructions for a religious Life, printed at Louvain in 1575, and at Paris in 1622. A Letter about the three Vows of Religion, and the Virtues that ought to accompany them, printed with Sermons at Hagunamin 1508, and at Venice in 1603. A Commentary upon the Rule of St. Augulin, printed at Colina in 1605, and at Mons in 1645. Two hundred Sermons printed as we fail before at Hagunam and Venice: Two Books for the instruction of Preachers, which Tribemus calls the Preachers Sum, printed at Vicenza in 1624, and at Barcelona in 1627.

Some attribute to him the Hiftory of the Rife and illustricus Men of the Order of the Preaching Gerard de Friars, intuled, The Lives of the Brothers: But this Work belongs to GE RARD de FRAFrachet.

CHET a Native of Limoges, a simple Monk, who composed it by the Order of Humbert his General.

of the Thirteenth Century of Christianity.

General. This Work was printed at Donay in 1510: Gerard de Frachet likewise composed a Chronicle trom the beginning of the World, to the Coronation of Charles King of Sicily; that is, to the year 1266, which may be seen in Manuscript in many Libraries. He died the 4th of

BARTHOLOMEW of Bresse Profession and Interpreter of the Canon Law, who flourish Eartholoed about the year 1240, composed divers Treatises of the Law: namely, A Repertory of the new of Decree divided into three Books, five Books upon the Decretals, divers Letters, and a Chroni-Breffe, cle of the Cities of Italy. We have none of these Works. He died in the year 1258, being

84 years old.

GODFREY the Bald Archbishop of Bourges is Author of the Life of St. William Bishop Godfrey of St. Brieux, related by Surius in the 29th of July. He flourished about the year 1240. the Bald.

WILLIAM a Monk of St. Marin of Townsy, made about the year 1246 a Collection William of Sentences, or Flowers taken out of the Works of St. Bernard, printed at Paris without a 5t. Martin. name in 1499, and at Lions in 1556. This we find in Manuscript with the name of this Monk to it, in the Library of Cheans.

GILES a Monk of Orval of the Order of Citeaux in the Dutchy of Luxemburg, compof-Giles of ed about the year 1246, a Hilfory of the Bilhops of Leige, published by Chapeaville, and Orval.

printed at Leige in his Collection in the year 1613

BERNARD Prieft and Sacrift of the Church of Compostella was in favour with Pope Inno-Bernard of BERNARD Prietr and Sacrity of the Church of Composted was in tayour with Pope Inno-Bernard cent VI. Who made him his Chaplain. He composed a Commentary upon the first Books of Composite Books of Decretals, printed at Paris in 1516, and a Treatife of notable things, and Cases upon the stellar five Books of Decretals, printed at Nuremberg in 1493, and at Stradung in 1498; not to speak of his Collections of the Popes Bulls, and of the Chronicle of the antient Kings of Spain, which is in the fourth Volume of Hispania Illustris.

which is in the fourth, or and a Angelow and the Archbishop of Mentz, composed a Chro-Conrade, nicle of the Hiltory of Mentz from the year 1140, to the year 1250, printed at Buff in 1535, nicle of the Hiltory of Mentz from the year 140, to the year 1250 printed at Buff in 1535, 1569, and among Urstinia's Hiltorians of Germany. He likewife made a Chronicle of the for-

1505, and among Commiss rinconains of Commay. The income made a Chromicle of the former times, printed at Francjori in 1582,

ALBERT a Monk of Stade in the Archbishoprick of Bremen was chosen Abbot of that Albert,

Jonathy in 1232; but desiring to put in execution a Bull which he had obtained of Pope Gregory IX. for the Reform of it to the Order of Circums, and the Monks refuling to comply with him therein, he removed into the Order of Minor Friars in the year 1240, of which he was afterwards General. He made a Chronicle from the beginning of the World to the year 1256, taterwards General. The made a conformer from the beginning of the world to the year 1250, ta-ken from the best Authors, whose Words he relates, and clears from a great deal of false Hiltory, which the Authors of that Age used carefully to collect. This Work was published in 1587,

which the Authors of that Age used carefully to collect. This Work was published in 1587, by Reinerius Reineccius, and printed at Helinstadt, and since reprinted at Wintemberg in 1608.

DAVID of Auginny of the Order of Minor Friars, flourished about the year 1250. He David of is the Author of three little Pieces of Piety; the first initiated, The Novice's Formula for the Reformation of the outward Man; the second, A Formula for the immard Man; and the third, A Mirror of the feven Repos Religious: The two first were printed by themselves at Angeburg in 1593, and the last under the name of St. Bonaventure at Annwer in 1501. They are all three, with the name of David of Angiburg to them, in the Library of the Fathers, of Cologn, and in the last. Tribeomius affures us that this Author made many Sermons, which have not yet een the light.

ALBERICK VERUS or VERE of the Family of the Earls of Oxford and Clare, a Alberick

ALBERICK VERUS or VERE of the Family of the Earls of Oxford and Clare, a Alberick Regular Canon of St. Auftin, flourished about the year 1250. He composed a Treatise of the Verus. Eucharift, the Life of St. Ofalus, and the Antiquities of his Monastry, which bore the name of

Eucharitt, the Life of St. Outsing, and the Analogueus of instruonality, which does the name or this Saint. The Life is in Surius in the 7th of October, WALTER of the Order of Minor Friars and Bilhop of Politiers, flourished about the Walter, year 1250. He composed a Sum of Theology upon the Books of the Master of the Sentences, goard by St. Thomas in his Sum of Quodilibetick Queftions, and Sermons for the whole year, written by order of Pope Alexander IV.

written by order of Pope Successions 1250 of the piteous Estate of the Kingdom of Hum-Roger. ROGER wrote a History about the year 1250 of the Chronicles of Hungary.

CONSTANTINE of Orviero flourished about 1250. There's no other Work ascrib-Constanting.

ed to him but the Life of St. Dominick.

ENGELBERT Abbot of the Order of Citesus who flourished about the fame time, wrote Engelbert.

the Life of St. Edwiga related by Surius in the 15th of October.

ROBERT RICH of Abustion, Monk of Pontigny, and ROBERT BACON an Robert Oxonian Doctor, wrote the Life and History of the Translation of St. Edmand Archbishop of Rich, and Camterbury, who died in 1249. Their Work was written ten or twelve years after: It is Robert

JOHN de DIEU a Spaniard, Doctor in the Canon Law in the University of Bologo, and John de Canon of that City, flourined about the middle of this Century, and composed many Irea-Dieu. tiles of the Canon Law, and a Penitential addreffed to the Bithop and Chapter of Bologn. None of these Works have been yet printed. The late Monsieur Le Feron Canon of Opartres, and Dogtor of the Faculty of Paris, whose Learning and Piety are well known to the Learned World, had a Manuscript of it, from which Monsieur Petit the Publisher of the Penitential of Theodore took those Extracts which he hath put at the end of ir. 'Tis likewise in Manuscript in the Cambridg Library. The other Works that Trithemius mentions of this Author are, His Sum of

otherwife: A Sura of the Government of Life: The Ordinary; or, The Alphabet of a Religious Life: A floor Discourse of the Worth and Abuse of Philosophy: Another Discourse of the Four Cardinal Virtues of the agricut Princes and Philosophers: An Abridgment of the Lives of the famous Philosophers; printed at Lion's in 1511: R Sum of Conferences, printed at Lion's in 1515, and 1567. The Morials to the Fables of Ovid, printed at Pais in 1509, for to speak of the second Collection of Decretals which we have already mentioned. There are many other Manuscript Works of this Author.

Gilbert of GILBERT of GUIBERT of Tommay of the Order of Minor Friars, flourished in the Tournay.

University of Paris about the year for the Wrote at the desire of John Bishop of Tommay, the Life of St. Fleuberium the first Apostle of that Country, published by Bollmans in the 10th of February. There are in the Library of the Fathers two Treaties of this Author's, one of the Functions of a Bishop, and the Ceremonies of the Church, and the other of the peace and tranquillity of the Soul. He is likewise the Author of many Sermons printed at Paris in 1518.

Latty, Homy of Gand afflires in that this Author made the History of the first Voyage of St. Latty, into the Holy Land. He died before the year 1293, for Honry of Gand who died in that year mentions his Death.

Ralph
Bocking
Bocking
RALPH BOCKING of Chithefter, a Monk of the Order of Preaching Fisars, wrote
about the year 1270, the Life of St. Richard Bilitop of Chichefter, the Abridgment of which is
in Survive in the 3d of April, and was published by the Bollandists on the fame day. He composed
from Sermons.

John GINES de la CAILLE of the Order of Minor Friats, wrote a Treatife of the City of Jefus Chrift, printed at Reggio in 1501, and at Rome in 1523. He flourished about the year 1270.

William of WILLIAM of Sandwich, an Englishman, of the Order of Carmelites, composed about Sandwich the year 1270, a Chronicle of the increase of the Carmelites in Syria and Palestine; of the run of their Monattries in that Country, and their removal into Europe. He stayed a long time upon Mount Carmel, and in the Holy Isind, and did not return into England till after the taking of Arre, or Probands by the Saracers, which fell out in 1251. The Carmelites have not for got to put this author in the Collection of the Historians of their Order, which they made to four Volumes in Folio, with the Title of The Mirror of the Carmelites, printed at Antwerp 1680; and the Bollandist have put him in their Historial Treatife of the Patriarchs of The Julem, which is at the beginning of the 3d Tome of the Month March. He likewise, if we may believe Tribemins, composed a Commentary upon the Master of the Sentences, Remarks upon the Rule of his Order, and a Collection of Decretals for the Religious.

William
Guarron.

Guarron.

This benium a mong the School-Divines of the Thurseanth Century, about the year area of the Order of Minor Friars, who five was Scottal his Maffer, and very expert in Aribagle's Philolophy, according to the Cultomathe Modern Divines. He wrote a Commentary upon the four books of Settences.

The mas Tal CMAS SPOTT or SPACUTT a Benedictine Monk of the Monafry of St. 244
Spott, and guidin in England, about the year 1257 wrote the Lives of the Abbots of his Monafry, which
were allo written fome time after by WILLIAM THORNUS Monk of the fame Monas
Thermus lary, who cop of the initiory of Sport only adding fone Circumfances

Thomas of THOMAS of Lenimi a Sicilian of the Order of Preaching Friats, after having been a Voyage into the Holy Land, was made Archbillop of Colonia, and lent again into the East in 1273 by Pope Gregory X. in quality of his Legate, to govern the Patriarchate of Germalem. He died there about the year 1277. He wrote the Life of St. Perer Martyr of his Order, related by the Bollandists in the third Volume of April.

MARTIN & Polancer, and a Religious of the Order of Preaching Friars, had the Office of Penisaniary of the Chirch of Rome under the Pope your XXI and Nicholas III. He was by the latter of the latter to the Arthhilhopites, of Grejne in Foland the 23d of June in 1278, and died at \$15000 the faint year as he was in his way thicher. He composed a Chronicle from the Birtl of Jelus Christ to the year 1277; contagning the History of the Emperors and Pops. Many Additions have been made to this Chronicle, and among others the History of the Sile Pope Joan, which are in the Boil Edition of 1550, and the Anney one of 1574. But there Additions are retrenched in the Edition of John Fabricius a Regular Canon of the Orcer of Primairs from an old Manuscript of that time, printed at Cology 1616. They after be to his also Sermon's printed at Straubing in 1486, and 1488. Some Authors take notice of a Sum of the Canon Law made by this Authors, and by Junt called Martiniana, and of a Treats of the memorable things of Rome.

of the Thirteenth Century of Christianity.

NICHOLAS of Hanaps, so named from a Village in the Dioces of Rheims where he was Nicholasof born, was of the Order of Preaching Friars. He petformed the Office of Penitentiary at Rome Hanaps. about the year 1270, and was made Patriarch of Jerusalem in 1281, by Pope Martin the IV. He clied at Prolemais in 1288. He made an Historical Collection of Examples of Vites and Vermes taken from the Holy Scripture, in 34 Chapters, commonly called, The Poor Man's Bible. Some have fally ascribed this to St. Bonaventure, and among his Works it is printed: But the Manuscripts give their Testimony for Nicholasof Hanaps, and it hash been printed under his name at Tubingen in 1533, at Venice in 1537, at Paris in 1547, and at Basil in 1560.

BONAVENTURE BROCARD Native of Strasburg of the Order of Preaching Friars, made Bonaventhe Voyage of the Holy Land about the year 1280, and hath left us a very exact Description of ture Broit, one part of which hath been published by Canifus in his first h Tome of Antiquities. Andri-card. comius, who made use of it for the making his Map of the Holy Land, assures us that this Description is entire in a Manuscript of the Library of the Croisers of Cologn. They attribute to him the Annals of the Actions of the Emperor Frederick II. in the Holy Land, which Wolfangus, Lasna, and Simlerus mention.

MARK PAUL a Venetian, Son of Nicholas Paul, after having travelled for a long time, Mark Paul wrote in Italian a Relation of his Travels, which hath been translated into Latin and printed at Rafil in 1532, and 1535, and at Helmstat in 1585.

MATTHEW of Vendome, so named from his Country, Abbot of St. Dennis, flourished Matchewof under the Reign of St. Louis, and was one of those to whom this Holy King left the Admini-Vendome: stration of his Kingdom, when he went his second Voyage to the Holy Land; and the Man whom he named Executor of his Will. He governed the Abby of St. Dennis from the year 1260, to the year 1280, in which he died. They ascribe to him a Poem in Elegiack Verse, containing the History of the Tobies, dedicated to Bartholomen Archbishop of Tours: It is well enough, considering the time it was written in, and very sententious; it hath been printed at Lions in 1503, and as Breme in 1642.

GEOFFREY of Beaulieu of the Order of Preaching Friars, and Confessor to St. Lewis, Geossitey of whom he assisted at his Death, wrote the Life of that King by order of Pope Gregory X. Ano-Beaulieu, ther Dominican named WILLIAM of Chartres, Chaplain to that King, added to it a se-william of cond Book of the Life and Miracles of that Saint. These two Books are printed in the 5th Chartres. Tome of Duchesine's Collection.

JOHN PECKHAM of the County of Suffex in England, entered himself into the Or John Pecder of Minor Friars; after having studied at Oxford he went to perfect himself at Paris, and re-lam. mining into England he publickly profissed. But he was soon called back again to Paris, and from theme to Lioni, where he had a Canon's Place, which he enjoyed till his Death. From Lionis he went to Rome, where he got so into the Pope's favour that the Archbishoprick of Canterbury happening to be vacant by the Resignation of Robert Killmarbey, the Pope made choice of him to fill the place; and accordingly he was confecrated at Rome the 6th of March in 1278. To he returned into his own Country, raised to the chief Dignity in the Realm: but he was to pay a good Sum for it to the Pope, and he had great Differences with the Archbishop of Torks Yet he peaceably enjoyed his Archbishoprick, and enriched, and raised his Kindred, who were poor and of mean Extraction. He died in 1291. He composed a Book, intituled, Colletianea, or, Colletonium Bibliorum, printed at Paris in 1514, and at Cologn in 1541. We have forty sevent Ecclesialical Constitutions of this Archbishop, and in the Libraries of England many other Treatises of his in Manuscript, as, A Book of the Trinity 1 Conferences for all the Sundays in the year: Meditations upon the Body of Jesus Christ: Disputes between St. Thomas and this Author.

WILLIAM DURANTS born at Puy in Languedoc, a Scholar of Henry of Sula's, fielt William studied at Bologn, and having there taken the Doctor's Cap, he taught the Canon Law at Mode-Duranes, na, from whence Pope Clement IV. called him to be his Chaplain, and Auditor of the Palace. He was by Gregory X. sent Legate to the Council of Lions in 1274, and at last made Bishop of Mende in 1286. He afterwards resulted the Archbishoprick of Ravenna offered him by Boniface VIII, but he accepted the Legation to the Sultan of Egypt, and having gone thither, he died at Nicosa in the Island of Cyprus on the 6th of July in the year 1296. He was so excellent at dispate of business, that he was streamed, The Father of Praticks. He fath left us a Book initialed, The Mirror of the Law, in three Parts, dedicated to Cardinal Ottobon, afterwards Adrian V. The Repertory of the Law taken out of this Work, and the Rationale of Divine Offices: A Commentary upon the Canons of the Council of Lions, and an Abridgment of the Gostos, and the Text of the Canon Law. The Mirror and the Repertory of the Law have been printed with the Rationale, at Lions in the year 1516, and 1551. The Mirror was likewise printed by it self at Basil in 1574, and at Franckson, with the Repertory in 1502. The

Ralph of

Rationale is the most common, and have been printed many times in many places. The Commentary spon the Canons of the Cothiell of Lines and been printed at Favo in 1509, and the Abridgment of the Glosles at Paris in 1519.

Anonymous An Anonymous Author of the Order Preschings rains who began the Annals of the Deni-Authors: micaris of Colombo, which are printed among the Hillforiums of Germany, which are printed among the Hillforium of Germany, which are printed among the Hillforium of Germany. It is full of Trifles. It is full of Trifles.

John of JOHN of Hayde flourished under Edward King of England about the year 1280. He hayde wrote the Paffion of St. Landbloom the Life of St. Maclini.

william WILLIAM de la MARE of the Order of Monor Friars, flourished about the yest dela Marc. 1280. He wrote a Commentary, upon the Master of the Sementes, and having undertaken to critishe upon the Works of St. Flohan, he whole a Book, inticided, The Correllory of the Works of St. I licinist, and of the Additions to the Works of St. Bohandskie.

Ruffia.

Ruf

Ulric of ULRIO and a Straining of the Order of Preaching France fourthed in the University of Price about the Principle of the Principle of Principle

St. GerSt. GER TRUDE and St. MATIL D'A Sifters, and Religiouses of the Mohatery of trude, and Eenedictines of Helfender in the County of Manifeld, composed about the end of this County of Manifeld, composed about the end of this County of Manifeld into Lami; namely, St. Schridt Spishtual Exercises and St. Maillan Revelations. Their little Pieces have been printed.

Fairs in 1513, at Cologn in 1536, at Trince in 1522, and 1588, and in other places. Their clied about the year 1290. The former of them was made Abbets of Rodalland in 1258, when the was the next year with the Nans removed to Helfenden.

Thieri of the Second of Additional of the Order of Preaching Friang active the Apolda. They are the Second of the Dandiner to Andrew King of Himson, the Manual Laws Landstore of Tourings, in clear Books, published by Canina' in the 5th Second Order of the Second of th

Gobelin.

About the code of the Contry they state GODELINUS who wrote the Life of St. Miles which archdescond Control of the C

Egehard.

EGEHARD Abbos of Vrangen wrote about the same time a Chronicle of the Bisshop of Hildebum from Charlemagie to the year 1290, published in the same place by Bronnerus, with the life of Goddam's Bisshop of Hildespheim.

Conrade

And who have better the thinker of the Pitamical Order, but two of them together who have the card of the first to Correct of the State of the first of

They place at this Country one R K L P of Country Canda of Chartres, who about the year rate countries of the Translation of the Empire, disdirated to Lamber of Canta Profess of the Law, wherein he would prove that they were the Popes who removed the Greek Empire to the Lamb, published by Condition in the record Tome of the Montechy.

of the Thirteentin Century of Christianity.

The Treatife is well enough written, and full of very important matters; but it is likewife full of Prejudices for the Court of Rome, which make him maintain a falle Propolition.

THO MAS PALMER AN at Irishman, Doctor of the House of Sociame, is the Author Thomas of two Collections, one taken out of the Holy Scripture, the other out of the Fathers, intitu-Palmeran led, Flowers of the Rible, and Flowers of the Eathers and printed at Park in 1536, and at Limit in 1678, and 1679. He flourished about the year 1290, as it is set downent fome Manuscripts of his Works.

GUY de BAIF born at Reggio, a Lawyer and Archdeacon of Bologn, Hourished about the Guy de year 1200. He composed three Books of Commentaries about the Decree, and five upon the Bain Decretals: A Work called, The Rosan: It was printed at Printe in 1380, with the Notes of Supermix and Tretium.

GREGORY CAIRGUENT, or of Winchester, a Benedictine Monk of Glocester, Gregory wrote the Annals of his Monastry from the year 680, to the year 1291. He took the Habit Cairguent in 1217.

RAIMOND of Martins a Catalonian, of the Order of Preaching Friars, professed in Raimond the Monastry of Barcelona, and recommended himself by his Knowledg in the Oriental Tongues of Martins which was very varie in that time; He, undertook that study by the device of Raimond of Pennasors, that he might consule the Jews and Saracens out of their own Works. In specializate of which he wrote that Book called, The Dagger of Faith, in which he encounters the Jews and Saracens at their own Weapons. Parches the Carthusian made alle of it, and took out of it almost all that he wrote in his Book instituent. The Victory over the Yesti, but he adaptive diges to whom he is beholden; whereas Penr Gulatin of the Order of Mains Friars, secondarity copies Parchet and Raimond in his Book of the Secrets of the Catholist Faith without to much as making either of them; although all the Rabbinical Learning the after makes a holist with betaken out of their Works. That of Raimond hath been printed with the Learning tores of Monster Vising at Paris in 1651, and at Leaphek in 1687, with an Introduction by Biblielle Capating, and a Treatife by Herman a converted Jew. This Author stourthed about the end of this Century.

NICHOLAS the Gaul seventh General of the Carmeine Order, setter having emelling of Nicholas that Employ for twenty years, renired, into a Solitude about the end of the Certainty. The is his the Gaul. and among the Church-Authors, because of a Prece of his, installed, The Arrow of Fife wherein he deplores the michance which happened to the Monaltry of Mount Carmel of his Order, which had been burned by the Saracens, and many Monks killed.

31 CE ASD Monk of Su Albasin England, wrote the Life of that Saint, which Trithethite Signature and which Voffer kays is that which is in the fifth Tome of the Amelgitides of Confident the Household as the end of this Century.

a.M.A.F.T.H.E.W. of Aqualporta, twelfth General of the Order of Minist Frances Pethlericky Matthew of Rome, afterwards Bithop of Porto, and made Cardinal by Nichbias the IV. difficultial field of Aqualportal by Givers Works he is Anthor of; manely is A. Treatile of Divinity upon the Matther Affordat the Sentences: An Inventory, or an Abridgment, with a Table of the Sentences: Oxfordibetthe Queltions: A Commentary upon St. Paul's Epitle to the Romans: Pottilles upon the Palms, and upon the Epitles of St. Paul, and divers Sermons. He died which Bonifact VIII. was Pope.

ARLOTTE of Tolkany, General of the Order of Minor Frians about the year table is Arlotte of Muhor of a Concordance of the Old and New Testament. He likewise writte some Serinois. Tusany.

About the same time slowished LUKE of Padua, a Religious of that Order, while sombified Luke of fone Sermons.

SIMON Monk of Affighem, who courified about the end of this Contury, particularly at Simon, plyed himself, to the making Extracts and Abridgatents of the Wiftings of the Fathers and William, composed after this manner a great many Works. Those that Henry of Gand and Triblehind and seems of the Morals of See Gregory upon Job.: Seems upon the Solin Menry of Songs: The Villon, of a Lay-prothers it the Monaltry of Pathelay of the Croft of Primmir's Affighem. Extracts of the Sermons of St. Gregory upon Exchief: Extracts of the Conferences of the Fathers, and of the little Triatile of St. Richard of St. Fifter contenting the 12 Particular. Affighem but the same time WILLIAM a Monk and Prior of the same Monattry of Agridient, translated into German Verse the Life of St. Language, written in Lath by Thomas of Committee; and into Laim he translated a Relation of the Visions of a Num of the Order of Citeters, who had written it in German. Henry of Gand speaks of the Conferences, and of a third, a Monk of the same Monattry maned HENRY, a Native of Brussley who made at Kalender,

Kalender, in which he fet down not only the days, but the hours and minutes too of the Lunations.

Alexan. Henry de Gand makes mention of one ALEXANDER of Dol who wrote a Book in Verle, der of Dol initialed, Metrand, which we very magnetic among the Grammarians of his time. Trithymus alis him less and of Kille-Dissa, and tays that it was commonly believed that he was a Dominion. At alreadies to him Treatiles of the Kalender, of the Sphere, and of Arithmetick.

Gerard of About the time time flourished G.E.R.A.R.D a Dominican, who staught Divinity at Paris,
Leige. and afterwards at Leige, where he did the Sirname of Gerard of Leige; he is Author of a
Treatile in feven books, initialled the Mirrar of Preachers, or, The Determe of the Hear,
which contains the matters wherein Preachers ought to instruct Believers, printed at Naples

Peter the Henry of Good makes mention of a religious Dominican Provincial of France named PETER, Provincial, who made Sermons upon all the Sundays and Holidays of the year, which he fays were made common use of in his time.

of a Catalogical of the calc EN or L. HARD About of Lankaim about the year 1200, wrote the Life of St. Matilda Daughter to Bertoul Earl of Anderby, Abbets of Dieffen, and afterwards of Othersten, it is in the liftly Tome of the Antiquities of Canifus

HENRY GOETHALS, commonly salled Homys of Gond, from the name of his Country, herbicagon of Francey, took his Degrees in the Faculty of Paris, and taught there with the including which according to the outfour of those times got him the came of The Solome Datter, he composed a frame of Dirinity, printed by Alonding Badins at Paris in 1520, and Country and the Country of the Master of the Sentence, printed at force, in the One of Ecclesial than the sentence of the Master of the Sentence, printed in the Country of Henry of 1580, and Aub was de la Mire at Antwerp in 1639. He likewise is the Author of a Treatile of Victimity. Treatife of Penance, Sermons, and the Life of St. Elemberius Billiop of Towney, not to State of his Commentaries upon Ariffatle, Works which Trithendus speak of and which may be seen in Manuscript in some Libraries in Flanders. This Author died the 2018 of Just 1293. A fresh Li har befreigen inder met

Richard of RICHARD of Middleton, in Latin De media villa, firmamed, The Solid Dottor, an Englishman of the Order of Miror Friers, after having gone through his Studies at Order of Horizabout the year 2290, and returning into his own Country, the there teach with great reputation, and died there in 1300. He composed four Books of Order one worthe Master of the Sentences, printed it Venice in 1509, and 1809, and at Brefle in 1501. and eighty Quodibrick Questions of Divinity, which are at the end of his Commentaries then the Sentences. He shewith wrote a Commentary upon the four Gospels, a Commentary upon the four grant Gospels as the commentary upon the four grant Gospels. The commentary upon the four grant Gospels are grant Gospels as the commentary upon the four grant Gospels and the commentary upon the four grant Gospels and the commentary upon the four grant Gospels and Gospels are grant Gospels and Gosp

Janos de JACOBILS de VORAGINE, so called from the name of the City of Warraginette vorsgine. Genes where he was born, entred himself into the Order of Preaching Friars, and after having teen Provincial in Lombardy, he was mide General of his Oeder, and at last in the year 1200 railed to the Archbishoprick of Genes, wherein he remained till 1208 the year of his Death life is Author of the Golden Legend which contains the Lives of the Saints, where hath He is Author of the Golden Legend which contains the Lives of the Saints, where he half amadled together without Jodgment or Diference already of Stories for the most partiabulous see what a Judgment Melchior Comus gives of him, "That Legend, lays he, was written by a "Man that had a Mouth of Iron, and a Heart of Lead, and who had neither Jultice not "Prudence in him, The kinacles that we read there are rather Monters of Miracles that "true ones. Yetgit has hold singuily, and it was one of the ofteneth printed Books in the hip remain Containty, in which it was printed at Navemberg in 1478, and 1493, at Deventer in 1479, and 1493, at Percent in 1479, and 1493, at Percent Contay, at Louis in 1480, at Straibing in 1496, and at the beginning that Systemath Contay, at Louis in 1496. The fame Author made a great many Sermons: name by, fig the Loui, for the Sandays of the year, for the Saints' days, upon the Griefs of the Virgin, and a Work, initialed, Mariale Aureum, containing a hundred and fixty Difcouries in a Alpha berical Order in praise of the Bleffed Vingin; but they are just as much worth as his Legend, Albabetical Order in peaie of the Bleffed Vingin; but they are just as much worth as his Legend, both for, the Sile which is mean and trivial, and for the matters they contain. Their Sermons have been obthen printed fingly, and altogether at Menz. in 1616. But tho his Works will not comment this Archbithop, yet certainly his Life and Piety will; for he was very devout, and very

charitable to the Poor, to whom he diffributed almost all the Revenues of his Archbilhoprick. He very much studied the Works of St. Austin, and had made an Abridgment of him. He likewise procured a Version of the Bible into the Italian Tongue.

GUY of Minois in the Diocess of Autum, was Monk of the Abbey of St. Germain of Aux-Guy of erre, and afterwards Abbot thereof in 1277. This Dignity was disputed with him, and he Munois was forced to go twice to Rome to plead his Right to it, where after eight years he at last gained his Caufe. In 1309 he voluntarily refigned his Abbey, and retired into a private Cell, where he died the 23d of February in 1313. He flutlied Divinity and the Canon Law at Orleans, and at Paris for nine years. Father Lasbe hath published a History of the Abbots of St. Germain of Auxerre from the year 1189 to 1277, composed by this Author.

PTOLOMY of Lucques of the Order of Preaching Friars, was a Scholar of St. Thomas Probing of Aguinas, and afterwards Bilhop of Torcello. He has wrote the Lives of the Popes to Celeftin V. Lucques. in whose time he lived.

IOHN the Teutonick of the Order of Preaching Friars, Bishop of Rosnia in Hungary, flou- John the rished at the end of this Century, and the beginning of the next. He composed a Sum for Tentance, Preachers, plinted at Ruslingen in 1482; and the Consessor, printed at Lion in 1482. They say too that it was he that made the Table of the Sum of the Apparatus of Raimond of

Among the Authors that flourished at the end of this Century, Trithemius places a Spaniard Garffas. named GARSIAS, who taught the Civil and Canon Law with reputation, and compoled many Works upon that Subject, and particularly a Commentary upon the Decretals.

HENRY, or as others call him AMANDUS SUSAN of the Order of Preaching Fri-Henry ars, lived at the end of this Century, or in the next, for some place his Death in 1306, and Suson some put it off till 1365; but be that how it will, he is the Author of divers little Works of Piety in German, which have been tracflated by Surius, and printed at Cologn in 1588. The Titles of them are these: The Clock of Wisdom: A hundred Meditations upon the Passion of Jefus Christ, with as many Prayers: A Discourse of the nine Rocks: A Dialogue about Truth: Sermons for all the year, for the Holydays of the Saints, and for Lent: Divers Letters full of pious Thoughts. The first of these Works was printed at Venice in 1492, and in 1539; at Naples in 1558, and in other places. There is another Work of Piety of this Author's, called, The daily Office of the Eternal Wisdom.

WALTER of Exeter of the Order of Preaching Friars, made the Life of Guy Earl of Walter of Warnick about the year 13C1.

FRANCIS of Moncade Marquis of Ayerone, and Earl of Offona, to the nobleness of his Extracti- Moncade. on joined the Love of Knowledg and Learned Men. He wrote at the beginning of the Fourteenth Gentury, the History of the Expedition of the Catalonians and Arragonians, under Roger Vice-Admiral of Sicily, against the Turks and Greeks: which he composed from the Memoirs of Raimond of Montaner who was prefent in the Expedition, and from the Writings of George Pachymere, and Nicephorus Gregoras thereon.

Thus you have the greatest part of the Authors that wrote in the Thirteenth Century. No Authors doubt there were more whose Names are quite lost, and others whose Works are not come out whose wife in the little of the Libraries where they are in Manuscript. Among such we may take notice of these Mann-WILLIAM a converted Jew, and Deacon of the Church of Boarges (a Disciple of St. William forth. Archbishop of Burges from the year 1190, to the year 1210) who after his Conversion wrote a Work against the Jews, which is in Manuscript in the Library of the Jacobines of the Great Convent of Poris. ADAM of Chamilly, a Monk of Citeaux, made Bilhop of Soulis in 1230, and died in 1250, many of whole Sermons we find in Manuscript in the Library of Longpont. MO-NETA of the Order of Preaching Friars, who flourished about the year 1240, and hath left us a Sum of Divinity: ALBERICK a Monk of Citeaux that made a Chronicle to the year 1241. ALBERTANUS a Lawyer of Breffe in Italy, who flourished about the year 1250, fome of whose Treatises of Piety we have in Manuscript; viz. A Treatise of the Love of God and our Neighbour: A Treatife of Confolation and Advice, and a Treatife to teach one to hold ones Tongue and speak. WILLIAM BROSSE raised to the Archbishoprick or Sens in the year 1288, composed a Sum of Victues and Vices which is in the Library of Monsieur Colbert. BENEDICT Bishop of Marfeille Elect in 1229, who died in 1254, and left a Treatile of Faith which is in the same Library. THOMAS BOCKINGHAM Chancellor of the University of Oxford, who flourished about the year 1270, and made a Commentary upon the Mailer of the Sentences, and fome other Commentaries upon the Books of the Holy Scripture, which are in the Libraries of Engund, ODO RIGAUD of the Order of Minor Friars, made Archbishop of Rouen in 1247, who died in 1275, whose Sermons and Commentaries up-

on the Pentateur 1, upon the Psalms, and upon the Gospels we have. WILLIAM of Tripoli of the Order of Preaching Friars in the Monastry of Acre in Syria, who wrote the History of the Saint and Mahomet; and WILLIAM of Rubrock of the Order of Minor Friars, who wrote in Itinera v, or a Relation of a Journy into the East upon the same Subject. BALD-WIN a Regular Canon of Premontre, Author of a Chronicle from the Birth of Jesus Christ to the tear 124. STEPHEN a Monk of Cella-Nova in Spain, who composed a Relation of the Miracles of St. Rodosindus Bishop and Monk. JOHN of Notice Monk of Monte-Virgine in the Kingdom of Naples, Author of the Life of St. William Founder of his Order: CONRADE Nonk of Schur a Chronicle of whose is to be seen. RALPH of Noir an Englishman, who composed two chronicles, one a large one, the other an Abridgment. ALEXANDER of Simerlet Prior of the Monastry of Regular Canons of Esby in England, who wrote the Lives of many Saints, and made a Kalender in Verse, Works which are in Manuscript in some English Libraries: And in short, many other Authors whose Works may be found in some Library of oher.

CHA

CHAP. V.

The History of the Greek Church, and of the Authors who Flourish'd in the East during the Thirteenth Century.

THE State of the Eastern Empire, and of the Greek Church in the Thirteenth Century, was Subfect to various Revolutions. The Emperor Isaac Angelus, after he had Reign'd Nine Years, was of the Greek dehron'd in the Year 1195, by his own Brother Alexius, who took upon him the Sirname of Com. Church nenus, and after he had put out his Brother's Eyes, caft him and his young Son into Prifon. The Son having made his Escape from Constantinople, went into Germany to wait upon his Brother-in-Law the Emperor Philip, by whose Advice he made his Application to the Army of the Croifade, which was ready to march for the Conquest of the Holy-Land. He desir'd that before they march'd into Palessine, they would Re-establish him in Constantinople, and Expell the Usurper, withall promising afterwards to joyn Forces with them, and to help them to considerable Supplies. This Proposal being made to the Croisade, at their Rendezvous at Venice, by the Emperor's Ambassadors and the Deputies of alexius, was accepted by the Venetians and French, whose Army march'd to, and besieg'd Constantinople in the Year 1203, and within Eight days took it. Alexius the Elder sted by the Bostomia and the Euxine Sea to Aagona, an Isle of Thrace. Islance was fet at liberty, and Re-established on the Throne with his Son Alexius. This Prince promist do recognize the Pope, to put an end to the Schism, and to reconcile all his Subjects to the Church of Rome: But not being as yet altogether in a Capacity of performing what he had promised to the Princes of the Croisade, he prevail'd upon them to put off their Expedition into the Holy-Land till Easter following. During this time the Latin Army sat down before the Gates of Constantinople, and that natural Aversion which they bore to the Greeky, was the cause of frequent Quarrels and Contests between them; in one of which Rencounters, several Soldiers of the Army were to far incensed by those who live in the Suburbs of the City, that they set it on Fire, and destroy'd Part of it. This Accident rendred not only th

The New Emperor Baldwin wrote a Letter to the Pope upon the taking of Constantinople, wherein he heaps up a great many Reproaches upon the Greeks, exaggerates their Persidiousness, their Wicked
Mich, and their Harred to the Church of Rome, and gives a Narrative of the Abuses which had crept in amongst them. Pope Imnocent III. upon the Receit of this Letter wrote to the Emperor Baldwin, to the Binhops and Priests of the Latin Church, who were at Constantinople, to use their endeavours to reduce the Greeks under the Obedience of the Holy See. But notwithstanding all their endeavours, and tho the Pope's Legates made use of very harsh and rigorous Methods to constrain them to it, yet they could not gain their end, and the Emperor, Henry Baldwin's Successor, was forc'd to put a stop to these Proceedings; to open the Greek Churches, and to set their Priests and Monks at liberty in spite of Pelagin the Pope's Legate who oppos'd it. The Bulgarians in the year 1204, return'd to their Obedience to the Pope. Theodorus Comments Prince of Epirus abjur'd the Schism under the Pontificate of Honorius III. and asterwards having taken upon him the Title of Emperor of Constantino
Mich, and become Master of Thessalonica, he was Excommunicated by Pope Gregory IX. in the Year 1229.

The Emperor Baldwin did not long enjoy his new Dignity, for he was taken on the 15th of August 1205, by John King of the Bulgarians, who kept him in Prison for Sixteen Months, at the end of which he died a cruel Death. After his Death, his Brother Henry was advanced to the Empire in the Year 1206, who Reign'd Ten Years or thereabouts, and had for his Successor Peter of Courtnay Count of Auxerre, who had marry'd Johana the Sister or Daughter of Henry. But that unfortunate Prince never enter'd into the Possession of the Empire: For being on his way thither, after he had been

The Hilling Crown'd at Rome by Honorius III. he was taken in his paffage thro' Thrace, by Theodorus Prince of Epinus, and fent to the Emperor Theodorus Lefcaris, who put him to death. His Son Rebert Succeeded him in the Year 1221, who dying in the Year 1228, was Succeeded by his Brother Baldwin II, from

whom the Greeks retook Constantinople in the Year 1261.

During this the Greeks had an Emperor at Nice in Bithynia: Theodorus Lafcaris was the first, and in the Year 1222, John Ducas his Son-in-Law Succeeded him. This John retook from the Latins a Part of those Countries which they had Conquer'd, and after he had Reign'd Three and thirty Years, left his Son Theodore Lafcarn Heir to his Estates, which he did not long enjoy, being taken away by death in the Fourth Year of his Reign, A.D. 1259. His Son John being in his Minority was foon turn'd out of the Empire by Michael Palcologus the Son of Andronicus Palcologus, and by the Mother's fide descended from the Family of the Commeni, who put to death the Man whom Theodere had nominated for the Young Prince's Tutor, caus'd himself at first to be declared Regent, afterwards Associate of the Empire, and at last rid himself of his Collegue, after he had caus'd his Eyes to be put out, Michael had an happy Beginning of his Reign by the taking of Constantinople, which Alexin Strategopulus Cafar had feiz'd upon by the Treachery of some Greeks, who were in the City in the Year 1261, and drove out thence the Latins.

Projects fet on usion of the Greeks ..nd Latins.

Under the Empire of John Ducas Pope Gregory IX. entred into a Negotiation in the Year 1233, with Germanus Patriarch of Constantinople, Residing at Nice for the Re-union of the Two Churches, That Pope wrote a Letter to the Patriarch (related by Matthew Paris) about the Differences in Religi on which were between the Greeks and Latins; and made choice of Two Monks of the Order of the Preaching Friars, nam'd Hugh and Peter, and two of the Order of the Minor Friars, nam'd Aims and Redulphus, to treat with the Patriarch. They met at Nice, where they had several Conference with the Greeks about the Proceffion of the Holy Ghost, and the Celebration of the Eucharist with unleaven'd Bread. But they came to no Conclusion, and the Patriarch of Constantinople told them, that he would call a Synod, where the Patriarchs of Jerusalem and Antioch would meet him, with whom he night resolve upon something in the Case. The Pope's Advocates retir'd to Constantinople, from whence they were call'd to Nymphea in Bithynia, near the Euxine Sea, where that Council of the Gruh was held on the morrow after Easter-day, in the Year 1233. They there repeated all that had ben said on either side at Nice concerning the Two Points in Question; and after several Disputes, the Greeks gave in Writing a Declaration, wherein they maintain'd, That one might celebrate the Euch rist with Unleaven'd Bread, and the Latins presented a Profession of Faith, concerning the Processis on of the Holy Ghost. The Latins refuted the Opinion of the Greeks about Unleaven'd Bread by the Am thorities of Scripture, and of the Greek Fathers: The Greeks opposed the Testimonies of others against them, and the Dispute lasted till late at Night. They had no Conference afterwards for several days to gether; and at last the Emperor John Ducas proposed to the Latins, to leave out that Addition madein the Creed about the Procession of the Holy Ghost; and to permit the Greeks to adhere to their Opnion; and that the Greeks should acknowledge and approve of the Sacrament of the Latins, celebrated with Unleaven'd Bread: But the Pope's Legates reply d, that the Pope would not part with the leaft las of the Faith; and that the Greeks ought to believe, and Preach to others concerning the Body of Ila Christ, that it may as well be done with Unleaven'd as with Leaven'd Bread. And concerning the Holy Ghost, that he proceedeth as well from the Son as from the Father; and that they should in culcate this Doctrine to the People: But that the Pope would not force them to add this Clause expedly in their Creed, when they Sung it in the Church, nor condemn the Sacrament of the Greeks celebrated with Leaven'd Bread. The Greeks were very much nettled at this Proposition, and having call'd together the Pope's Legates a second time, order'd their Profession of Faith about the Procession of the Ho'y Ghoft to be read before them, and offer'd feveral Passages of the Fathers to refute it. The Pope's I egates adher'd stiffly to their Sentiments, and both fides parted looking on each other as Herticks. Afterwards the Pope's Legates obtain'd Leave to depart. The Greeks sent in all haste after them, to regain the Declaration which they had given them concerning Unleaven'd Bread; and gavethen another concerning the Procession of the Holy Ghost, wherein they produced a great many Passages out of the Greek Fathers to prove that he proceeds only from the Father.

There was likewise another Treaty of Re-union set on foot, between Pope Alexander IV. and the Emperor Theodore Lascaris. This Pope sent him the Bishop of Orvieto as his Legate, and gave him an Instruction containing the Articles of Obedience to the Holy See, granted by the Greeks in the time of Innocen: III. with the Demands of the Greeks, and the Answers which the Legate ought to return them. But this Negotiation had no fuccess, and the Legate was sent back without having done any thing in

the Greeks and

Latins under

Michael Palacologus for seeing that the Pope would not fail to arm the Princes of the West against him for the Retaking of Constantinople, resolv'd upon proposing the Re-union of the Greeks with The Re-union of the Roman Church, that by this means he might free himself from the fear of those terrible Croifade-Men. He thereupon fent as his Ambassador to Pope Urban IV. Nicholas Bishop of Crotona 2 Greek by Nation, but brought up in the Church of Rome; to affure his Holiness, that he was per-Michael Palæofwaded the Greeks and Latins did not differ in the Faith; that the Bishop who came to wait upon him, had given him to understand, That the Latin and Greek Fathers were of the same Mind; that he intreated his Holiness to fend him a Legate for the more speedy Re-uniting of the Two Churches: Urben IV. reply'd to those Proposals in a very obliging manner, and sent him Two Nuncio's of the Or der of the Minor Priars, with the Bishop of Crotona. The Affair however drop'd for the present, because Michael Palaologus seeing himself out of Danger, was not so urgent in pressing the Accommodation; but the Pope's Nuntio's having granted to the Greek feveral Points which did not very well

of the Thirteenth Century of Christianity.

please Clement IV. Urban's Successor: That Pope wrote to Michael Paleelogus, and sent him a Profes- The History fion of Faith, containing the Articles of the Creed explain'd in very clear Terms, and particularly of the Greek the Procession of the Holy Ghost from the Father and the Son; to which he added the Doctrine of Church. the Roman Church touching Baptifm, Purgatory, Hell, the Seven Sacraments, especially the Eucharift Celebrated with Unleaven'd Bread; the Indiffolubility of Marriage; the Permiffion of Third and Fourth Marriages; and Lastly, about the Pope's Primacy. He declares to him, that it was needless to call a Council to canvass these Positions; but that if the Greeks would receive them, a Council might be held to Ratify the Union of the Two Churches. This Profession of Faith was carry'd to the Emperor Michael by Two Monks of the Order of the Preaching Friars the Pope's Legates. That Emperor having receiv'd Intelligence of the Preparation which Saint Lewis King of France, and Charles Duke of Anjou King of Sicily were making at that time for the East, and fearing the Storm would fall upon him, wrote to Saint Lewis a little after the Death of Clement, declaring, That he was willing to abjure the Schism; that he had fent for that purpose several Ambassadors to Rome, some of whom had been ftop'd by the way, and the others had receiv'd no fatisfactory Answer; that he made choice of him as Umpire of this Difference, and conjur'd him to do his utmost to put an end to it. Saint Lerwis return'd that Emperor Word, That he could do nothing in this business, but only press the Holy See to put an end to it. Thereupon he referr'd the Emperor's Ambaffadors to the Cardinals, to whom he wrote, defiring them to make up this Re-union as foon as possible. Upon those Instances the Cardinals wrote about it to the Bishop of Albany in Greece, and sent him the Profession of Faith drawn up by Clement IV. with orders to cause the Emperor and the Bishops to Subscribe it.

Greeny X, being advanced to the Papal Chair, the Emperor Michael immediately dispatched Ambaffadors to him with a Letter, declaring the Defire he had of the Re-union; and the Pope for his part wrote him another Letter, wherein refuming all that had passed from the beginning of the Treaty. under Urban IV. and Clement IV. he declares to that Emperor, That the shortest and best way to put an End to the differences of the two Churches, was to cause the Patriarch, the Bishops and the Greek Clergy to subscribe to the Profession of Faith drawn up by Clement IV. and afterwards invites him to comein Person, or to send his Ambaffadors to a General Council, which he intended to hold. He sent him four Legates of the Order of the Minor Friars to treat with him. Paleologus upon the Receipt of this Letter from the Pope, us'd his utmost Endeavours to bring, about the Union, and to that End had recourse to Artifice, Perswassion and Force. The Greeks at first made a very vigorous Opposition. and the Patriarch Jefeph could by no means be brought over. John Veccus Treasurer of the Church of Confrontinople, a Man of Parts and Learning, was one of the warmest in opposing it at first; but afterwards having read over the Writings of Nicephorus Blemmidas, and Confulted the Passages of the Greek Fathers concerning the Procession of the Holy Ghost, he inclined to Peace. However the Patriarch continuing to oppose it, the Emperor sent Ambassadors to Pope Gregory, to acquaint him, he had done his utmost to promote the Re-union; but that this Business could not be adjusted in so short a time, because it was requisite to Convene several Bishops who were at some distance off. The Pope in his Reply to the Emperor, takes notice to him, that it was the Opinion of a great many Persons. That the Greeks did not act fincerely in their Endeavours after the Re-union, and that their Defign was

only to draw this Affair out in length.

The Emperor to remove this Suspicion and to put an End to the Business, oblig'd the Patriarch Hofeph to retire into a Monastery of Constantinople, till such time as the Re-union were concluded, or sell to nothing; on condition, That if the business did not succeed, then he should hold his See; but if it did, and he would not approve of the Treaty of Union, then another Patriarch should be Elected in his stead. Most of the other Greek Bishops follow'd the Emperor's Sentiments, so that he made no longer scruple to send his Ambassadors with a Letter, wherein he declar'd That the Greek Church approvid of the Profession of Faith sent from Rome, and recognized the Primacy of the Church of Rome, and only defir'd, that they might be permitted to repeat the Creed without the Addition. The Greek Bishops sent likewise a Deputy with a Letter from the Metropolitan of Ephesus, and Thirty Greek Bishops who approv'd of the Union, and disapprov'd of the Opposition made by the Patriarch Joseph. These Letters were delivered to the Pope and the General Council held at Lions in the Year 1274. George Acrepolita Swore for the Emperor, That he held the Profession of Faith, recognized the Primacy of the Church of Rome, and abjur'd the Schism. The Deputy of the Greek Bishops did the ame in their behalf, and the Union being thus concluded, the Pope fung Te Deum, and caus'd the Profession of Faith to be recited in Greek and Latin repeating the Article of the Procession of the Holy Ghost twice. The Pope testified his joy by his Letters written to Michael Palecologus, to his Son Andronicus, and to the Greek Bishops, congratulated their Re-union, and recommended to them the faithing of all, by bringing those over who had not as yet submitted. Upon the Return of the Ambassadors the Patriarch Joseph was Depos'd, and John Veccus was Elected in his Place, who recited the Name of Gregory in the Mass styling him the Occumenical or Universal Pope. This New Patriarch labour'd earnestly to compleat the Re-union, and the Emperor sent Ambassadors to the Pope to acquaint him that all was over. However a great many Greeks were still dislatisfy'd at the Re-union. John XXI. defiring fully to compleat it, fent Legates to the Emperor Michael, who receiv'd them honourably, and promis'd to perform all that his Ambassadors had agreed to in the Council of Lions. That Emperor went still farther, and sent Ambassadors to Rome to assure the Pope, That having call'd a Synod of Greek Bishops, they had approved do Novo of all that was done in the Council of Lions. Those Ambassadors were intrusted with Letters from the Emperor Michael, from his Son Andronicus, and with a Letter from Veccus and the Council of the Greeks, which contained a Profession of Faith, a little differing from that of Clement IV; particularly on the Article of the Proceffion of the Holy Ghoft, Church.

History the the fame in fubstance. Those Letters written in the Year 1277, were not deliver d to John; but Greek to his Successor Nicholas III. who complained of the Alteration which the Greek Bishops had made in to his Successor Flexib, and was for requiring them to Sign the Profession of Clement IV. and to add to their Creed the Clause Filingue. He wrote upon this Subject to the Emperor, to his Son Individual. and to the Greek Bishops; and fent his Legates with Instructions, that they should engage the Empe ror to cau'e the Patriarch and all the Greek Bishops to Subscribe to the Profession of Faith, the Recognition of the Pope's Primacy, the Abjuration of the Schiffin, and the Promife of Submittion to the Holy See: That they should prevail upon him to Order the Clause Filiague, to be Sung in all the Greek Churches: That as for the particular Rites and Ceremonies of the Greek Church, such might be Tolerated as were not contrary to the Sound Faith. Their Instruction likewise contained a draught of the Deed of Submiffion which the Bishops and Clergy of each Church were to Sign. The Legates were likewife Enjoin'd to go to as many Churchesas they could, to get it Subscrib'd, and to let the Greeks know, That the Romans wonder a that neither the Patriarch nor the Greek Bishops had as yet de manded of the Holy See, the Confirmation of their Dignities, and the Abfolution from their Cenfures The Greek Bishops made no Answer to these Proposals of Pope Nicholas, neither were they Executed and the Emperors Michael and Andronicus only Subscrib'd over again a Declaration much like to that which George Acropelisa had Sign'd in the Council of Lions. Their Letters were not deliver'd to Pope Nicholas, but to his Successor Martin IV. who being in Alliance with Charles King of Naples and Sicily, in the Year 1281. Excomunicated the Emperor Palaeologus as a Schismatick, and a favourer of the Schifm of the Greeks. Michael was fo incens'd at it, that once he forbad the Pope's Name to be recited in the Mals, and he was just ready to break the Union. However he did not do it, tho Martin renew'dhis Censures; and it lasted till the Death of Michael; tho' several Greek Monks gave it some diffurbance, by those many Writings which they Publish'd against the Patriarch Veccus, who Refued them very vigorously.

But after the Death of Michael Palalologut, which happen'd in December 1283. his Son Andronian declar'd himself against the Union, and would not so much as pay those Honours to his Fathers Fu. neral, as were usually paid to Emperors. Veccus retir'd into a Monastery, and Joseph was re-settled Latins is troopen in the Patriarchal See of Constantinople, but he was disturbed by the Partisans of Arsenius, and at in the time of last George of Cyprus Sirnam'd Gregory was made Patriarch after the Death of Joseph. He caused Andronicus the Veccus to be Banish'd to Mount Olympus, from whence he was recall'd to appear at a Council which Empers.

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The Re-union

defence of their Opinion, were at last sent into Exile, where they dy'd. Tis something difficult to set down the Succession of the Patriarchs of Constantinople during this The Sacciffon of Lis contenting annual to let down the Succession of the ratriarchs of Configuration during the Portrachs Century, by reason of the various Opinions of Historians in the Case: But let us see what can be to be provided to the most received and the configuration of the case of the configuration of the case of the configuration of the case of Constanting. Said the most probable, and the most conformable to the History of that Time. When Constanting ple duing the was taken by the Latins, John Camatera who was Patriarch of that Ciry, retird to Didymeteca, or Thirteenth Cen- Dimatuca, a City of Thrace, where he dy'd two Years after, without going to Nice, tho' earnelly invited thither by Theodore Lascaris. About two Years after his Death, this Prince willing to present all the Enfigus of the Empire, thought fit to make a Patriarch of Constantinople, who should reside at Nice. The first who was Elected, was one Nam'd Michael Saurianus or Autorianus, who enjoy'd that Post for Six Years. Theodore Irenicus Hyppatus or Coppas Succeeded him in the Year 1215, and was almost as long on the Sec. In his stead they Elected in the Year 1221. Maximus Abbot of the Atmet Monks, who enjoy'd the Place only Six Months, and dy'd. Manuel Charitopula Succeeded him, and dy'd a little before the Emperor John Ducas, in the Year 1226. After his Death, ferend propos d Nicephorus Blemmidas Monk of Mount Athes, to be Advanced to the Dignity: But upon his Refusal Germanus Sirnam'd Nauplius was advanc'd to that Post, and enjoy'd it Seventeen Years and an half. After his Death, Methodius Abbot of the Monastery of Saint Hyacinthus, had the honour of being Parriarch of Constantinople the space of Three Months. Manuel Succeeded him, and was in vefted with this Dignity Fourteen Years. At last Arfenius Autorianus was made Patriarch, under the Emperor Theodore Lascaris, in the Year 1257. This Man has himself given us an Account of his Life, in his last Will and Testament, where he says, That during the Empire of that Religious Prince, he had no Contest about Religious Matters, but employ'd himself wholly in relieving the Widdows the Fatherless, and the Oppressed. That after the Death of that Prince, the Bishops, Senate, the Of ficers of the Army and the People mettogether in his absence, to Constitute Michael Palaelogus Regent and that upon his coming to Court, he found him at the Helm : That in a short time after, he made himse'f Collegue in the Empire; that they had forc'd him to Crown Paleologus, but upon Condition that the Young Emperor John should have the Preheminence: That afterwards perceiving that this Agreement was not put in Execution, and that Michael did many things irregularly, he retird; and that Michael let up in his stead, Nicephorus a Bishop of Ephefus, who dying within a Year after, Michael recall'd him: That the City of Conftantinople being re-taken, that Prince had us'd all his Endeavour, to bring him over to own, that the Arch-bithop of Ephefus had been lawful Patriarch, and to make him admit of those whom he had Promoted to Holy Orders; but that he would not consent to either That notwithstanding this Palaelogus Re-establish'd him in his Patriarchial See, but withal continue to Perfecute him: That after this, the Young Emperor's Eyes were put out; that having understood

of the Thirteenth Century of Christianity.

that Michael had committed that Crime, he had Excommunicated him for it: That he hop'd, he Writers in the would have been fensible and repented of his Fault, and merit Absolution, by remitting a Part of the Greek Church. Taxes: But that Prince having not chang'd his Mind, he had Three Years after, absolutely Excomranicated him, in a Council composed of the Bifthops, Clergy and Senate: That ever fince that Prince had perfected him, and drove him out of his Church, under a pretence that he had Administred the Communion to the Sutran's Children, tho' it was evident, that it was the Metropolitan of Piflain, who had Administred to them Baptim and the Eucharist: That afterwards he had fent him into Exile, after he had caus'd him to be Excommunicated in a Synod; and had often vs'd him unkindly in the place of his Exile. Arfenius being turn'd out, Joseph was put up in his Place, in the Year 1266. but several would not acknowledge him, and adher'd to the Interests of Arsenius, which caus'd a division betwixt the Greeks of Constantinople, that lasted till the Death of Joseph. After Toleph was Depos'd in the Year 1274. John Veccus was fet up, so that there were at that time Three Patriarchs of Constantinople, Arsenius, Joseph and Veccus. Arsenius dy'd first in Exile: Veccus was in Possession of the Patriarchship during the Reign of Palseologus; but after his Death, he was immediately Deposed, and Joseph Re-established; who dying a while after, the Patriarchship was bestow'd in the Year 1284. On George of Cyprus Sirnam'd Gregory, who wrote very warmly against Veccus and the Latins. He had nevertheless many Adversaries, so that perceiving himself despis'd, and growing infirm and fick, he retir'd into a Monastery, where he dy'd, after he had been Patriarch Five

The Greek Church in this Century, produc'd a great many Famous Men, who Wrote about the Contests between the Greeks and Latins, and have given us an History of the great Revolutions of the

Eastern Empire. An Account of the most Considerable of these Authors, we here give you.

NICHOLAS d'OTRANTES flourish dat Constantinople, the beginning of this Century. He made Nicholas ule of an Interpreter in the Conferences which Cardinal Bonedial (lent in the Year 1201. to Constantino-d'Otrantes. the by Pope Innocent III.) had with the Eastern Bishops about the Differences in Religion. He compos'd divers Treatifes against the Latins, among the rest, a Treatife concerning the Procession of the Holy Ghoft, against Hugh Etherianus: A Treatise to prove, That Jesus Christ made use of leaven'd Bread in the Last Supper; and a Treatife concerning Saturday's Fast, concerning the Marriage of Priests, and the other Controverted Points between the Lasin and the Greek Church. Those Tracts are cited by Allatius, who produces some Fragments of them in his Works,

About the same time flourish'd NICETAS, who from being Librarian of the Church of Constantino-Nicetas Archple, was advaned to the Arch-Bishoprick of Thessalonica. He has composed a Treatise concerning the Bishop of Thessalonica Procession of the Holy Ghost, against Hugh Echerianus, divided into Six Dialogues. Leo Allatius has falonica, quoted some Fragments of ir. We have likewise in the Jus Greco-Romanum, an Answer of this Au-

thor to the Queries of Bafil the Monk,

NICETAS ACOMINATUS Sirnam'd CHONIATES, from the Place of his Nativity, after he Nicetas Acohad spent his Youth with his Brother Michael Arch-bishop of Athens, was made Secretary of State to the minatus Cho-Emperors Alexius, and Isaac Angelus; and afterwards Advanc'd to the Chief Posts in the Government: niates Logostic-Viz. to be Lord Treasurer, Secretary of State, and Lord High Chamberlain to the Emperor. When tes. Constantinople was taken by the Latins in the Year 1204. he retir'd with his Wife and Children to Nice in Bithynia, where he dy'd in the Year 1206. He has compos'd One and twenty Books of History, which begin at the Death of Alexius Commenus, which Zenaras has continued, to the Year 1203. Vollius and Liffus commend his Style, his Genius and his manner of Writing, and observe, that he has affected to imitate the Style of Homer and the Ancient Poets. The fame Author, has composed a Tract Intitul'd, A Treasure of the Othodox Faith, divided into Twenty seven Books, the Five first of which, are Translated into Latin by Morellus, and to be met with in the Bibliotheca Patrum; and a Fragment of the Twenuein Book, has been likewise Publish'd, concerning the Order which ought to be observ'd, in admitting the Saracens when they turn Christians.

The History of Nicetas was Printed in Greek with the Latin Version of Wolfius, at Bafil in the Year 1557. at Paris, in the Year 1566. at Francfort, in the Year 1563. at Geneva, in the Year 1593. and at Paris in the Body of the Byzantine History, in the Year 1647. The Five Books of the Treasure of Othodox Faith, were Printed at Paris, in the Year 1580. and at Geneva, in the Year 1592. The Fragment of the Twentieth Book, is to be met with in Greek and Latin, in the Second Volume of the

Additions to the Bibliotheca Patrum, Printed in the Year 1624.

MICHAEL ACOMINATUS CHONIATES, Arch-biftop of Athens, furviv'd his Brother for Michael Acominatus Chonia Michael Mi fome time, whose Panegyrick he made, Printed with the Works of Neceras. He has likewise Compos'd minatus Chofeveral other Tracts, and among the rest, One upon the Cross, which is to be met with in Manu- mates Arch-Biscript in the French King's Library.

About the same time, one JOEL made a Chronological Abridgment from the beginning Joel. of the World, to the taking of Constantinople by the Latins, which was Translated by Leo Allatius, and Printed in Greek and Latin at Paris, in the Byzantine History, in the Year 1651, with George Acrothe History of GEORGE ACROPOLITA LOGOTHETES. This George was promoted polita Logain the Court of the Emperor John Ducas at Nice, and apply'd himself to the study of the Sciences, there was afterwards made Lord High Treasurer, and Employ'd in the most important Affairs of the Empire. Theodore Lascaris made him Regent of all the Western Provinces of his Empire. He was taken Prifoner by Michael Angeliu, but fer at Liberty, by the Emperor Palacolo-gui, who fent him on an Ambassy to Bulgaria. Upon his Return from this Ambassy, he apply'd himself wholly to the Instruction of Youth, and behav'd himself well in that Employment, for several Years. He was one of the Judges Nominated in the Year 1272, to Determine

Witters in the the Affair of John Veccus Patriarch of Constantinople. The next Year he was fent into the West, Greek Church. by the Emperor, to conclude the Peace and the Reunion of the two Churches with Pope Gregory X. and Swore to it in the Year 1274, at the Council of Lions. In the Year 1282, he was fent again to the King of Bulgaria, and dy'd upon his Return. He continu'd the Greek History, from the taking of Constantinuple by the Latins, till it was re-taken by Michael Paleologus, in the Year 1261. This Work being found at Pera, was bought of Carachuzenus, brought from Conflantinople by George Dauza, and Publish'd with a Translation by his Brother Theodore, who caused it to be Printed with Notes, at Leydon, in the Year 1614. The next Year the Text was Printed at Geneva. Afterwards Leo Allating Publish'd this History in a larger Volume, and thus it was Printed at Paris, in the Year 1651. The Modern Greek have bestowd great Encomiums on this Author, and look dupon him as a Prodigy of Learning and Eloquence. However, were we to judge of him by his Hiftory, we should not say fuch fine things of him. He likewife Composd feveral other Tracts, among the reft, Thirreen Prayers, and a Difcourse upon the taking of Constantinople by the Greek, of which he makes mention, in his Hiftory; a Commentary on the Sermons of Saint Gregory Nazianzen, and a Treatise of Faith, of

Virue and of the Soul; which are to be met with in Manufeript, in feveral Libraries.

Whilft Confantinople was in the Hands of the Latins, PANTALEON Deacon of that Church, confith: Church Composed a Treatife against the Greeks, about the Proceeding of the Holy Ghost, the State of Composed a Treatife against the Greeks, about the Proceeding of the Holy Ghost, the State of Composed a Treatife against the Submission due to the Church of Rome. This Treatife, tile is to be met with in Latin, in Stewar's Addition to the Antiquities of Caniflus, and in the last Biblotheca Patrum. Tis probable, that he was the Author of the Sermons attributed to Pana. leon; who is referr'd to the Seventh Century, tho this latter, goes under the Quality of Priest of the Church of Constantinople: For it might be that he was Priest of that Church, after he had

Manuel Charitopula Patriarch of Conflantinople.

ftantiacple.

MANUEL CHARITOPULA Patriarch of Conftantinople. We meet with in the Jus Graco-Romamm of Levenclavius several Ecclesiastical Institutions, under the Name of Manuel, which some have attributed to the Emperor Manuel Commenus, but which are the Answers of Manuel Patriarch of Conflantinople, to the Questions of the Bishop of Pella. But whereas there were Two Manuels honourd with that Dignity, during this Century, viz. Manuel Charitopula, who in the Year 1221 Succeeded Meximus Abbot of the Acmers; and liv'd to the Year 1226. another Manuel, who Succeeded Medical Meximus Abbot of the Acmers; diut, in the Year 1244, and was Patriarch Fourteen Years together; Tis very difficult to know, to which of the two these Works belong; however, they are commonly ascrib'd to the former.

The First Question is, Whether Women for faken by their Husbands, of whom they have heard as News of for Five Years together, may afterward Marry? The Answer is, that the Husbands was leave their Wives ought to be Excommunicated, and that the Wives of those of whom they have had no News, may Marry again after Five Years time: But those who know where their Husbandsar,

ought to go and wait upon them.

The Second Question is, What Pennance ought to be inflicted on such Priests, by whose Negligence it happens, that the Confecrated Bread be eaten by Rats: And what ought to be done when the Prieft being at the Altar, a Mouse by chance happens to eat the Confecrated Host? The Answer is, The Priefts by whose negligence this happens, ought to be Suspended for some time: And as to the latter Case, if it does not happen through the Fault of the Minister, he is not to be blam'd fort; but another Oblation ought to be fet upon the Altar, and the Sacrifice to be concluded with Con-

The Third Question is, What Punishment the Priests deserve, who contemn the Excommunication on of their Bithops, and still continue to celebrate and perform their Functions tho interdicted? The

The Fourth Question is, Whether Laicks who are above Forty, have been Marry'd twice, and have Children, may Marry again? The Answer is, That they are not to be allow'd it.

The Fifth Queftion is, Whether one may Celebrate the Holy Eucharift without an Anti-table? (that is, as it is explain'd in that place, a piece of a Table-Cloth or Napkin Blefs'd by the Biftop in the Ceremony of the Dedication of the Church.) The Answer is, That its not requisite to make use of them on all Astars, but only on Altars of whose Confectation we are not very well satisfied.

The Sixth Outston is What Desidement these Bright defence who College Marriages during

The Sixth Question is, What Punishment those Priests deserve who Celebrate Marriages during Lent; and what one ought to think of fuch Marriages? The Answer is, That if those Priests did it out of Ignorance or Simplicity, they ought to bear less Punishment, than if they did it willfully;

but that fuch Marriages were valid.

GERMANUS II. Sirnam'd NAUPLIUS Patriarch of Constantinople, was advanced to that Dignity Nauplius Pa- by the Greeks, in the Year 1226; when Constantinople was in the Possession of the Latins, and dyd in trilish of Con-trilish of Con-the Year 1243. So that he was only Titular Patriarch of Confiantinople, having his conftant Refulence than the Year 1243. So that he was only Titular Patriarch of Confiantinople, having his conftant Refulence at Nice. We have already observed, That most of the Works attributed to Germanus I. Patriarch of Conflantinople, belong to this Man, and among others the Myfical Theory, which is not in the fame Condition wherein it was first composed; there being many Additions and Alterations since made. We ought likewife to attribute rather to this Author than to the former, the Discourse upon the Dedicate on of the Church of the Virgin Mary, and upon the Nurfing of our Saviour, Publish'd by Father Combejis in his Book de Originibus Constantinepolitanis: A Panegyrick of the Virgin, and a Sermonon the Nativity, Published by the same Author in the same Piece: But as for the Third, which is upon the Death of the Virgin, Allatins observes, that the Ancient Manuscripts, as well as the Style, and the manner wherein it is wrote, make it appear, that it belongs to George of Nicodemia. We must like wife a cribe to Cermanus II, the Sermons on the Beheading of Saint John, on the Prefentation, Annun-

of the Thirteenth Century of Christianity.

ciation, and Death of the Virgin Mary, Publish'd by the same Father in his Addition to the Bibliothesa Weiters in the Patrum: But we must except the Discourse upon our Saviour's Burial, which belongs to a more An- Greek Charco. cient Author. 'Tis likewise probable that the Two Discourses on the Cross, and the Two Sermons on Fasting, Publish'd by Gretser under the Name of Germanus Patriarch of Constantinople are his; fince it appears, that the Person who compos'd them, wrote at that time when the Greek Emperors were at War with the Latins. Lastly there is no Question to be made, but that the Two Letters directed to the Greeks of the Isle of Cyprus, Publish'd by Cotelerius, in the Second Tome of his Monumenta Ecclefile Greece, belong to Germanu: II. fince he warmly exhorts the Greeks of his Communion, not to communicate with those who observ'd the Rites and Usages of the Latins, or who were united to them, and opposes the Addition of the Phrase Filioque made to the Creed, and the other Customs of the Latins. He Likewise wrote against the Latins a Treatise of the Procession of the Holy Ghost, a Synodal Epistle in answer to the Minor Friars and the other Latin Missionaries; several Opuscula upon Unleaven'd Bread, upon Purgatory, and upon the Three ways of Administring the Sacrament of Baptilm, which are found in Manuscript, and made mention of by Allatius. This Patriarch is likewife Author of Three Conftitutions concerning the Patriarchal Monasteries, which are to be met with in the Third Tome of the Jus Greco-Romanum of Lewenclavius.

NICEPHORUS BLEMMIDAS, Priest and Monk of Mount Athos, where he led a very Holy Life, Nicephorus wasvery favourable to the Latins, and more inclinable to the Peace than any other Greek of this Centu- Blemmidas ry. Tis in this Temper of Mind, that he compos'd Two Treatiles of the Procession of the Holy Ghost: Monk of Mount The one is directed to James Patriarch of Bulgaria, and the other to the Emperor Theodore Lascaris. Athes. He therein very strongly confronts the Opinion of several Greeks who maintain'd, that we could not fay, that the Holy Ghoft proceeded from the Father and the Son; and proves, that this Expression was very Orthodox, and Conformable to the Doctrine of the Holy Scriptures, and of the Holy Fathers of the Greek Church. These Two Tracts are Printed in Greek and Latin, at the end of the First Tome of Raynaldus, and in the Grecia Orthodoxa of Allatius, who has likewife given us in the Second Book of his Tract, concerning the Concord of the Greek and Latin Churches, a Letter which Nicephorus wrote, after he had with difgrace turn'd out of the Church belonging to his Monastery, Marchesina the Mistress of the Emperor Folm Ducas, as unworthy to enter that Holy Place. There is likewise Printed in Greek, at Augstweep in the Year 1665, under the Name of this Author; an Abridgment of Logick and Natural Philosophy. There are also several other Theological Pieces of the same Author in the Vatican Library, and in the Library of Bavaria, such as the Panegyrick of Saint John the Evangelist, a Difcourse concerning the Soul; another concerning the Body; several Commentaries on the Pfalms, and Opuscula on Faith, Vertue, and Religion. His Treatise on the Procession of the Holy Ghost, shews him tobe a Man of a just Reason, well vers'd in the Scriptures and the Fathers, and full of good Principles

ARSENIUS AUTORIANUS, Patriarch of Constantinople, Monk of Mount Athor, was Ad-Arsenius Auvancd in the Year 1257. as we have already observed, to be of Patriarch of Constantinople; and torianus Patriabe had not only the Title of it, as his Predecessors had; but likewise the happiness of re-entering arch of Conthat Church, after the Greeks had re-taken Confiantinople from the Latins. Having faln into difference stantinople. with Michael Palaologus, he was turn'd out and depos'd in the Year 1268. and fent into Exile, where he liv'd feveral Years. He has Compos'd an Abridgment of the Canons, extracted from the Fathers and Councils, and divided into One Hundred forty one Heads, which is to be met with in the second Tome of the Bibliotheca Juna Canonici by Justel. Cotelerius has fince Publish'd in the second Tome of his Monumenta Ecclesiae Greca, the Last Will and Testament of this Patriarch, wherein he gives an Account of the Contests he had with the Emperor Michael Palwologus, and renews the Excomunication which he had Issu'd out against him.

THEODORE LASCARIS Junior, Sirnam'd DUCAS the Greek Emperor, (Grandson to that Theodore Last Theodore of his Wife Irene, Daughter to Theodore the Elder,) Succeeded his Father about the Year 1255. But Greek Emperor. not being able to undergo the Fatigue of the Empire, he retir'd foon after into a Monastery, where he dy'd, in the Year 1259, in the 36th. Year of his Age. This Prince who minded his Studies more than the Affairs of the State, Compos'd feveral Pieces of Theology, among others, a Treatife concerning the Procession of the Holy Ghost, against the Latins, Directed to the Bishop of Corona; the Preface of which, Dr. Cave makes mention of, astaken out of a Manuscript of this Treatise, which is in England. Allatius makes mention of feveral Theological discourses, belonging to this Prince, upon the Trinity and the Incarnation. Freherus speaks of a Book which he made, concerning Natural Communication, and these are to be met with in the French King's Library, several Manuscript-Tracts of this Author's, fuch as a Treatile of the Trinity, a Discourse of Vertue, a Treatile of Fasting, &c. The Medals of this Emperor represent him to us holding a Cross in his Right Hand, and a Book in his Left, an Emblem of his Learning and Piery.

GEORGE PACHYMERES flourish'd about the Year 1280. He was Born at Nice, in the Year George Pachy-1242. where he had his Education. Heafterwards entred into Orders, had the greatest share with the meres. Patriarch of Constantinople in all Affairs, both Ecclesiastical and Civil, and gain'd so great a Repute, that he was Chosen in the Year 1267. to Try Arsenius Patriarch of Constantinople, who was Accus'd of High Treason. In the Year 1273. he Compos'd a Book concerning the Union of the Greek and Latin Churches. He liv'd several Years in the enluing Century, when he dy'd is uncertain. His History is divided into Thirteen Books, which contain what occur'd under the Emperors Michael and Andronion Palsologus, from the Year 1258, to the Year 1308. There have been Publish'd several Extracts

Writers in the of it by Wolfins, at the End of the History of Nicephorus Gregoras, Printed at Bafil, in the Year 1562.

Greek Charch. Peravius Publish'd a part of the rest, with the Abridgment of the Partiarch Nicephorus, in the Year 1616. But at laft Father Pouffin has Publish'd this History compleat, in Greek and Latin, in two Volumes in Folio, Printed at Romein 1666, and 1669. Pachymeres is likewife the Author of a Commentary on the Works of Saint Dionyflus, Printed feveral times with the Works of the Author; and of a little Piece, concerning the Proceffion of the Holy Ghoft, Publish'd by Allarius, in the first Tome of his Gracia Orthodoxa. He likewife Compos'd an Abridgment of Arifiotle's Logick, Printed in Greek at Paris, in the Year 1548. in Latin at Bafil 1560. and in Greek and Latin, at Oxford, in the Year 1666. with everal Pieces of Rhetorick which are in Manuscript in the French King's Library, of which, Allatius has given us a Catalogue. The fame Allatius observes, that the Style of this Author is uncorrect, and his way of Writing is too much like the Writings of the Ancient Tragick Poets, which is too bombaftical for History; that his Syntax is obscure and perplex'd; but yet that he is smooth and Wise enough for an Age wherein the greatest Extravagancies passed for Wisdom. Allatius in his Gracia Orthodoxa, has likewife given us a little Treatife of Pachymeres, against those who maintaind, that it was faid, That the Holy Ghoft had his Effence from the Son, because he is of the same Nature

Constantino-

John Veccus JOHN VECCUS Patriarch of Conflantinople, Study'd these Points the most of any Greek of his time, Patriarch of and was one of a very piercing Genius, and Wrote well. This made Nicephorus Gregoras say, That Constantinople, Study'd these Points the most of any Greek of his time, Patriarch of Conflantinople, Study'd these Points the most of any Greek of his time, Patriarch of Conflantinople, Study'd these Points the most of any Greek of his time, Patriarch of Conflantinople, Study'd these Points the most of any Greek of his time, Patriarch of Conflantinople, Study'd these Points the most of any Greek of his time, Patriarch of Conflantinople, Study'd these Points the most of any Greek of his time, Patriarch of Conflantinople, Study'd these Points the most of any Greek of his time, Patriarch of Conflantinople, Study'd these Points the most of any Greek of his time, Patriarch of Conflantinople, Study'd these Points the most of the Points the Points the Most of the Points the P there might be some Greeks, who had a greater infight into Profane Learning, than John. Yet they were all Children, when compar'd to him, with respect to the subtilty of Genius, to Eloquence, and penetration of Thought in Ecclefiaftical Points, He was at first very much wedded to the Opinions of the Greek; and (as we have already hinted) very strongly opposed the Design of the Union, set on for by Michael Palaologus. But the Emperor having shut him up in a frightful Prison, where he order due Works of Nicephonus Blemmidas to be put into his Hands, he chang'd his Opinion; and Collecteda great many Passages of the Greek Fathers, which savour'd the Doctrines of the Roman Church, about the Procession of the Holy Ghost; of which he made an advantageous Use, in defending the Union, which he maintain'd by leveral Tracts. Allatin has Publish'd leveral of them, of which this is the Catalogue; Two Books concerning the Union of the Churches of Old and New Rome, wherein he Proves the Opinion of the Latins about the Proceffion of the Holy Ghoft, by the Testimonies of the Greek Fathers, and Refutes the Arguments which Photius, John Furnes, Nicholas of Metona, and Theophylast make use of to Oppose it. A Tract containing Twelve Chapters, about the Procession of the Holy Ghoft, wherein he handles the feveral Questions, and explains a great many Passagesof the Greek Fathers on that Subject. A Letter to Alexius Agallianus Deacon of the Church of Confia. einople, upon the Proceffion of the Holy Ghoft. A Synodal Decree, wherein it is Ordered, that the Preposition Ex should be Writ over again in a Manuscript of a Tract of Saint Gregory Niffene, which had been Eras'd by the Chancery-Clerk of the Church of Constantinople, a profess d Enemy to the La tim. His Last Will and Testament, wherein he persists in his Doctrine of the Procession of the Hely Ghoft. A Treatife of the Agreement of his, with the Doctrines of the Fathers. A Discourse up on the Injustice which had been done him, by turning him out of his Patriarchial See. An Apolog of that Dicourse against the Injustice which he had suffer d, wherein he Derects the salse Glosse of a certain Scribe. Another Apology, wherein he Proves, That the Re-union did not deftroy the Customs of the Greeks. Three Books to Theodore Bishop of Saddai about the Procession of the Holy Ghost. Four Books upon the same Subject, directed to Constantine. Two Discourses against the Writings of George of Cyprus, and against his new Errors. The Refutation of the Remarks of Andronicus Camateu, on those passages of Scripture relating to the Procession of the Holy Ghost. Thirteen Heads, or Remarks on the Words and Thoughts of the Fathers. These Works are to be met with in the first and fecond Tome of Allatius's Gracia Orthodoxa, who makes mention of feveral other Tracts of Veccus in the fecond Book of the Agreement between the Greek and the Latin Churches, Chap 15

Vectur had for the Companions of his Fortune, of his Exile and of his Studies, GEORGE MEchia Deacon, TOCHITA Deacon of the Church of Conftantinople, and CONSTANTINE MELITENIOTA of Conftantinople, and CONSTANTINE MELITENIOTA Meliteniota Meliteniota Ciaule.

Arch-Deacon, who Composed feveral Works in the defence of the fame Doctrine and of the fame the Church of The former whose Style is harsh, has composed a Treatise on the December of the Line of the Church of

Conftantine-

vided into five Differrations, of which Allatius has given us a Fragment in his Book of Purgatory uthe Church of ken out of the Fifth Book, and another Fragment out of the same Book in his Treatise against Hostinger And Father Combosis has given us a Fragment taken out of the Fourth Book, in his Additions to the Bibliotieca Parriem: A Refuration of three Chapters of Planuda the Monk Publish'd by Allatius in the Second Tome of his Gracia Orthodoxa: The Refutation of what Manuel Nephew of Cretois wroce, Publish'd by the same Author in the same Tome: A Differtation, containing the History of the Union of the two Churches, of which Allatius has given us some Fragments: An Anti-heretical Differtation against the Writings of George of Cyprus. Another Differtation of what was the Consequence of the two foregoing.

The Latter (viz. Constantine Meliteniota) has lest behind him Two Treatiles, One concerning the Union of the Greeks and Latins, and the other about the Procession of the Holy Ghoft, Published

Simon of Crete About the fame time SIMON a Native of Crete, of the Order of Preaching Friars, Composit by Allatius, in the Second Tome of his Gracia Orthodoxa. of the Order of Three Treatiles for the Latins in the form of Letters about the Proceeding of the Holy Ghoft, the Preaching Fit First directed to Manuel Olebola; the Second to Sophronia; and the Third to John, Keeper of the Archi es. Allacius who has feen them, has only left us part of this Laft in his Treatife against Harof the Thirteenth Century of Christianity.

The Greek Schifmaticks had likewife their Champions, who wrote in defence of their Dockrine; at Willers in the the head of whom we may place GEORGE of Cyprus Sirnam'd GREGORY, Patriarch of Confian. Greek Charel. tinople, who was a Man of Spirit, Eloquent and Polite in his Discourse, of great Learning and Parts, imple, who was a Man of Spirit, Eloquent and Polite in his Discourse, of great Learning and Parts, George of Cyand pretty well Vers'd in the Ecclesiastical Points. His chief Piece, call'd, The Synodal Tome, George of Cyandon Parts, George of Cya and pretty well versu in the Ecceleratorius. In Similar Leep, Carta, 1988, 3000 1000 1000 which he flyes The Pillar of Orthodoxy, was writ against Vecus. He likewise composed other Works Gregory Patriagainst the Lasins, divers Panegyricks, and several Letters which are to be mer with in Manuscript in arch of Conductive Conductin

GEORGE MOSCHAMPER, Register of the Church of Constantinople, was likewise one of the George Most-

Adverfaries of Veccus, againft whom he wrote feveral Tracts, which that Patriarch refund.

CONSTANTINE ACROPOLITA LOGOTHETES, fignalized himself likewise by his Wrich conflammer ings againft Veccus; and so did a Monk named MARK, and JOB JASITES, who composed a Book Acropelita Lofometime before the other two, against a Writing of the Emperor Michael, and an Apology for gothetes, Mark,

30feph.

We may likewife reckon among the Greek Authors, GREGORY ABULPHARAJE an Arabian, Gregory Abulof the Sect of the Jacobites or Melchites, who composed an History of the Dynasties which ends at pharaje an A. the 683 year of the Hegira; that is, Anno Christi 1284. He was in great esteem in the East. His rabian, Tract was Publish'd in Arabick and Latin by Dr. Pocock, and Printed at Oxford in the Year 1663.

and Job Jafites.

CHAP. VI.

Of the Councils held during the Thirteenth Century.

There is fcarce any Age wherein more Councils were held in the Weft, and wherein more Laws,

The Conflictions and Ordinances were made, then in this of which we are chains were an Historia. The Councils Constitutions and Ordinances were made, than in this, of which we are giving you an History. held during the The Popes, Arch-Bishops and Bishops, were all in a particular manner engaged in reforming the Thirteenth Church, in regulating the Manners and Conduct of Ecclefiafticks, and in informing them of their Century. Duties. This is the Subject matter of most of the Canons and Ordinances of the Councils and Synods held in this Century. Therein the manner how the Clerks ought to be habited, and the Life they ought to lead, are adjusted; the Luxury and the Diforders of feveral are Condemned with the utmost Severity. Therein they have a great many Instructions about the Administration of the Sacraments. the Celebration of Mass, and the Ceremonies of the Church. There the Bishops, Priests and the other Clergy are informed of their Functions and Office. Therein Plurality of Benefices is Prohibited, and Refidence Enjoyn'd and a great many Provides made about the Collation of Benefices. Therein a great many Laws are Enacted relating to Ecclefiaftical Caufes, and to prevent the Abufes which feveral made of the Commissions they took out of the Holy See. Therein are Renew'd and Consisted the Privileges and Immunities of the Clergy, and the Penalties inflicted on those who offer any Vio-lence to their Persons or Estates, or seise upon their Tithes. Therein new Methods are found out to Punish Hereticks, and to support the INQUISITION lately set up. Therein Sorcerers and Usurers, are Condemned. Therein all the Faithful are enjoyn'd to be present at the Parochial Mass on Festivals and Sundays, and to confess themselves and receive the Communion at least once a Year. These are the Principal Matters treated of in the Canons of the Councils of which we are going to give you a Particular Account according to the Order of Time wherein they were held.

The Council of Sens in the Year 1198.

MIchael Corbeil, Arch-Bishop of Sens, being come to the Town of La Charité, at the instance of the The Council of Bishop of Auxerre, whether the Bishops of Nevers and Meaux were likewise come, and having Sens in the Tear made enquiry what Hereticks there were in that Place, they found that Reginald Abbot of Saint Martin at Nevers, and the Dean of the Cathedral Church of that City were accused of Herefie, and that there were a great many Accusers and Witnesses against them. They Suspended them, and Cited them to Auxerre, where they made their Appearance. The Abbot would not make his Defence, but appeal'd to the Holy See before his Process was drawn up. The Arch-Bishop of Sens without regarding this Appeal, continu'd the drawing up his Process, and cited him to the Council which was to be held at Sens. The Tryal of the Dean was likewise referred to that Council, that so they might have time to receive the Depositions of Witnesses on both sides.

The Council was held at Sem in the Year 1198, and the Bishops of Troyes, Auxerre and Nevers were there present. The Abbot of St. Martin appear'd before these Presates, and endeavour'd to make his Defence; but feeing his Affair was like to have no fuccess, he renew'd his Appeal. Tho' it was against all Form, and the Bishops were not oblig'd to take any notice of it; yet they would not pronounce any thing against him upon the account of Herefie, but condemn'd him for other Crimes whereof he flood Convicted, and for the Scandal he gave, and depos'd him for ever. They afterwards fent to the Pope the Depositions drawn against him; which imported, that he had afferted, That the Body of Island Christ went into the Draught, and that all Men would one day be saved.

As to the Dcan, there were not Evidences strong enough to Convict and Condemn him, but since there were a great many Prefumptions against him, because of his intimacy with Hereticks; they would not give him Absolution, but sent him to Rome, Innocent III. after he had heard him, and examind his Process, order'd that he should clear himself by the Testimony of Fourteen Witnesses, and wrote

The Council of to the Arch-Bishop of Sens, that he would admit him to clear himself, and restore to him his Benefice after he had done it. The Abbot of St. Marrin having likewise remov'd his Cause to Rome, the Prope referred him to Perer, Cardinal of St. Mary his Legate in France, and to Odo Bishop of Park. We are informed of this Piece of History by the Letters of Innocent III. and by the Chronicon of Auxerre, wherein 'tis said, that those two Hereticks were of the Sect of the Poblicans.

The Council of Dalmatia, in the Year 1199.

The Council of TWo Legates of Pope Innocent III. in Dalmatia, one of whom named John, being only a Chaplain, Dalmatia, 1199 and the other called Simon a Sub-deacon, made Twelve Orders for the Clergy of that Kingdom, wherein they prohibited Simony, renew'd the Law of the Celibacy of Ecclefiatticks, fix'd the Times of Ordinations and the Intervals betwixt them, approv'd of the Ancient dividing of the Church-Revenues into four Parts, enjoyed the Secrety of Confession, provided for the security of Ecclesation of the Church-Revenues into four Parts, enjoyed the Secrety of Confession, provided for the security of Ecclesation of the Secrety of Confession, provided for the security of Ecclesation of the Secrety of Confession, provided for the security of Ecclesation of the Secrety of Confession of the Secrety of Confessi flicks by declaring those Excommunicated who abus'd them, and by prohibiting them from being carry'd before fecular Judges; prohibired Marriages between Relations to the Fourth Degree; enjoyn'd Clerks to have the Clerical Tomfure; condemn'd the Laicks who collated Benefices, and those who receiv'd them from their Hands; excommunicated those who retain'd the Treasures of the Church, and such who left their Wives; prohibited Baftards from being admitted into Holy Orders, and forbad the Ordaining any one who was not full Thirry Years Old.

The Council of London in the Year 1200.

The Council of H Obert Arch-Bishop of Canterbury call'd a Council at London in Westminster-Castle against the Prohitondon, 1200.

H Obert Arch-Bishop of Canterbury call'd a Council at London in Westminster-Castle against the Prohitondon, 1200.

By the First he orders, That the Words of the Canon of the Mass shall be pronounced distinctly veral Injunctions.

and fincerely by the Priefts, without relying too much upon them.

In the Second, He prohibits Prietls from faying two Masses a day without urgent Necessary, and when a Prieft shall be obliged to Celebrate twice, he enjoyns that after the first Celebration he shall take care to drink up what is left in the Chalice, to wipe his Fingers, to wash them, and to take care to have Water to Wash after the Second time of Celebrating, at least that there should not be any Deacon or any other Minister affisting at the first Celebration, who should be capable of this Ablution. He or any outer annual annual and a single and several and several and several became december and several became december and several se the Sick, cover'd over with a White Cloth, a Taper and Cross being carry'd before it; and that it shall not be given but in publick, and only to those who defire it.

The Third imports, That fuch Children as are exposed shall be Baptized; that no Person shall be presented to Confirmation by his Brother, by his Mother, or his Uncle, or his Mother-in-Law; and that Deacons shall not Administer Baptism, or enjoyn Pennance, unless in case of necessity.

The Fourth enjoyns the Priests in inflicting of Pennances to consider the Circumstances and the

Qualities of the Sins, and the Condition of the Perfons, and to take care not to impose any Pennance which may discover the Crime; as for infrance, not to make a Woman suspected by her Husband. He prohibits Priests who have fall'n into any Sin to approach the Altar to Celebrate Mass before they have confess'd their Sins. And Lastly, He Orders, That the Priests should not enjoyn the Laicks as a Pennance, to Order fo many Maffes to be faid for them. The other Conflitutions of this Council, are taken out of the Lateran Council under Alexander III.

The Council of Lambeth, in the Year 1206.

The Council of IN the Year 1206, Stephen of Langton, Arch-Bishop of Canterbury, held a Synodal Assembly at his Lambeth, 1206 I Palace of Lambeth, wherein he made Three Institutions: The First, about the Right of Mortmain which was paid to Churches: The Second against Drunken Clubs; and the Third to prohibit Priests from faying above one Mass a day, except in the Christmass or Easter Holy-days, or when a Curate is obliged to bury a Corps in his Church, in which Case, he who celebrates ought not to receive the Ablution but at the last Mass.

The Constitutions of Cardinal Gallo, drawn up in the Year 1208.

The Conflituti- C Allo Cardinal Deacon of St. Mary's, who liv'd under the Pontificate of Innocent III. and was feel on of Cardinal by that Pone as his Legare into Evance has left in Cardinal and Land Cardinal Deacon of Cardinal by that Pope as his Legate into France, has left us feveral excellent Constitutions about the Behavi-

Gallo, in the our of the Clergy drawn up in the Year 1208.

Tear 1208. In the First, he condemns all the Priests and other Ecclesiasticks who kept in their Houses suspicious Women, excepting those Clerks who were of the Minor Orders, who might marry, but not hold their Benefices with their Wives. He orders, That the Ecclefiasticks should be admonth d not so much as to keep their Mothers, or their Wives, or any of their Nearest Relations in their Houses.

In the Second he prohibits under pain of Excommunication, the demanding any thing for Baptifm, Burial, Benediction, and the reft of the Sacraments of the Church; and yet he allows, that Laicks should be admonished not to refuse out of a Motive of Avarice, what the Faithful were used to give out of Devotion to testifie the respect they bore to the Sacraments.

The Third and Fourth prohibit the Clergy and Beneficed Persons from wearing red Habits, or such

as were made in the fashion of the Laicks Habits.

The Fifth prohibits Monks from wearing fumptuous Robes, or of any other Colour than Black. The Conflictation The Sixth prohibits the Clerks and Monks from being Usurers or Merchants under the Penalty of one of Cordinal Excommunication.

The Seventh enjoyns the Superiours to put these Constitutions in Execution.

The Eighth and Ninth import, That they shall admonish the Scholars to observe them, and if they will not, then they shall be declar'd Excommucate by the Chancellor, who shall have no correspondence with them till they have made fatisfaction, and receiv'd Absolution from the Bishop, or in the Bishop's Ablence from the Abbot of St. Villor. Laftly, He enjoyns the School-mafers to explain these Constitutions themselves. These last Articles shew, that these Orders were made at Paris.

The Council of Avignon in the Year 1209.

IN the Year 1209, Hugh Raymond Bishop of Riez, and Mile Legates of the Holy See, held a Count The Council of and Aix, with Twenty Bishops, several Abbots and several Curates. There they made these following By the First, Bishops are enjoyn'd to Preach the Word of God, and cause it to be Preach'd in their

The Second imports, That the Bishops shall make use of Censures (if occasion require) to oblige the Earls, Lords and other Persons to swear, That they will extirpate the Hereticks, and turn the Jews out of all manner of Offices.

The Third, That Usurers shall be Excommunicated.

The Fourth, That the Jews shall be hinder'd from exacting Usury, from working on Sundays, and from eating Flesh on days of Abstinence.

The Fifth, Orders the paying of Tithes to the Ecclefiafticks, and forbids the Alienation of them. The Sixth Prohibits unjust Exactions and Taxes, made by the Lords without the Authority of the Prince; and Orders, That the Territories of those Lords who exact them shall be interdicted. The Seventh ptohibits Laicks under Pain of Excommunication, from exacting any Taxes from the

Clergy, and from feizing upon the Estates of Bishops or Ecclesiasticks after their Death.

The Eighth likewise Prohibits the Laicks from intermeddling with the Elections, or from hinder-

ing the freedom of them. The Ninth, Prohibits the Building of Churches Fortify'd with Caftles, and enjoins the Fortifications

of such as have them, to be Demolish'd, except such as are necessary for the Repulsing the Pagans, The Tenth, Confirms the Laws made for the preservation of Peace, and condemns the Arragonese, the Barbanzonese and Routiers, who disturb it.

The Eleventh, Enjoins the Ecclefiastical Judges, speedily and with Resolution to Dispatch the Causes which shall brought before them.

The Twelfth, is against the forwardness of some in taking off an Excommunication or Interdiction. Tis declared according to a Decretal of Pope Innocent III. That no Excommunication made for fome Dammage done, shall be taken off, till fuch time as the Excommunicate Person shall Swear to make Reparation; and if it be for having committed a default in Judgment, till fuch time as he likewife Swear to appear before the Judge

The Thirteenth, Contains a new Law against Perjured Persons, by which the Absolution of those who are guilty of that Crime, is referr'd to the Pope, as well as the Absolution of Sacrilegious Per-

fons and Incendaries.

The Fourteenth, Renews the Law of the Lateran Council to oblige the Collators of Benefices to Present within Six Months.

The Fifteenth, Prohibits Bishops, Abbots, and other Superiors from allowing the Monks to hold anything by way of Property; and the rather, because the Pope himself cannot allow it, as Innocent III. has declared in one of his Decretals.

The Sixteenth, is againft those who exercise any Violence, and take Men by force. The Severeenth, Prohibits the allowing of Dancing in Churches on the Vigils of Festivals, or the finging of Profane Songs.

The Eighteenth, is about the Habits of Monks; it is order'd, That the Monks shall have such an Habit and Tonsure as is conformable to their State, that their Cloths shall be of plain Stuff, of a modest Colour, and with Sleeves. And with respect to Seculars, that they shall have a Coronet, and close Habits, but neither Red, nor Green, nor made with Silk.

The Nineteenth, imports That the Superiors and the other Clergy, shall be promoted to Holy Orders according to the Mandamus of their Bishop; and that those that are in Holy Orders; shall not

engage themselves in Civil Offices, nor make Cabals.

The Twentieth, Declares the Relations to the Fourth Degree of those who Murder'd Peter of Chateauneuf Legate of the Holy See, and Geofrey Canon of Geneva, incapable of holding

The Last, is an Injunction to the Arch-Bishops and Bishops, to take care that the foregoing Conflitutions be observ'd.

The Council of Paris, in the Year 1212.

The Constill of R Obert Corces Cardinal and Legate of the Holy Sea, Held a Council at Paris, in the Year 1212.

Wherein he published feveral Conflictuions, relating to the Life, Manners and Conduct of Ecparis 1212.

Clefafticks, which are divided into Four Parts: The First contains those which relate to the Secular Clergy; the Second, those which relate to the Regulars; the Third, those which relate to the Nuns, Abbeffes and Abbots; and the Fourth, those which concern the Arch-Bishops and Bishops.

1. He orders the Secular Clergy to be Modest in their external Behaviour, to wear their Hair cut round, to abstain from frequent and dangerous Conversations in the Church or in the Choir, from

useless walking in the Fields, and not to depart the Choir during Divine Service.

2. He forbids any Diftributions to be made to those who are at the beginning and end of the Service, and are absent in the middle. 3. He prohibits the Clergy from keeping Hounds or Hawks, and having magnificent Equipages,

4. He prohibits them from having Women in their Houses.

5. He enjoins them to be submiffive to their Superior, to Confess themselves to him, and no other. unless it be with his Consent.

6. He forbids the Clergy who have Benefices, the exercifing the Function of Advocates, for Mo-

ney, or our of any base Design.

7. He prohibits Ecclefiafticks from swearing that they will Lend nothing, nor be Security for any

Man, and declares fuch Oaths null.

8. He would not that fuch Preachers should be tolerated, who Preach to get Money, and to whom Pledges are given for fo doing, let them have Relicks about them, or not: He would have only those to Preach, who are approved by their Bishop; and prohibits the Preachings of others.

9. He orders that unknown Priests should not be suffer'd to say Mass.

10. That one should not admit to the Communion, or Bury any Excommunicated, Interdicted,

or unknown Person, or one of another Parish.

11. To suppress the enormous Avarice of Priests, he orders that Laicks should not be oblig'd to be queath any thing, by their Last Will and Testament, for the saying of Masses, and that no Contract should be made, nor any thing required for Saying them, under what pretence soever. He forbids the great number of Yearly Maffes, which were too great a burden to the Priefts, and condemns those frivolous Masses, which some Said only for Form's sake.

12. He prohibits those who have Churches by way of Property, from Farming them out for the injuring of others. He orders that the Priests shall not hear Confessions in a Church, without the leave

of the Superior, or of him who has the Cure of the Parish, unless in case of Necessity.

13. He forbids the dividing of Benefices.

14. He forbids the bestowing of Rural Deanries for a set time, or for ever, for a certain summ

15. He forbids Arch-Deacons to exact the Duty of Procuration, from the Churches which they do of Money

not visit Perionally. 16. He declares, That they shou'd not suffer in the Cloysters Assemblies for Play or Debauchery, 10

not so much as in the Places where they were forc'd to sell Wine.

17. He admonifies the Canons of the Conventual Chapters, to choose a stranger for their Superior, if they have not one capable of that Office, among themselves.

18. He orders, That when there is an Election to be made in a Chapter, the Day of Election stall be publish'd, that so those who are absent may be there.

19. He prohibits the Plurality of those Benefices that have the Cure of Souls. 20. He orders, That no Person shall pretend that a Benefice belongs to him, by right of Succession, and prohibits the exacting any thing for the granting a Licence to Teach School.

The Second part of those Constitutions, relate to the Regular Canons and Monks.

He begins with forbidding to exact any thing for Admittance into the Order, and that the Monks ough: not to hold any thing, by way of Property; excepting Priors and those who are in some Employment, who may by the permiffion of the Superiors, retain what shall be necessary for the discharge

2. He fixes the Age wherein any one shall be Admitted into any Order, viz. Eighteen Years Old.

3. He orders, That the Bishops shall cause the little Wickets, which are in the Abbeys and Priories,

4. He recommends to the Monks the Diffributing to the Poor, Infirm and Sick, the Revenues which are allotted for their Refreshment, and to be Hospitable.

5. To give to the Poor their accustom'd Alms.

6. He prohibits the refusing to Admit any Person into a Religious Order, under pretence of his being, of another Country.

7. He Interdicts the Ufuerers and Excommunicated Persons, from Entrance into a Religious Order,

and from Ecclefiastical Burial.

8. He prohibits the Admitting a Monk of another Monastery, if there be not a very strong Prefumption, that he has a mind to change upon a Motive of fincere Devotion, and that he does it with the

9. He prohibits the Monks from wearing White Gloves, gawdy Shoes, and any thing like those of the Lairy, and from making use of any other colour'd Cloth, than White or Black.

of the Thirteenth Century of Christianity.

10. He forbids them to have any Chambers out of their Dormitory (unless they be Officers of the The Council of House to whom it is allowd) to quarrel in the Chapter, to make any noise in the Cloyster, to en. Paris, 1212. tertain Women, to play at unlawful Games, to go a Hunting, and enjoins them to be filent in the

11. He orders, That they should give to a Monk who is obligid to go a Journey, a Horse and necessaries for his Journey, so that he may not be forced to beg upon the Road.

12. He admonishes the Inferiors to obey with Humility, and the Superiors to command with Di-Icretion and Prudence.

13. He forbids Abbots to let out Provostships or Priories, to Farm.

14. He enjoins the Ordinaries of the Place, to Excommnicate those who have quitted their Religi-

15. He orders, That if Excommunicated, Interdicted, or Irregular Persons present themselves to be Admitted into a Religious Order, they shall declare their Irregularity; that if the Abbot can Absolve them, he shall do it, if not, he shall refer them to the Major Superior, who has the power of doing it: That if it happen any such be Admitted by surprise, or otherwise, and afterwards it be discover'd, he shall receive Absolution from his Abbot, or the Major Superior.

16. He renews the 10th, Canon of the Third Lateron-Council, which forbids the permitting Monks

alone in Towns, or Villages, or fo much as in Cures.

17. He renews the Prohibition made in the fame Council, That no Monk should have two Prio-

ries, or two Offices. 18. He relates a Decree of the Council of Chalcedon, which forbids the Monks making any Cabals.

19. He forbids them to be Advocates for the Causes which concern'd their Monastery, or any other Religious House, especially if they did it without the permission of their Abbot.

20. He Excommunicated the Monks who left their Monastery, to Study Physick, or Law, in pursuance of the Lateran Council.

21. He forbids the Monks to lie two in a Bed.

22. He prohibits the diminishing the numbers of the Monks of Priories.

23. He forbids the Custom of some Monks, who swore that they would Lend out no Books.

24. He orders, That those who cause any discord in Monasteries to have a Cell apart for themselves, shall be shut up in the Cloyster. 25. He declares, That 'tis Usary to fell Commodities dearer because of a longer Term allow'd

26. He prohibits the Clergy and Bishops from buying of Priories.

27. He forbids the demanding a Treat, or Habits, from those who would enter into a Religious Order.

The Third Part contains the Constitutions relating to Nuns, and some about Abbesses and Abboss. 1. He orders, That they should not suffer the Clergy, or suspicious Servants to come nigh them.

2. That they lie fingle.

3. That they shall not go out to visit their Relations, unless with Persons of approv'd Integrity, and

4. That they have no Dancing in their Cloysters.

That they shall live and be attir'd meanly and decently,

6. That they shall live in Common of the Goods of the Monastery.

7. That they shall have fage and discreet Confessors, of the Bishop's Appointment.

That the Abbesses who will not do their Duty, shall be Suspended, and if upon Admonition, they do not mend, they shall be Depos'd.

9. He orders what is to be observed, by those who are appointed to serve in the Infirmaries, or Hospitals.

to. He orders, That the Abbots who neglect their Duty, shall be punish'd, and prohibits them from performing the Functions of an Advocate, or a Judge, upon pain of being Deposid. 11. He inflicts the same Punishment upon those who live disorderly.

12. He forbids their having a great Retinue, or Young Lackeys.

13. He orders, That that they should not bestow the Goods of the Monastery on their Relations, unless they be Poor, or so accounted.

14. He prohibites them from suffering Young Women to enter their Monasteries, and from bestawing Priories on their Relations: And orders them twice a Year to receive the Accounts of the Priors or Officers.

15. He forbids them to regulate any Affair of Consequence, or to raise a considerable Summ of Money, without the advice of their Elders, at least of Seven chosen for that purpose, by the Chapter. J 16. He enjoins them to be tender towards their Repenting Brethren, and not to fell Offices.

17. He forbids them to menace or abuse those who make any Proposition to the Chapter about the Reformation of the House.

18. He enjoins them not to fuffer the Priors, or Officers to live Irregularly. 19. He forbids them to Eat in their Chambers, unless in case of necessity.

20. He prohibits those who are Admitted into a Monastery, from going out to Study; and orders

those who are gone out, to return within two Months. 21. He admonishes the Abbots, to keep Chaplains of a mature Age and good Morals.

The Last Part, contains the Constitutions relating to Arch-Bishops and Bishops.

Is He orders them to have their Coroners large enough, and wear their Hair cut round, that so it

The Council of may not be seen below their Miter; to be prudent and modest in their Conversation and Conduct. 2. Not to hear Marins a-bed, and not to concern themselves with Secular Affairs, during the time

3. To Celebrate the Office themselves upon High Festivals, and to Preach the Word of God, or of Divine-Service.

cause it to be Preach'd. 4. Not to go a Hunting, nor wear fine Furs, nor Play at Dice or Cards.

5. To have Reading at their Tables the beginning and end of their Meals.

6. To have Prudent Almoners, to exercise Hospitality, to give their Audiences for the Administration of Justice, and to hear the Poor at stated Hours, to receive often the Confessions of others, and as often to Confess themselves.

7. To refide in their Cathedral Churches, especially on the High Festivals, and in the time of Lent. 8. To cause the Profession they made when Consecrated, to be Read over to them at least twice

9. Not to carry along with them in their Vifits a great Train and needless Equipages.

10. To make choice of prudent Friends, Men of good Morals, and to keep their Families in due

11. To have such Officers as have all the Qualifications necessary for the well discharging of their Trust, and especially, such as are Grave and Prudent, who will do Justice Gratis.

12. To tolerate nothing that shall border upon Simony in the Collation of Holy Orders or Benefices, in the Dedication of Churches, in the Benediction of Virgins, &c. provided none of the ho-

neft and allow'd Customs be prejudic'd hereby.

13. Not to give Benefices with the Cure of Souls, to young or unworthy Persons; not to Excommunicate, or país Cenfures with precipitation, not to exchange the Punishment of the Excommunicated for pecuniary Mulcts; not to give a Dispensation for the three Forms of Marriage for Money; not to Collate Benefices which are not vacant; and not to promote to Holy Orders such Clerks whose

14. To take nothing for the Seal, for doing Juftice, for redeeming the right of Procuration, for the Burial of Excommunicated Perfons, or for tolerating Clerks to converse with Women.

15. Not to suffer Justice to be done in Church-yards, or Consecrated Places.

16. Not to be at the Feafts of Fools. 17. To hold a Synod every Year, to confer the Sacrament of Confirmation, to correct the Disorden

18. Not to suffer the Women to Dance in the Church-yards, or any Consecrated Places, nor to of their Diocess.

Work on Sundays.

19. To prevent the Cancelling of Last Wills and Testaments.

20. To Extirpate that Crime which is Odious to name. 21. Laftly, to Punish that Disorder with severity, according to the Rule made in the Lateran Countries.

cil on that Subject.

1215.

The Council of Montpellier in the Year 1215.

The Council of IN the Council held at Montpellier, in the Year 1215, by Peter of Benevento Cardinal, upon the M. Montpellier fair of the Earl of Montfort, they Publish'd Forty six Decrees.

The Four first relate to the manner how the Bishops and the other Clergy ought to be Habited. It is therein order d, That the Bishops shall wear a Linnen-Vest, and a long Habit sewd on their Should ders, and ty'd with Ribbans on their Breaft. That the Canons and other Benefic'd Persons, stall not make tile of any guilded Loops or Shoes, and that they shall not frequent the Court, or Tayens, nor have any familiar Converse with Women; that they wear no colourd, or close-body'd Coas. That the Arch-Deacons and others promoted to any Dignity in Cathedral, or Collegiate Churchs, fall weir a long Habit closed from the Top, whether it be of Woollen or Linnen: That the Curats shall observe the same thing: That the Benefic'd Clerks shall wear a round Coronet about their Heads, that so the Hair above and below may be parted by an equal Circle.

The Three next relate to the Manners of the Clergy. He forbids them to Lend upon Ufury, or to

keep Hawks.

The Eighth, prohibits the giving Prebends to Laicks.

The Two next, provide for the Execution of the former. In the Eleventh and Twelfth, the Bishops are enjoin dto bestow Benefices Gratis on Persons capable of Holding them, and are Prohibited from granting them to Young Perfons, who are as yet in the

The Two next, relate to the Abbots and Monks, and contain the Ordinances so often repeated at leifer Orders. that time, about the Modesty which they ought to have in their Habits, their Renouncing of all Property, the forbidding the Exacting of any thing for Admittance into a Monastery, the prohibition of being Advocates, the Alms which they ought to give to the Poor of what is remaining at their Tables.

The Five next, concern the Regular Canons. They are enjoin'd to wear great Coronets, and the Monks to wear larger; to be meanly shod, not to go out of the Monastery wherein they are to coter into another; to have Surplices over their Habits, and when they Travel a close black Caffock;

By the Twenty nineth, the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of Uturers, Excommunity in the Priefts and Monks are Prohibited to admit of the Priefts and Monks are Prohibited to admit of the Priefts and Monks are Prohibited to admit of the Priefts and Monks are Prohibited to admit of the Priefts and Monks are Prohibited to admit of the Priefts and Monks are Prohibited to admit of the Priefts and Monks are Prohibited to admit of the Priefts and Monks are Prohibited to admit of the Priefts and Monks are Prohibited to admit of the Priefts and Monks are Prieft and to give nothing for a Prebend. nicated, and Interdicted Persons to the Communion, or to give them Burial,

of the Thirteenth Century of Christianity.

In the Thirtieth and Thirty first, it is enjoined, That three Monks at least, should be put into the The Councils of Priories, and if the Revenues be not sufficient to maintain them, more should be united to them, Montpeler that so there might be in each a Prior and two Monks.

The next, are Laws for the Observation and Preservation of Peace.

In the Last, the Arch-Bishops and Bishops are ordered to have a Priest, and two or three Laicks in each Parish, who are oblig'd by Oath, if need be, to declare to the Bishop, the Lords and Judges of the Place, the Herericks which they have discover'd in their Quarter.

The Fourth General Lateran Council, Held under Pope Innocent III. in the Year 1215.

THis Council was Appointed by Inoncent III, the 20th, of April 1213, to be Held two Years and an The IV. Gene-half after: that is, inft the beginning of November, in the Year 1218. The Pope in the Language This coincin was appointed by moment in the 25th of 19th 125th of 19th 1 Holy-Land, and the Reformation of the Catholick Church. He faies, That whereas those two 1215. Things affect the General State of the Church, he had refolv'd according to the Advice of his Brethren, and other judicious Persons, to call a General Council for the Salvation of Souls, for the eradicaring of Vice, and planting of Virtue, to correct Irregularities, reform the Manners, condemn Herefies, put a ftop to Divifions, establish Peace, prevent Outrages, re-establish Liberty, and to engage the Princes and People to Retrieve the Holy Land: That in the Interim, till the Council should meet, he had taken care to inform himself of the Abuses which needed Reformation, and to send Perfons into the feveral Provinces, to dispose them for the Expedition to the Holy-Land. He enjoins the Arch-Bishops and Bishops to come to the Conncil (excepting one or two Bishops who should remain in each Province) and those who could not come in Person, to send Deputies, and admonishes them, to order all the Chapters to fend likewise their Deputies thither. In the mean time he recommended to them, the diligent Enquiring into whatever was necessary to be Reformed or Amended, in their Provinces, that so they might speak of it in the Council, and to Contribute all they could towards the promoting the Expedition to the Holy Land. This Circular Letter was directed to the Patriarchs, Arch-Bishops, Bishops, and Soveraign Princes of all Christendom.

The Council met at Rome in the Church of St. Saviour, on the time prefix'd (in November 1215.) and confifted of Four hundred and twelve Bishops in Person, near Eight hundred Abbots and Priors. and a great many Deputies of the absent Prelates, or of the Chapters. The Latin Patriarchs of Confautinople and Jerusalem were there in Person: The Patriarch of Antioch who was sick, sent a Bishop thither; and there came a Deacon the Deputy of the Patriarch of Alexandria, which was then under the power of the Sarazens. The Ambassadors of the Emperor of Constantinople, of the King of Sicily the Emperor Elect, of the Kings of France, England, Hungary, Jerusalem, Cyprus, Arragon, and

of the other Princes, were there.

The Pope open'd the Seffion by Preaching on those Words of our Saviour, With defire have I defired to eat the Paffcover with you. He therein took notice of three forts of Paffeovers which he defir'd to Celebrate with the Fathers of the Council, the Corporeal, the Spiritual, and the Eternal: The Corporeal, which was the paffing from one Place to another, for the Deliverance of <code>Jerufalem</code>; the Spiritual, which was the paffing from one State to another, by the Reformation of the Church; and the Eternal, which is the paffing from the Temporal State to the Glory of Heaven. Upon the first Head, heexhorts the Ecclefiastscks to do all they could for the succouring of the Holy Land. Upon the Second, he exhorts them to make use of Spirstual Punishments on the Delinquents, that so they might reduce them from their Error. He exhorts them in particular, to Correct the Ecclefiafticks; because the Diforder proceeded chiefly from the Clergy, whose evil Example the People follow'd. He obferves, That from hence chiefly proceed the Evils which infest the Church of God. "Tis this (saies he) "that overthrows the Faith, disfigures Religion, deftroys Liberty, treads Justice under Foot, increases "the number of Hereticks, makes the Schismaticks Insolent, the Insidels Proud and the Saracens "Powerful. He concludes all with the third Passeover, which is the passing to Glory, where he Prays he may one Day meet with them. He Preach'd likewise another Sermon to the Fathers of the Council, which is only a Moral Exhortation.

Afterwards he Orders the Reading in a full Council the Chapters or Canons upon the Discipline of the Church, which were already drawn up. Matthew Paris faies, That those Canons seem'd tolerable to some of the Prelates, but grievous to others. His Words are these, Facto prins ab ipso Papa exbutationis Sermone, recitata funt in pleno Concilio Capitula Septuaginta que aliis placabilia, aliis videbanto onerofa. I er the Case be how it will, 'is certain, That these Canons were not made by the Council, but by Innocent III. who presented them to the Council ready drawn up, and order d them to be Read, and that the Prelates did not enter into any Debate upon them, but that their Silence was

taken for an Approbation.

These Seventy Chapters or Canons, begin with a Form of Faith, drawn up in these Terms. "Wc "do fimily Believe, and fincerely Confes, That there is but One True, Eternal, Immenle, Omnipotent, Immutable, Incomprehenfible, Ineffable God, the Father, Son, and Holy Ghoft, who are
Three Perfons, but only One Effence, One Substance, and One Simple Nature. The Father derives his Substance from none, the Son has it from the Father, and the Holy Ghost proceeds from Both, without Beginning and without End. The Father begers, the Son is begotten, and the Holy Both, without Beginning and without End. Inc rature begets, the both Stage Powerful, equally 'Ghoit proceeds.' They are Confubfrantial and Co-equal in all things, equally Powerful, equally "Eternal" 96

The IV. General C Eternal, One Individual Principle of all things, the Creator of things Visible and Invisible, Spiritual Lateran Council " and Corporeal, who by His Omnipotent Power, Created out of Nothing at the Beginning of Time, held, 1215. "and all together, two forts of Creatures, Spiritual and Corporeal; and afterwards the Humane "Nature, which is a Compound of Soul and Body. For the Devil and the other Dæmons were Good "when God Created them, and became by their own fault Wicked, and Man Sinned and Fell by the fuggestion of the Devil. This Holy Trinity, which is Indivisible with respect to its Essence, and "diltinguish'd according to its Personal Properties, has given to Mankind a Salutary Doctrine by the "Ministery of Moses, the Prophets, and the other Servants of God, according to the Order and Disposition of Moses, the Prophets, and the other Servants of God, according to the Order and Disposition of Moses, the Prophets, and the other Servants of God, according to the Order and Disposition of the Order and Disposition "fition of Times. And at last 3-sin Christ the onely Son of God, who was Incarnate by the Power of the whole Trinity, and Conceived of the Virgin Mary (always a Virgin) by the Power of the Holy "Ghoft, who was true Man, made up of a reasonable Soul and humane Body, one single Person "compounded of two Natures, has more clearly shown us the Way of Life, who being Immortal and "Impatfible as to his Divinity, as to his Humanity became Paffible and Mortal: And he fuffer'd for the Salvation of Mankind on the Cross; he Dy'd and Descended into Hell; is Rifen from the Dead, "and Ascended up into Heaven; but he Descended in his Soul, and Rose again with his Body, and is "Ascended into Heaven with his Body and Soul, and shall come again at the End of the World, to "Judge both the Living and the Dead, and to give to all Men according to their Works, as well the "Reprodutes as the Elect, who shall all rife again with their own Bodies which they at present bear "about them, that so they may receive according to their Deserts, whether they be Good or Bad; the "latter Eternal Glory with Jesus Christ, and the former Eternal Damnation with the Devil. There is "but one Catholick Church of the Faithful, out of which none is Saved; wherein Jefus Christ is both " Priest and Sacrifice, whose Body and Blood are contain'd really in the Sacrament of the Altar un-"der the Species of Bread and Wine; the Bread being Transubstantiated into the Body of 3efus Chiff, and the Wine into his Blood by the Power of God, that so to render the Mystery of the Unity " perfect, we might receive of His Nature what he received of Ours. No Perfon may Confectate the "Sacrament, but the Priest who has receiv'd Lawful Ordination, by the power of the Keys of the "Church, which Jefus Christ has given to his Apostles and their Successors. The Sacrament of Ba "prifm, which is Confecrated by Invocation of the Trinity, Father, Son and Holy Ghoft, on the Water, is the Caufe of Salvation as well of Infants as of Adult Perfons, when its Conferr'd account. "ing to the Form of the Church, whoever it be that Administers it. If any one falls into Sin after "Beptifin, he may be always reftor'd to Grace by a true Repentance: Not only Virgins and those who "live Continently; but also Marry'd Persons, who please God by their Faith and Good Life, men Eternal Life. This is the Abstract of the Doctrine of the Church contained in the Profession of Faith of this Council. Which is the first Chapter or Canon of it.

In confequence to this, the Council condemns in the Second Chapter, the Treatife Composd by the Abbot Joachim against Peter Lombard, about the Unity of the Effence of the Trinity; because the Abbot had treated him as a Fool and an Heretick, for having faid in his Book of Sentences, That the Father, Son and Holy Ghoft, are one Supreme or Soveraign Being, which is neither begening, begotten nor proceeding: A Proposition from whence he pretends it follows, That there is a Quatern ry in the Godhead, namely Three Persons of the Trinity, and one common Essence. The Council explains and confirms the Doctrine of the Mafter of the Sentences, and rejects that of Joachim; who pretended, That the Father, Son and Holy Ghoft, where not the fame thing, tho they be one 50 trance and one Nature; which yet he explain in fuch a manner, that he feem'd to admit of only a trance and one Nature; which yet he explain in fuch a manner, that he feem'd to admit of only a transfer of the Sentence of t Specifick Unity, or refemblance between those Three Persons. The Council declar'd those to bethe reticks, who would maintain the Opinion of the Abbot Joachim. However, they order d, That the Condemnation should be no prejudice to the Monastery of Flora, of which Abbot Joachim was the Founder, because there they lived Regularly, and put in practice a very good Discipline; but elective there they lived Regularly, and put in practice a very good Discipline; but elective that Abbot had submitted his Books to the judgment of the Holy See, and had protested in Writing, That his Belief was the same with that of the Church of Rome, which is the Mother and Miltress of all the Faithful. The Council likewise, condemn'd in the same Chapter, the Errors of Ansany, of whom its faid, That the Father of Lies, had so obscur'd his Understanding, that his

Doctrine may rather pass for Nonsense than Heresie.

In the Third Canon, they Excommunicated and Anathematiz'd all the Hereticks, who oppose the Catholick and Orthodox Faith, as before Explain'd: And 'tis therein Order'd, That the Hercicks shall be deliver'd up after their Condemnation to the Secular Powers, or to their Officers, to be Punish'd according to their Demerits, the Clerks being first Degraded: That their Goods shall be Confiscated, if they be Laicks: And if Clerks, then they shall be apply'd to the use of the Church: That those who lye under violent suspicions of Heresie shall be likewise Anathematiz'd, if they do not give proofs of their Innocence, and they shall be avoided, till they have given satisfaction, and if they be in a State of Excommunication during a Year, they shall be condemn'd as Hercticks: That the Lords shall be admonished and obliged by Ecclesiastical Censures, to take an Oath, that they will Extirpate Hereticks and Excommunicate Perfons, who shall be within their Territories: That if they neglect to do it after Admonition, they shall be Excommunicated by the Metropolitan and Bishops of the Province, and that in case they perfit a Year without making satisfaction, the Soveraign Portiff shall be advertised thereof, that so he may declare their Vassals absolved from their Oath of Fealty, and beltow their Lands upon fuch Catholicks as will Seize upon them, who shall be the Lawful Pol fessors of them, by Extirpating Hereticks, and preserving the purity of the Faith in them; but with out prejudice to the Right of the Superiour Lord, provided he offer no obstruction or hinderance to the putting this Ordinance in Execution. The fame Indulgences are granted to those Catholicks, at finall undertake to Extirpate Hereticks by force of Arms, as are granted to those who go to the Holy The IV. General Land. They Excommunicated those who entertaind, protected, or supported Hereticks, and declare, Lateran Countil That those who shall be Excommunicated upon that account, if they do not make satisfaction within a held, 1215. Year, shall be declar'd Infamous, and divested of all Offices, as well as of Votes in the Elections;

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Mat they shall not be admitted as Evidences; that they shall be deprived of the Faculty of making a Will, or succeeding to an Estate; and Lastly, That they may not perform the Functions of any Office. 'Tis likewise farther order'd, That those who will not avoid the Company of such Persons as are by the Church denounc'd Excommunicate, shall be Excommunicated themselves, till they have given fatisfaction. But above all, Ecclefiasticks are forbidden to Administer the Sacraments to them, to give them Christian Burial, to receive their Alms or Oblations, upon pain of being Suspended from the Functions of their Orders, wherein they may not be re-established without a special Industry from the Pope. The same Punishment is likewise inflicted on the Regulars, and besides this, that they be not any longer tolerated in the Diocels, wherein they shall have committed such a Fact. All those are Excommunicated who shall dare to Preach without having receiv'd a Licence from the Holy See, or a Catholick Bishop. Lastly, The Arch-Bishops and Bishops, are oblig'd to visit in Person, or by their Arch-Deacons or by other Persons, once or twice a Year, the Diocesses where it is reported that there are any Hereticks, and to put a certain number of Inhabitants upon their Oath, to discover to the Bishop such Hereticks as may be detected. They are likwise enjoin'd to cause the Aecused to appear, and to punish them if they do not clear themselves, or if they relapse after they have been clear'd. Laftly, The Bishops are threatned to be Depos'd if they neglect to Purge their Diocess from

The Fourth Canon relates to the Greeks. It imports, That tho' the Council would honour and fa-your the Greeks, who threw themselves under the Obedience of the Holy See, by maintaining as far as possible their Customs and Ceremonies, yet it could not tolerate, what might be prejudicial to the Salvation of Souls and to the Ecclesiastical Dignity: That the Greeks, after they had shaken off their Obedience to the Holy See, have had so great an abhorrence to the Latins, that they would not Celebrate on the Altars whereon the Latins had Celebrated, till they had wash'd them; that they had Rebaptiz'd those who had been Baptiz'd by the Latins. They are here forbidden to do any such thing for the future, and are exhorted to conform themselves to the Church of Rome, that there may be one Flock under one Shepherd. They who shall for the future undertake the like, are menac'd with Ex-

communication and Deposition.

The Fifth regulates the Order of Patriarchs, and orders, That next to the Church of Rome, which has the Primacy over all other Churches according to the Appointment of our Saviour, the Church of Constantinople shall have the First Place, that of Alexandria the Second, the Church of Antioch the Third, and that of Jesusalem the Fourth: And the Patriarchs of those Churches are Impowered to grant the Pall to the Arch-Bishops who depend on them, and to demand of them a Profession of Faith. and of Obedience to the Holy See, after they themselves have received the Pall from the Holy See (which is here styl'd the Ensign of the Plenitude, of the Pastoral Power) and have taken an Oath of Fealty and Obedience to it. They are likewise allow'd to have the Cross carry'd every where before them, except in the City of Rome, and other Places where the Pope shall be in Person, or his Legate, having the Marks of the Apostolick Dignity. They are also allow'd the Privilege of Trying the Apballs of all the Provinces within their Jurisdiction, except Appeals to the Holy See, to which all the World ought to pay a Deference.

In the Sixth it is order'd, That according to ancient Cuftom, the Metropolitans shall every Year all Provincial Councils, wherein they shall Treat of the Reformation of Manners, especially of those of the Clergy, and cause the Canons to be Read over, especially those that are made in this Coundl, and that the Bishops shall take care to have in their Diocesses several prudent and grave Persons, who without exercising any Jurisdiction, shall inform themselves of such things as are necessary to be Reform'd or Corrected, and shall make their Report to the Metropolitan and his Suffragans in the

next Council, that fo a Remedy may be apply'd'

The Seventh, Enjoins the Ordinaries to be careful in Reforming the Manners of the Clergy within their Diocesses, and to correct the Abuses and Disorders; and that they might with the greater freedom, it declares, That they may not be hinder'd in doing it, under the pretence of any contrary Custom, or by any Appeal. With respect to the disorders of the Canons of Cathedral Churches, which the Chapters were us'd to Correct; 'tis here order'd, That they shall be Corrected at the time prefix'd by the Bishop, if not, that then he shall make use of Ecclesiastical Censures to correct them : That he shall likewise take care to Reform the other Irregularities of his Clergy, by obferving in all things the Rule and Order prescrib'd him: That moreover, if the Canons forbear to Say the Office in their Church, without any evident Reason, the Bishop shall not forbear to Celebrate, and upon his Complaint the Metropolitan shall make use of Ecclesiastical Censures against them, Laftly, The Ordinaries are admonished in this Canon, not to abuse this Ordinance, to get any profit to themselves by it, or to oppress those of their Diocess.

The Eighth Canon, Regulates the Process which ought to be minded in the Accusations of Ecclefasticks. 'Tis therein declar'd, That 'tis not to be tolerated to Accuse them lightly: That they ought to be present when they are informed against, unless they absent themselves out of Contumacy: That they ought to be told the Heads of the Information against them, and to know their Accusers, and to be admitted to put in their Replications and Lawful Exceptions: That there are three ways of Proceeding against a Criminal, by way of Accusation, by Denunciation and by Inquisition. That the Acculation, ought to be usher'd in by the complaint of the Accuser, the Denunciation, by a ChaThe IV. General ritable Admonition, and the Inquifition, by common Report: That yet it was not requifite to ob-Lateran Council serve this Method precisely, with respect to Regulars, and that one might Divest them of their Offices held, 1215.

when it was expedient, without observing all these Formalities.

The Ninth orders, That the Bishops of Diocesses, wehrein there are People of different Nations, and who have different Cuftoms, shall take care to provide Persons who may Celebrate Divine Service according to those different Rites, without putting themselves to the trouble of having two Bishops in one and the same Diocess.

The Tenth imports, That the Bishops shall take care to have in the Churches of their Diocesses Eminent Persons to Preach the Word of God, and Administer the Sacrament of Pennance.

The Eleventh Confirms the Decree of the Council of the Lateran, Held under Alexander III. importing, That there shall be in all Cathedral Churches a Master to Teach Grain the Clergy of those Churches, and theother. Poor Schollars, on whom they shall bestow the Revenue of a Benefice; and excontracts and income Courches, that so the same might be observed for the Master of a Grammar-tends this Rule to other Churches, that so the same might be observed for the Master of a Grammar-School: And that in the Metropolitan Church, besides the Grammar-Master, there shall be a Divine School the Priests and other Ecclessaticks the Holy Scripture, and what relates to the Cure of Souls; that they shall bestow on him the Revenue of a Benefice, tho' he might be a Canon at the same time, and that he shall hold it so long as he shall be a Teacher: That if the Metropolitan Church have not wherewithal conveniently to keep a Theologician, and a Grammar-Mafter, the Theologician fhall be kept there, and the Grammar-Mafter provided for in another Church.

The Twelfth imports, That every three Years there shall be Held in all Kingdoms or Provinces, without prejudice to the Rights of the Diocefan Bithops, Chapters of Abbots, and Priors of Monafteries, who never were used to hold any such before: That they shall invite to them two Abbots of the Order of Cifteaux, who were accuftom'd to hold fuch: That Four of them shall Preside over the Chapter, which shall be Held several Days: That there they shall lay out themselves upon Reforming the Order, and making the Regular Discipline to Flourish: That whatever shall be Order d with the Approbation of the Four Prefidents, shall be Inviolably Observ'd notwithstanding any Opposition, or Appeal whatever: That all those who come to the Chapter shall live in Common whilst it is Held: That there they shall Nominate Visiters to Visit the Monasteries of Men and Women, and to Correct and Reform whatever shall want it in them; so that if they find themselves oblig d to Depose any Superior, they shall acquaint the Bishop of him, who shall not fail to Depose him; and in case he does not do it, that then they should acquaint the Holy See with it. It orders the same thing with respect to Regular Canons. However it does not discharge the Bishops from taking care of the Monafteries; on the contrary, it enjoins them with the utmost Diligence to keep up the Discipline, that fo the Vifiters may find nothing to Reform. Laftly, it orders the Bishops and Presidents of Chapters to make use of Ecclesiastical Censures against the Seculars who shall do any wrong to the Mona-

The Thirteenth prohibits all manner of Persons from Erecting a New Order, and imports, That those who would embrace the Monaftick Life shall enter into an Order already approved; and that thosewho are willing to Found a New Monastery shall follow one of the Rules, and be one of the Orders already approv'd. It likewise forbids one and the same Person to be a Monk, or Abbor of

two Monasteries. The Fourteenth enjoins, That the Incontinent Clerks shall be punish'd: That if any one being taken up for that Crime, shall dare to Celebrate, he shall be divested of his Benefices and Depos'd: That the same Severity shall be used to Bishops, who shall countenance those Irregular Persons for any Interest: And that the Ecclesiasticks who are in Countries where they have Liberty to Marry, shall be

more severely punish'd, if they fall into the Sin of Incontinence. The Fifteenth, Is against the Drunkenness of Ecclesiasticks, and forbids them to go a Hunting, and

to keep Hounds or Hawks.

The Sixteenth forbids them to concern themselves in Secular Trades, especially in such are dissonest: To go to Comedies or Farces; to frequent Publick Houses, unless in a Journey, or in case of Ne ceffity; and to play at any Games of Dice: And it enjoyns them to wear a Coronet and Tonfure fund-ble to their Quality; to have Habits closed before, which should be neither too long nor too short; not to wear colour'd Cloths, or fuch as are fet off with Trimming; not to wear at Church Copes with Sleeves, not to wear Clasps or Ribbans of Gold and Silver, nor Rings, unless by their Dignity they have a Right to wear them. It is likewise order'd, That Bishops shall wear in Church and out of Church Surplices of Linnen, except those who ought to wear the Monachal Habit; and that the Mantles which they make use of, shall be fastned before or behind with Class.

The Seventeenth is against the Effeminacy of some Clerks who spent part of the Night in Featting, or in Prophane Company, flept till Daylight, and in Saying their Matin left out one half of the Office: And against those who Celebrate Mass but four times a Year, and who were present at it but very feldom, and without any manner of Devotion. Those Irregularities were forbidden under which is Suffers from and the Clarks are suffered to Clarks and Suffers from and the Clarks are suffered to Clarks and Suffers from and the Clarks are suffered to Clarks and Suffers from and the Clarks are suffered to Clarks and Suffers from and the Clarks are suffered to Clarks and Suffers from and the Clarks are suffered to Clarks and Suffers from a suffered to the Suffers from a suffered to the Suffers from a suffered to the Suffers from the Su pain of Suspension, and the Clerks are exhorted to Celebrate the Morning and Evening-Service con-

stantly and Devoutly. The Eighteenth prohibits them from pronouncing the Sentence of Death, from affifting at Executions, from writing or dictating Letters to demand the Death of any Perion, from being braulter, from exercifing any part of Chirurgery, wherein it was necessary to apply Iron or Fire; from giving Benediction for the making of a Tryal by hot or cold Water, or by hot Iron.

The Nineteenth forbids the putting any Houshold-Goods into Churches, unless in cases of necessity; and orders, That they shall keep the Utensils and Ornaments of the Church of their own.

of the Thirteenth Century of Christianity. The Twentieth orders, That the Holy Chrism and the Eucharist shall be kept under Lock and The IV. General Key; and that if the Person to whose Care they are entrusted, leaves the Place where they are, open, Lateran Council. he shall be Suspended ab Officio for three Months, and if any Accident happen to them through his held, 1215. fault, he shall be Punish'd for it very severely.

The Twenty first is the Famous Canon which enjoins, That all the Faithful of both Sexes who are arriv'd to Years of Discretion, shall Confess all their Sins at least once a Year to their own proper Priest (that is, the Curate, as appears by the Thirty second Canon, where this Title is given to Curates:) That they shall compleat the Pennance impos'd on them, and receive the Sacrament of the Eucharist devoutly at least every Easter, unless they believe that they ought to abstain from it for some time, upon some reasonable Account, and with the Advice of their own proper Priest. Those who hall not discharge this Duty, shall be Condemn'd to the being depriv'd of entring into the Church whilst they Live, and of Eccessatical Burial when they Die. And it is order'd, That this Canon shall be often Read publickly in the Church, that so none may plead Ignorance in the Case. 'Tis here added, That if any one would confess his Sins to a Priest that is a Stranger, he ought to ask and get leave for it of his own proper Prieft, because otherwise he can neither bind nor unbind. The Priests are likewise admonished to be Discreet and Prudent, to handle like good Physicians the Wounds of their Patient; to pour into them Oyl and Vinegar by informing themselves exactly of the State of the Sinner, and of the Circumstances of his Sins; and to know what Counsel he ought to give him, and what Remedies he ought to make use of to Cure him, to take care never to discover by Word or Sign the Sins of those who are Confess'd; and if he wants Advice in the case, to ask it without discovering the Person. Lastly, That those who shall disclose any Sin that has been reveal'd to them in Confession, shall be condemn'd not only to be Depos'd, but also to be Confin'd during Life in a Monastery, there to do Pennance for it.

The Twenty second imports, That the Physicians of the Body shall Advise their Patients to fend for the Physicians of the Soul before they Prescribe any thing to them, that so they may provide for the Salvation of their Souls, before they lay out any care for the Health of their Body. It likewife forbids Physicians under pain of Excommunication to prescribe any thing to their Patient for the

Health of his Body, which may put his Soul in any danger.

The Twenty third imports, That a Cathedral or Regular Church shall not be vacant above three Months; and if those whose Right it is to Elect, do not proceed to an Election within that time. they shall forfeit the Right of Electing Pro hac vice, which shall lapse to their immediate Superior,

who shall be oblig'd to do it within three Months.

The Twenty fourth prescribes the Forms of Elections: Namely, That in the Presence of all those who ought to be there, three creditable Persons be chosen out of their Body, who shall Collect and exactly count the Voices of all who shall give their Suffrages; and who having put them in Writing, shall immediately publish them, without being liable to any Appeal, that so he may be Elected, who has all the Votes, or the Votes of the Major and Sounder Part of the Chapter: Or that they may commit the Power of Electing to a certain Number of capable Persons, who shall provide for the Vacant Church in the Name of All. The Elections made otherwise are declar'd Null; if they are not made by the Unanimous Vote of all the Electors as it were by Inspiration. These then are the three ways of Election, by Scrutiny, by Compromizing, and by Inspiration. They who observe not this Form shall forfeit their Right of Election pro bac Vice. It prohibits the Constituting a Procurator in the Business of Election, if he who Constitutes be not absent, and in a Place from whence he ought to be Summon'd, where he is detain'd by a Lawful Obstruction, of which Oath shall be made; and in this Case 'tis allow'd to Commissionate one of the Body in his Place. Lastly, It rejects clandestine and secret Elections, and enjoins, That the Election shall be solemnly publish'd immediately after it be made.

The Twenty fifth deprives him, who confents to an Election made by the Authority of Secular Powers, of the Benefice to which he has been Elected, and renders him uncapable of being Elected to another: And with respect to those who proceeded to the Election, it Suspends them for three Years

ab Officio & Beneficio, and deprives them of the Right of Electing.

The Twenty fixth imports, That he whose Right it is to Confirm the Person Elected ought carefully to enquire into the Form of the Election, and the Person Elected, that in case the Election be according to Form, and the Person Elected have the Qualifications requisite, he shall Confirm it. Those who Confirm an unworthy Person, shall forfeit their Right of Confirming, and be Suspended from their Benefices. The Bishops are admonished to promote only such to Holy Orders, who can acquit themselves of their Duties worthily. As for those who are under immediate Subjection to the Holy See, tis order'd, That if they can conveniently, they shall Personnally appear before the Pope to obtain the Confirmation of their Election, or shall send able Persons by whom one may be informed of the Qualifications of the Person elected, and of the Form of the Election; provided norwithstanding that those who are out of Iraly, if their Election be not Disputed, shall have the Administration both of Spirituals and Temporals. As to the Confectation or Benediction, 'tis declar'd, That it shall be

The Twenty feventh enjoins the Bishops to Instruct, or cause those to be Instructed on whom they Confer Priefts-Orders, of the manner of Celebrating Divine Service, and of Administring the Sacraments. They are threatned to be Punish'd who shall for the future Ordain Ignorant Priests; because

tis more Eligible to have a few good, than a great many bad Ministers.

The Twenty eighth orders, That those who shall have ask'd and obtain'd leave to quit their Benefices, shall be bound to do so; if not, that then they shall be forc'd to it.

The Twenty ninth renews the Canon of the Lateran Council Held under Alexander III. which Lateran Council prohibits one and the same Person from holding several Benefices, that have the Cure of Souls; and beld, 1215. that this may be put in Execution, it orders, That any Ecclesiattick who shall accept of a Benefice having the Cure of Souls, when he has another of the fame Nature, thall forfeit his Right to the fift, and if he will hold it, he shall likewise be turn'd out of the latter: That the Patron of the first Benefice shall forthwith bestow it on whom he pleases, and if he delays Presenting the space of three Months, not only the Right of Presenting shall lapse to another, as is order a in the former Lateran Council, but also that he shall bestow so much of his Revenues on the Church, as he has gaind by the Vacant benefice. The same thing is order d with respect to Personats, and therein tis prohibited the having two Perforats in one and the same Church, tho they have not the Cure of Souls. However its declar'd, That the Holy See may diffense with this Law with respect to Persons of Merit and Learning, who ought to be Dignify d with Confiderable Benefices, when there shall be sufficient Reason for it.

The Thirtieth orders, That those who shall Collate Benefices on in-fufficient Persons, shall be Sufpended from their Right of Collating, and that this Sufpenfion shall not be taken off, but by the Au-

thority of the Pope, or Patriarch.

The Thirry first imports, That the Children of Canons, and especially Bastards, may not have

Prebends in the Churches where their Fathers are Canons. The Thirty fecond orders the Patrons of Parochial Churches to allow the Curates a fufficient Par of the Revenues for their Maintenance, and enjoins the Curate to serve their Cures themselves and not by Vicars, at least, that a Partifi-Church shall not be annex'd to a Prebend or a Dignity in which Case he who is the Incumbent being oblig'd to do Duty in the Great Church, shall substitute in his Place for the Cure a constant Vicar, to whom he shall allow a Competency. It prohibits the laying a Penfion on the Revenues of Curates.

The Thirty third orders, That the Bishops, or their Arch-Deacons shall not exact the Right of Procuration, but when they shall Visit in their own Persons; that they shall observe the Regulation made in the Lateran Council. This Lawlikewise extended to the Legares and Nuncio's of the Holy See, and they who Visit are recommended not to seek their own Profit, but the Glory of Jesis Christ, and

to apply themselves to the Reformation of Manners and to Preaching. The Thirty fourth prohibits the Exactions made under a pretence of paying the Duty of Procu-

The Thirty fifth prohibits the Appealing from a Judge to a Superior before he has passed Sentence, unless there be a lawful Cause for such an Appeal, which shall be represented to the Judge between the control of the superior of the super fore it can be brought before the Superior; which is enjoin'd without prejudice to those Constitutions, which order, That the greater Causes shall be referred to the Holy Sec.

The Thirty fixth imports, That if the Judge revoke a Comminatory or Interlocutory Sentence which

he has pass'd, he may continue the drawing up of the Process, when an Appeal has been made from

The Thirty feventh prohibits the granting of Commissions for the allowing Persons to appeal to this Sentence. fore Judges above two days Journey diffant from the Place where the Perfon affign'd is; and the taining such Commissions without special Orders from the Lord of the Place.

The Thirty eighth enjoyns the Judges to have a Publick Officer, or two fufficient Persons, who shall write down all the Form of the Processes, which shall be communicated to the Parties concerns

The Thirty ninth orders, That the Person who has been turn'd out of any Place, shall be sist put in it again, before his Right to it be try'd.

The Fortieth imports, That the Possession of a Year shall be computed from the Day of its being fertled by a Decree; tho the Person in whose favour Sentence is pass'd, cannot by reason of thems lice of his Adversary, be put into possession of the thing which is adjudg'd to him, or may have been turn'd out of it. It prohibits Ecclesiasticks from committing the Tryat of Ecclesiastical Causes

The Forty first imports, That the Prescription which is not Bona fide made shall be of no forc, to Laicks. and that its necessary that he who makes use of Prescription, shall not remember any time who

what he holds did not belong to him.

The Forty second prohibits Ecclesiasticks from enlarging their Jurisdiction to the prejudice of & cular Justice.

The Forry third prohibits Laicks from exacting Oaths of Fidelity from Ecclefiafticks, who hold

no Temporality of them to oblige them to it.

The Forty fourth declares, That the Constitutions of Princes which are prejudicial to the Rights of the Church shall not be observed, whether they be for the Alienation of Fiefs, or for the Incroaching on the Ecclefiastical Jurisdiction, or for any other Goods.

The Forry fifth prohibits Patrons and Vouchers of Churches from undertaking more than is a low'd them, and deprives them of the Right of Patronage, who shall wound or kill the Clerks of the

Churches under their Patronage.

The Forry fixth revives the Excommunication iffu'd out by the Lateran Council against those wh exact Tallies and other Taxes from Ecclefiafticks. Notwithflanding it allows Bifliops in cases of Necessity to engage Ecclesiasticks to give something, provided they have advised with the Pope bout it artt. It declares those Sentences Null that are made by Excommunicated Persons, and observes, that those who have been Excommunicated whilst they were in an Office, are not the charg'd from their Excommunication for their having quitted that Office.

of the Thirteenth Century of Christianity.

The Forty seventh regulates the Form of Excommunication as follows. The Excommunication ought The IV. General to be preceded by Admonition made in the Presence of several Witnesses: It ought to be founded on Lateran Council a publick and reasonable Cause. If the Excommunicated Person finds himself aggrieved, he may held, 1215. a published of it to the Superior Judge, who shall send him back to be absolved by the Judge who Excommunicated him, if there beno danger in such a delay; but if it is to be feared, that this Delay may have dangerous Consequences, he may himself give him Absolution. When the Injustice of the Excommunication shall be provid, he who has Excommunicated shall be condemned to repair the Damages of him who has been Excommunicated, and be punified according as his Superior judges requifite. But if he who complains of the Excommunication does not bring any fufficient reason, he shall be condemn'd to Damages and punish'd as the Superior pleases, if he be not excusable by some probable Error, and he shall remain Excommunicated till he has made Satisfaction. or given Security for doing it. If a Judge finding himself in a miltake revoke his Sentence, and he in whose favour it was made will appeal, no notice shall be taken of such Appeal, unless the Error be fuch as admits of no Question: in which Case he shall absolve the Excommunicated Person, upon Condition that he will submit to the Judgment of him to whom the Appeal has been made.

The Forty eighth imports, That when any Person has a Judge whom he suspects, and will refuse to be Try'd by him, he shall allege the Reasons of his Suspicion before Umpires who shall be pitch'd upon, and if they think them Just, the refus'd Judge shall refer the Process to another Judge or the Superior. That if it happens that he who has received Admonition, does Appeal, and yet his Disorder be certain either by the Evidence of the Fact, or by his own Confes-Appeal, which ought to be fuch, that if it be proved, it shall be allowed Lawful: That he shall be likewise oblig'd to prosecute his Appeal before the Judge in a competent time, if not, then the First Judge shall proceed against him notwithstanding his Appeal, and if he has made a wrong Appeal, he shall be lent back to the first Judge. However these Orders are not to be understood to touch

The Forty ninth prohibits the Excommunicating or Absolving any Person for Interest, and orders that in the Places where they impose a pecuniary Mulct in giving Absolution, they shall be obliged

to make Restitution in case the Excommunication was unjust.

The Fiftieth repeals the Prohibition of contracting Marriage in the second and third Degree of Affinity, and between Children issuing from a second Marriage, and the Relations of the former Husband, and restrains the Degrees wherein Marriages were unlawful to the fourth Degree of Consanguinity and Affinity.

The Fifty first prohibits Clandestine Marriages, and orders, That the Priests shall publish the Banns in Churches, that so such Impediments as are lawful may be objected against them. Penalties are likewise inflicted on those who Countenance or Authorize Incestuous or Clandestine Marriages.

The Fifty fecond imports, That they shall admit of no Evidences with respect to Marriage-Impediments, who only give in their Evidences by Hear-fay, unless they be very creditable Persons, and who depose, that they have heard it said by several Persons before the Process was drawn up: That those Witnesses shall swear that they are not induc'd thereto by any Motive of Hatred, of Fear, of Friendship, or of Interest: That they shall mention the Degrees of Kindred: And Lastly, That they shall not be credited, unless they depose, that they have seen several of those Persons treat one another as Relations.

The Fifty third prohibits the giving of Lands to fuch Persons as have not us'd to pay Tithes to

Churches.

The Fifty fourth imports, That the Tenth ought to be taken of all forts of Revenues before any thing is rais'd upon it for the payment of the Tax or Tribute.

The Fifty fifth orders, That the Demeans which for the future shall be purchas'd by the Monks of Cifteaux, or by any others shall pay Tithes.

The Fifty fixth prohibits the Secular or Regular Clergy, when they let out Inheritances, or beflow them in Fief, from stipulating, that they shall pay them the Tenths thereof, and that those to

whom they give them shall be interr'd among them.

The Fifty seventh to redress the Abuses of several Privileges granted to Regulars, ordains, That the Privilege granted to the Friars of several Orders of being always interrid in Holy Ground, at least if they were not formally Excommunicated or Interdicted, ought not to be understood but only of such who are consecrated and have chang'd their Habit, or of those who have bestow'd their Estate upon them, of which they have only retain'd to themselves the Usufrustus of it. The Privilege likewife is restrain'd which they had of opening the Churches of an interdicted Place upon their Arrival there, to only one fingle Church.

The Fifty eighth grants to the Episcopal Churches during an Interdiction, the favour granted to feveral Monks of Celebrating Divine Service in their Churches with a low Voice without ringing the Bells, at least when this was not expressly prohibited by the Interdiction, or when those of that Church had not been the occasion of the Interdiction; and upon condition that the Excommunica-

ted and Interdicted Persons shall not be present.

The Fifty ninth extends to all the Monks the Prohibition that was made to particular Persons of being Surery for any one, or raising any Summ without the Abbot's and the major Part of the

The Sixtieth prohibirs the Abbots from incroaching on the Rights of Bishops, by trying the

The IV. General Causes of Matrimony, by imposing publick Pennances, by granting of Indulgences, and by per-Lateran Council forming any other Functions peculiar to the Bishops, unless they have leave, or a lawful reason for

The Sixty first revives the Canon of the Lateran Council, which prohibits the Monks from receiving Tithes from the Hands of Laicks, and enjoyns them to present to the Bishops such Priests to ferve in the Churches which do not depend on them Pleno Jure, who shall be responsible to the Bi-

shops for the Spiritualities, and may not be turned out without their permiffion.

The Sixty second imports, That having understood that Religion was often dishonour'd by expofing of Relicks to Sale, to put a ftop to this Scandal for the future, it prohibits the shewing of Reliks out of their Cases, the exposing them to Sale, and the honoring any new ones, unless approved by the Pope's Authority. It admonishes the Prelates not to suffer, that those who come out of Devotion to their Churches, be imposed upon by Falfities and Shams, as it happened in most Places where this Practice prevail'd for Interest. And they are prohibited from admitting of any Question, who have not the Pope's permiffion, of which the Form is here given. Laftly, The Abule of indifcreet Indulgences is regulated, and its order d, That the Indulgences for the Dedication of a Church, shall last no longer than a Year, and that on the Anniversary of that Feast, they shall grant remisfion of Pennance enjoyn'd for Forty Days only. It likewife requires, That the number of Indulgence-days be likewise limited in all other Acts by which they are granted.

The Sixty third abolishes the Use, or rather Abuse, which was crept into some Churches of exacting a certain Summ for the Benediction of Abbots, and for the Conferring of Holy Orders, and declares those who exact or receive any thing upon that account to be guilty of Simony.

The Sixty fourth prohibits likewife the exacting of any thing for being admitted into any Religious Order, and enjoyns, That the Nuns who shall give or exact any thing under any Pretene what loever shall be turn do out of the Monastery, and enjoyn Pennance in a more Austere Monastery. naftery. And as to those who have been admitted for Money before this Decree, 'tis order'd that they shall retire into another Convent of the same Order, or shall be admitted afresh into the Monaftery wherein they are, and shall take their Places only from the Day of this latter Admission. The same thing is order d with respect to Monks and the other Regulars, and the Bishops are enjoyn'd to publiff this Decree every Year in their Diocesses, that it might be observed.

The Sixty fifth prohibits the Bishops from interdicting a Church after the death of the Curate, in order to exact a Summ of Money of his Successor, or from demanding any thing to permit a Secular

to be admitted into any Religious Order or to be interr'd there.

The Sixty fixth prohibits the demanding any thing for the Burial of the Dead, for the Benedicti on of Marriage, or for any such like things. However 'tis not pretended by this Decree to put 2

ftop to the pious Cuftoms which some out of an Heretical Spirit would abolish. The Sixty seventh is against the exorbitant Usury of the Jews. It orders, That those among them who exact any from the Christians, shall be debarr'd from having any Commerce with Christians; as well as those who will not give the Church satisfaction for the Tithes and the other Oblations due

upon the account of the Houses or Inheritances which they Possess. In the Sixty eighth 'tis order'd, That the Saracens and Jews shall wear particular Habits to distin guish them from others, and they are prohibited to go abroad on Good Friday, because at that time they were us'd to express their joy in infulting over the Christians. Princes are enjoin'd to prevent

them from uttering Blasphemies against Jesus Christ. The Sixty ninth revives the Canon of the Council of Toledo, which forbids the bestowing any

Publick Charges or Offices upon them.

The Seventieth imports. That the Jews who are Converted and have been Baptiz'd, shall be him-

dred from observing their Ceremonies, and from mixing Judaism with Christianity. Those Chapters, or at least part of them, being Read in the Council, the Pope caus'd the Decree for the Croifade to be Publish'd, being drawn up in these Terms. "Being earnestly desirous to recommend to the Prophane, we Order by the Advice of Prudent Persons, were the Holy Land from the Hands of the Prophane, We Order by the Advice of Prudent Persons, " who are acquainted with the favourable Circumstances of Times and Places, and by the Approbation " of the Sacred Council, that the Croifado-Men shall be ready by the first of June in the Year ensuing; " and that all those who are resolv'd to go by Sea shall Rendevouz in the Kingdom of Sicily, some at " Brinda and others at Messina, and the adjacent Places, where we are resolved to be in Person, that "fo that Army may be Regulared by our Councils, Aided by our Succours, and depart with the Divine and Apoftolick Benediction. Those who will go by Land, shall be likewise ready by the " fame time, and shall give us notice thereof, that so we may fend them a Legate to Conduct and "Succour them. That the Priefts and other Ecclefiafticks from the Highest to the Lowest, who " shall be in the Christian Army, take care to apply themselves to Prayer and Preaching, and to In-"ftruct others by their Doctrine and Examples, that fo they might have the Fear of God always be-" fore their Eyes, and that they neither say nor do any thing which may offend the Divine Majefty: "And if they should fall into any Sin, they rise again by Repentance. He grants to the Ecclesiasticks who shall be in that Army, the Right of receiving the Revenues of their Benefices for three Years, as if they were Refident. He orders all the Prelates to admonish all those who are Engag'd in the Croifade, That they are oblig'd to perform their Vow, and to conftrain those who will not do it by Excommunicating their Persons and Interdicting their Demeans, if they have no lawful Hindrance, which the Holy See judges sufficient to dispense them from their Vow. He recommends to them likewife the Exhorting and Inviting all the Princes and all their Subjects to provide Soldiers, Arms, Provisions and Ships for the Expedition, in order to obtain the Remission of their Sins: And to set

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an Example himself, He declares, That he will furnish them with Thirty thousand Pounds of his E. The IV. General state, besides the Charges of the Journey of those Croifado-Men in and about Rome, upon which Three Lateran Council thousand Marks of Charity-Money, lying in his Hands, shall be expended. He enjoins all Bene-held, 1215. ficed Men to give the Twentieth Penny of their Ecclefiastical Incomes during three Years for the Relief of the Holy Land, and to deposite those Summs into the Hands of those who shall be Commisfion'd by the Holy See to be Collectors of it: He excepts out of this several Monks, and those who shall go in Person to this Expedition: He engages himself and the Cardinals to pay the Tenth of their Revenues. He puts the Estates of those who are engaged in the Crossiste, under the Protection of the Holy See, that so no Tax might be laid upon them. He would have the Interests of the Money which they ow'd during this Expedition to be remitted, and that the Jews be obliged to remit it to them. He Excommunicates those who shall affist or succour the Corfairs and Pirates, that take and Rob those who go to the Holy Land; those who shall supply the Saracem with Arms, or other War-like Ammunitions, to be made use of against the Christians; all those who shall aid or give them any Affistance; those who shall carry any Ships into the East, during the sour ensuing Years; and those who shall hold any Turnaments. He enjoins, That all the Christian Princes who are at War shall make Peace, or at least a Truce for four Years, and that they shall be constrain'd thereto by Excommunicating their Persons and Interdicting their States. Laftly, he grants to all who shall go to the Holy Land in their own Persons, and at their own Charges, a plenary Indulgence of all their Sins for which they shall have Contrition, and which they shall have Confess d: And he promises them a more perfect Degree of Eternal Happiness than to others. He grants likewise a plenary Indulgence to all those that shall send Persons to it at their own Charges, or to those who shall go at the Charges of others, and grants a proportionable Part of this Indulgence to those that shall Contribute whe Relief of the Holy Land either by their Goods or their Advice. And Lastly, He declares, That the Universal Synod joins with him in his good Wishes, to all those who shall Contribute towards

Historians tell us of several other Matters which were Regulated by this Council, or rather by the Pope. The Cause of the Empire was there Agitated between the Deputies of Otho and Frederick, and Adjudg'd in favour of the latter. Therein they likewise Treated of the Affair of the Counts of Touloufe and Foix, who requested to be re-settel'd in their Estates. The Brother of the Count of Montfort maintain'd that they ought not to be reftor'd to them, and upon their Contest, it was Order'd, That the City of Toulouse, and the other Countries which the Croisado Men had Conquer'd, hould be given to the Count of Montfort. And with respect to the Demeans which the Count of Toulouse had in Provence, that they should be Sequestred to be Surrendred either in whole or in part whe Son of the Count of Toulouse, if he gave any figns of the fincerity of his Faith and of his good life. This Decree is related by Father Luke Dachery in the Seventh Tome of his Spicilegium, by which it appears, that there was likewise reserved to Raimond Count of Toulouse a certain Annual Summ upon his Revenues, and his Wife the Sifter of the King of Arragon had referv'd to her the Lands which belong'd to her as her Dowry. The Pope Confirm'd the Sentence of Suspension pass'd by his legates against Stephen Arch Bishop of Canterbury, Charg'd with having held Intelligence with the Barons of England who would have Depos'd the King. Those Lords were Excommunicated. Tis sid likewise faid, that the Patriarch of the Maronice, Re-united those of his Nation to the Church of Rome in this Council; that there they Debated the Question about the Primacy of Toledo: That the Pope did then Institute the Order of the Cross, and Approv'd of the Dominican and Franciscan

This Council which was fo Numerous at first, broke up in less than a Month. The Prelates weary with staying at Rome, beg'd leave one after another to depart; and the Pope (if Matthew Paris may be believ'd) granted them leave, by obliging them before their Departure to take up great Summs from the Merchants of Rome to give him. The War between those of Pifa and the Genoefe, and the Troubles of Italy, immediately oblig'd the Pope to put an end to the Council, and to quit his Care for the Affairs of the Church, to put in order those of Italy. Being set out from Rome on that Design he Dy'd at Perusa the 16th. of July 1216.

The Council of Melun in the Year 1216.

Pope Innocent III. having Wrote to Peter of Corbeil Arch-Bishop of Sens and his Suffragans, against The Council of King Philip Augustus, whom he suffected of supporting his Son Lewis, whom he had Excommundelun, 1216. nicated, because he carry'd on a War against John King of England, tho' he was Cross'd for the Holy Land; they met at Melun, in the Year 1216. to return an Answer to the Pope, and at the same time made several Orders relating to Church-Discipline. They order, That those who shall continue in a State of Excommunication above a Year and a Day without being Absolv'd, shall be constrain'd thereto by the Secular Power, which shall Seize upon their Persons and Effects. They prohibit a Prior, if he be not a Coventual, from Borrowing more then Forty Sols without the leave of his Abbot. They enjoin the Abbots and Priors to give an Account every Year in the Chapter, of the Income and the Expences of the Monastery. They prohibit them from Borrowing any Summ without the Consent of the Chapter and the Advice of the Bishop, in case the Abbot be absent. And Lastly, they order, the Abbots and Monks to be Habited according to their Quality.

The Council of Oxford, in the Year 1222.

The Council of STephen Langton Arch-Bishop of Canterbuy, of whom we have already made mention; held a Council Oxford, 1222. The Council of England, and especially the Monastical Discipline. He therein Condemn'd an Impostor who call'd of England, and especially the Monastical Discipline. He therein Condemn'd an Impostor who call'd of England, and especially the Monastical Discipline. or England, and expectany the Propagation of the Chrift, and fnew d marks in his Hands, in his Feet, and in his Side, as the Scars of those Wounds made in his Suffering upon the Cross. We have the Canons of this Council, divided into

orcy muc chapters all those Excommunicated who wrong the Church; those that diffurb the quier Forty nine Chapters. of the State; falle Wimesses, especially in the Case of Marriage, and Disanherizing; falle Accufers; those who unjuitly or maliciously oppose the Patronage, or the taking Possession of Benefices: and those that obstruct the Execution of the Orders of the Prince against Excommunicated

The Second concerns the Duties of Bishops who are recommended to have honest and grave Almoners, to be Charitable, to give Audience to the Poor, and to do them Justice, to hear Confessions to see that their Diocesses be Visited, to be resident at their Cathedrals on the Great Festivals and during Leur, and tofee that the Profession of Faith which they made at their Confecration be read. By the Third, they are prohibited from exacting any thing for the Collation of Benefices; and by

the Fourth, from delaying to give Institution and Induction to such as are presented to them for to supply the Benefices. However in case therebe two Persons presented by two Patrons, it is ordered by the Fifth, That neither of them shall be promoted by the Bishop till the Cause be determined.

The Sixth imports, That the Priefts shall celebrate Mass and administer the Sacraments with Devotion; that they shall repeat the Words or the Canon entirely; that they shall not take the Ablution, if they are to celebrate again the fame day. They are likewife prohibited from celebrate again the fame day. They are likewife prohibited from celebrate again the fame day, except on Christma: and Easter-day: or when a Corp: is to be intered, in which case they shall say the First Mass of the Day, and the Second for the Deceased.

The Seventh prohibits the Ecclefiafticks who are Benefic'd or in Orders, from being Farmes, Judges, Bayliffs, or Officers, and from giving or paffing Sentences of Death. Prohibitions are there. in likewise made from holding a Session to try a Criminal in Consecrated Places, such as the Church

The Eighth contains the Catalogue of Feafts that ought to be Solemniz'd, which are all Sunday, the Five Days of Christmas, the Circumcison, the Epiphany, all the Festivals of the Blessed Virgin, except that of the Conception, to celebrate which no Man is obligd (these are the very Words of the Council) the Convertion of St. Paul, the Chair of St. Peter, all the Festivals of the Apostles, the Featt of St. Gregory, Holy Thursday, the Second, Third and Fourth Holydays in Easter-Week, 4 reatt of St. Gregory, Holy I hurlday, the Second, I hird and Fourth Florydays in Easter-Week, the Feath of St. Angulinin confine-day, the Second, Third and Fourth Holy-days in Whisfon-Week, the Feath of St. Angulinin May, the Two Feaths of the Holy Crofs, the Translation of St. Thomas the Marryr, the Two Feath of St. John, the Feath of St. Margaret; that of St. Mary Magdalene, the Feath of St. Peter in bend the Feaths of St. Lawrence, St. Michael, St. Edmund the Confessor, St. Edmund the King and Marryr, St. Catharine, St. Clement, and St. Nicholars, the Feath of the Dedication of each Church, and the Feath of the Holy Patron. There are likewise reckon'd several order Feasts of a Second Rank the Feast of the Holy Patron. There are likewise reckon'd several other Feasts of a Second Rank which are to be celebrated with less Solemnity, and several of a Third Rank, on which they might go to work after Mass, with a List of the Vigils and Fasts of the Year.

The Ninth enjoyns the Curates to Preach often, and to take care to vifit the Sick.

The Tenth imports, That every Church shall have a Silver-Chalice, with other necessary Utensils, a White Surplice, Altar-cloths, Books and Ornaments proper and fuitable, and that the Arch-

Deacons shall take care of it. The Eleventh prohibits a Man who refigns a Benefice, from retaining the Vicaridge thereof. The Twelfth forbids the dividing a Benefice into feveral, and the giving it to divers Persons. The Thirteenth prohibits the giving the Vicaridge of a Church to a Man who will not serve that

Church in Person.

The Fourteenth orders the Residence of the Benefic'd Clergy.

The Fifteenth adjusts what Allowance is compleat for a Vicar. The Sixteenth declares, That there ought to be two or three Priests in the great Parishes. The Seventeenth imports, That the Bishop shall cause him who is presented to a Benefice to take

an Oath, that he has given nothing to him who Presented him.

The Eighteenth, That there shall be settled in every Arch-Deaconry Confessors for the Rural Deans, and the other Ecclefiafticks, who will not Confess themselves to their Bishop. The Nineteenth prohibits Rural Deans from taking Cognizance of Matrimonial Causes.

The Twentieth forbids all manner of Persons to keep Robbers in their Service.. The Twenty first forbids the Arch-Deacons to be any Charge to the Churches in their Visits.

The Twenty second prohibits the Leasing out of Benefices.

The Twenty third and the four next order the Arch-Deacons to inform themselves whether the Canon be as it ought to be, and whether the Priests know how to recite it and to pronouoce the Words of Baptilin; to inform themselves whether the Eucharist and the Holy Chrism be under Lock and Key, and to take an Account of the Ornaments and Goods of the Churches.

The Twenty eighth prohibits the Ordinaries, or their Officers from Issuing out any Sentences which are not preceeded by a Cononical Admonition.

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The Twenty ninth imports, That nothing shall be demanded for Burial, nor for Administring the The Council of The Thirrieth and Thirry first prohibit the Ecclesiastical Judges from hindring the Agreement of the

Parties, and from obliging any Person to clear himself, unless he has been Accus'd by Men of

The following Chapters regard the Manners of the Ecclefiafticks. They are order'd to wear the Clerical Habit, to have close Sleeves, and a Cronet and short Hair, to avoid Drunkenness, and to keep no Concubines.

The Thirty fixth and feventh prohibit the Alienation of the Church Goods, and the giving them

in Fief to Laicks.

The Thirty eighth and ninth have relation to the Nuns. They are prohibited to wear Silk-Vails, or fuch as are Embroider'd with Silver, to have Habits with Trains, and to demand any Money for be-

ing Admitted into the Nunnery. The Fortieth prohibits the Farming out of Churches, unless for some Reason to be Allow'd by the Bishop, and to a Person who, one may be assur'd, will make a good use of it.

The Forty first prohibits the granting to any Person the enjoying a Benefice with the Charge of Souls, any Revenue in another Church, tho it be fub Titulo Gratie. The Forty Second imports, That the Advocates, who shall Dispute the Validity of a Marriage, which shall be declar'd Good by the Sentence of the Judge, shall be Suspended from their Function for a which shall be Suspended from their Function for a

Year, if the Judge do not Discharge them by the Sentence it self.

The following Chapters relate to the Monks. Tis therein order'd, That they shall live in Common, that they shall Lie in the same Dornitory, and Eat in the same Refectory: That no Monk shall be Admitted before the Age of Eighteen: That the Nuns shall not go out of their Nunnery; That Admitted periore the right of Lighteen. That the Monts shall not go out of their Monastery without the leave of their Superiors: That the Superiors may send a Monk into another Monastery, if they think fit: That the Nuns shall have only fuch Confessors as are Appointed by the Bishop, &c. Lastly, The Council Confirm'd whatever had been Order'd in the Lateran Council under Innocent III.

The Council of Mentz in the Year 1225.

IN the Year 1224. Honorim III. fent as his Legate into Germany Cardinal Conrade Bishop of O-Porto, The Council of I who had formerly been Monk and Abbot of Cifeque, to endeavour to Reform the Manners of that Menta 1225. Kingdom. This Legate Held a Council at Ment; the Ninth of December in the Year 1225. where he made several General Constitutions for all Germany.

The Three first are against the Clerks who keep Concubines. The Fourth prohibits the Issuing out any Excommunication, without a precedent Admonition. The Fifth declares the Legacies of Church-Goods made by Clerks to their Natural Children, or

their Concubines Null. The Sixth enjoins, That the Clerks who being Excommunicated or Suspended by their Bishops, continue to perform their Functions, shall be Depos'd from their Offices and Benefices, without hopes

of being Reftor'd.

The Seventh declares those Persons Excommunicated, who Celebrate the Holy Mysteries before

Persons declar'd Excommunicated

The Eighth imports, That the Bishops shall Certifie to the Neighbouring Bishops the Persons whom they shall have Excommunicated, that so they may shun them and cause them to shund by others, and declares, That if any of them shall wittingly Communicate with those whom his Brethren have Excommunicated, the Canons of his Cathedral Church shall separate themselves from his Communion fo long as he perfifts in defiance of this Rule.

The Ninth Anathematizes the Patrons, who in bestowing of Benefices that are in their Gift, shall keep back part of the Tithes, or of the Ecclefiaftical Revenues. In the next 'tis order'd, That those who shall be Advanc'd on that Condition, shall be Depriv'd of their Office, or their Benefice.

In the Eleventh the Bishops and Arch-Deacons are forbidden to receive any of those who are Presented to them by Patrons, till he has taken an Oath, that he has not committed Simony.

By the Twelfth it is prohibited to put any Hireling-Priefts into Churches: And in those where there ought to be Vicars, 'tis order'd, That they shall be perpetual, and shall be allow'd an honourable

The Thirteenth inflicts the Penalty of Suspension on those who shall Tempt any Virgins Consecrated to God, and the Penalty of Excommunication ipso facto, on those who shall Debauch them. Lastly, it is order'd, That those Constitutions shall be Publish'd throughout all Germany.

The Council of Narbonne in the Year 1227.

L Emit VIII. King of France being at Pamiez in the Year 1226. made a Law against those who defigited the Keys of the Church, by which he Condemns to a Mulch, those who shall permit them felves to be Excommunicated, and orders, That all the Goods of those who shall remain under Extension to the Church of the C communication above a Year shall be Sequestred. This Law was Confirm'd the next Year in a Previncial Council Held in Lent at Narbonne. This is the first Article of that Council.

The Second, Third and Fourth are against the Jews, by the last, they are adjudg'd to pay Yearly Six Pence each to the Parish wherein they live.

The

The Council of Narbonne in

The Fifth Regulares the Forms of the Last Wills and Testaments, and imports, That they shall be made in the Presence of the Curate and some Catholick Persons.

The Sixth is against perjur'd Persons and false Witnesses. The Seventh orders, That the Names of those who Confess themselves, shall be Registred, and

that those who will not come at least once a Year to Confession, shall be deprived during their Lives from entring into the Church, and after their Death of Ecclefialtical Burial. It is likewise enjoind, That the Confessions ought to be made Publickly, and not Privately.

The Eighth imports, That every Lord's Day they shall Excommunicate publick Ustrers, Incelluous Persons, such who keep Concubines, Adulterers, Ravishers, and those who obstruct the Execu-

ting of Last Wills and Testaments.

The Ninth imports, That there shall be given to Priests who serve the Churches a competent

and fuitable Allowance.

day call'd Letare.

The Tenth, That there shall not be less than three Monks, or three Canons in Religious Houses. The Eleventh, That the Monks, or Regular Canons shall not perform the Office of Advocates, The Twelfth, That the Clergy shall not be Tax'd.

The Thirteenth, That they shall not impose any new Customs.
The Fourteenth, That there shall be in every Parish Inquistors after Hereticks.
The Fifteenth, That the Lords, Governors, Judges, &c. shall be oblig d to drive our Hereticks.
The Sixteenth, That Hereticks shall be turn d out of all Offices of Trust. The Seventeenth, That they shall be declar'd Excommunicated who give any Countenance to

Raimond the Son of the Count of Toulouse, to the Count of Foix, and to the Viscount of Beziers. The Eighteenth, That those who have Benefices with the Cure of Souls, shall be Advanc'd to

The Nineteenth, That those who beg Alms shall not Preach in Churches but shall only Read their

The Twentieth, That the Feast of St, Matthias shall always be Celebrated in Leap-Year the second Letters. of the two Biffextile Days: That the Ember-Week in September shall always be observed the first Weenelday of that Month; and that every Year a Provincial Council shall be Celebrated on the Sun-

The Council of Toulouse in the Year 1229.

The Council of Toulouse 1229.

R simond Junior Count of Toulouse having made his Peace with King Saint Lews, and being return to his Estates, Romanus Cardinal of St. Angelo, Legate of the Holy See, followed him in order compleatly to destroy Herefie in that Country, and Held there a Council in the Year 1229, which begun in 3.11 and ended in November, at which were present Reter Amelia Arch. Bishop of Narbonne, Gerard of Angelon and Estate States and Several Rithogs of these Malemort Arch-Bistop of Bourdeaux, and Amaneus Arch-Bistop of Ausche, and several Bistops of the Provinces: The Counts of Toulouse and the other Barons and Lords of the Country, except the Count of Foix, were likewife there, with the Seneshall of Carcaffonne and the two Confuls of Toulouse, who were to Swear to and Approve of the Peace. The Legare proceeded therein against several Heretick, Reconcil'd several of them who Recanted, and made Forty five Orders for the Rooting out of

In the First, He enjoins the Arch-Bishops and Bishops to settle in each Parish a Priest and two or three approv'd Laicks, to make Inquifition after Hereticks, and to engage them upon Oath to use their utmost Endeavours to find them out, to Present them forthwith to the Bishop, and to the Lords

In the Second, the same thing is enjoin'd to Abbots exempted with respect to the Places where they

have Jurisdiction. In the Third, the Lords of the respective Places are recommended to search after Hereticks, and to

ruin the Places whither they refort, In the Fourth, there is added the Penalty of Lofing their Eftates, against those who know that a Hercick lives in their Territories, and, will inster it. And with respect to those who shall neglect to make Inquisition after them, tis ordered in the next Canon, That they shall likewise be punished for their neglect. The Houses where Hereticks shall be found are not so much as spard; and in the Sixth Canon, its declard, That they shall be destroyd, and that the Ground shall be Confiscated. The Bayliffs are Condemn'd to the loss of their Offices and Estates, who shall be careless and negligent

in learching after Hereticks. But to prevent the Abuse that might be made of these Constitutions, in making those pass for Hereticks who were not so; its order d in the Eighth, That no Person shall be Condemn'd as an Heretick,

who has not been judg'd to be one by the Bishop of the Place.

The Ninth gives leave to the Lords and their Officers to Apprehend Hereticks upon the Territories.

The Tenth imports. That the Hereticks who voluntarily Recant, shall not remain in the Villages. The Tenth imports, the full feeted of Herefy, but shall be Transported into other Carholick Villages, which are free from sufficion; that they shall wear two Crosses on their Cloths, and have Certificates from their Bishops of their being Reconcil d: That they shall not be admitted any more into of other Lords. Publick Offices, nor do any Publick Acts till they thall have been qualify'd for it again by the Pope, of his Legate.

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In the Eleventh, 'Tis order'd with respect to those who are Converted by the fear of Death, or for The Council of fome other fuch Account, that they shall be shut up in a Wall'd Place, that so they may not corrupt Toulouse,

The Twelfth imports, That all Men above Fourteen Years Old, and all Women above Twelve, shall make an Abjuration of all forts of Herely, and a Profession of the Faith of the Roman Church, and that they shall be engag'd to persecute Hereticks.

In the Thirteenth 'tis order'd, That all Persons who have the use of their Reason, shall Confess themselves twice a Year to their own proper Priest, and Receive the Sacrament of the Eucharist at Christ-mass, Easter and Whissontide, so that Confession shall go before the Communion, unless the Priest think fit for some just Cause, that they should abstain one time from receiving the Eucharist, and that those who shall abstain from it upon other Accounts, shall be suspected of Heresy.

The Fourteenth prohibts Laicks from having the Books of the Old or New-Testament, unless it be a Pfalter or a Breviary, and the Rosary, and does not permit them so much as to Translate them into the Vulgar Tongue. This Restraint was doubtless founded on that frequent Abuse which was made of them in that Country.

In the Fifteenth, They who are suspected of Heresy are prohibited the Practice of Physick, and He-Peticks are forbidden to come near the Sick, after they have receiv'd the Viaticum.

The Sixteenth orders, That the Last Wills and Testaments shall be receiv'd by the Curates.

The Seventeenth prohibits the Prelates and Barons from bestowing Offices which depended on them on Hereticks, and from having for their Domesticks suspected Persons, or of an ill Re-

The Eighteenth declares those to be of a bad Repute, who are notoriously Infamous, or against whom Persons of Worth give in Evidence.

The Nineteenth maintains the Churches and Religious Houses in their Privileges, and orders the entire Payment of Tithes.

The Twentieth prohibits the laying any Tax on the Clergy.

The Twenty first discharges them from all manner of Tributes and new Duties, and extends this Fayour to the Monks and Pilgrims, provided they do not concern themselves in Merchandise.

The Twenty second obliges those who receive Taxes, to take care of the High-ways, and makes them Responsible for the Robberies committed between Sun and Sun.

The Twenty third forbids Laicks from laying any Tax on the Servants of Churches or of Church-Men, if they do not hold any Estate of them.

The Twenty fourth orders, That if any Person shall throw a Clergy-Man into Prison, even tho' he has not the Tonfure, the Bishop shall be acquainted of it: That the Lay-Judge shall be oblig'd to remit him into the Hands of the Ecclefiaftical Judges, and that if he refuse to do it, he shall be deciar'd Excommunicated and forc'd to deliver him up by his Lord.

The Twenty fifth orders all the Masters and Mistresses of every House, every Sunday and Holy-Day to be at Church, to hear the Preaching and Divine Service, and not to go out till Mass be quite over: That if they both cannot be there, one of them shall, and that if both miss without being Sick, or having any Lawful Excuse, they shall be obliged to pay Twelve French Deniers; one Moiety whereof shall go to the Lord, and the other to the Priest and the Church. They are likewise recommended to go to Church on Saturday-Nights in Honour of the Virgin Mary.

The Twenty fixth contains the Catalogue of the Festivals, which are as follow: Christ-mass-Day, the Feafts of St. Stephen, of St. John the Evangelist, of the Holy Innocents, of St. Sylvefler, of the Circumcifion, of the Epiphany, of the Purification, of the Annunciation, of the Affumption, of the Natiwith of the Virgin Mary, Eafter-Day, and the two next Days, the three Rogation-Days, Whitfinday and the two following Days, the Nativity of St. John Baptift, the Invention and Exaltation of the Holy Crofs, the Feaths of the Twelve Diciples, of St. Mary Magdalen, of St. Lawrence, of St. Martin, of St. Nichbal, of the Dedication of St. Methad, the Dedication of each Church, the Feath of the Holy Patron and every Sunday.

In the Twenty feventh 'tis order'd, That during all those Festivals, they shall abstain from all manner of Work according to Custom, and according to the Order which shall be prescrib'd by the Biflop, and that the Curates shall give notice of them every Sunday at Mass.

The other Canons relate to the observing of Peace, and contain Orders for Civil Affairs.

The Council of Chateau Gonthier in the Year 1231.

IN the Year 1231. Francis Caffardi Arch-Bishop of Tours and the Prelates of the Province, being met The Council of in a Council at Chateau-Gonthier, being defirous to Redrefs feveral Abuses which were in that Pro- Chateau-Gonvince, made Thirry feven Canons.

The First enjoins, That Prelates ought not to tolerate Clandestine Marriages, and to proceed without delay and without excuse, to the Divorcing of those who had Contracted them.

The Second prohibits the Arch-Priests and Rural Deans from taking Cognizance of Matrimonial

The Third orders the Institution of a Curate into a Church, to be after this manner: The Patron whether an Ecclefiastick, or a Laick shall Present to the Arch-Deacon, or the Rural Dean, and afterwards to the Bishop, or to him who has the Episcopal Power, the Person whom he has Chosen within the time prescribed by Law: He shall be obliged to Swear, that he has neither given not promis'd any thing for that Benefice, and that he does not know, that any one has given, or promis'd any

of the Thirteenth Century of Christianity.

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The Council of thing for him: Laftly, The Bishop, or he who has the Episcopal Power, shall give him the Cure Chateau-Gon of Souls, and he shall be obligd to Swear, That he will obey his Bishop, maintain the Rights of his thier in 1231 Church, and recover the Estates which are Alienated.

The Fourth orders the Bishops to oblige all the Clergy who have Benefices with Cure of Souls, to ferve them in Person, unless they judge that they ought to be dispensed from it upon a just cause. The Fifth imports, That when a Church shall be farm'd out, a sufficient part of the Revenue shall

be referv'd for the Maintenance of the Caplain.

The Sixth, That the Number of the Canonships of each Chapter shall be fix'd, that so the Prebends may not be divided but given whole to one and the same Person.

The Seventh, That they shall no more give the Prefentation of the Prebend which shall be first va-

cant in Cathedral Churches.

The Eighth, That the Customs of Cathedral Churches shall be set down in Writing.
The Ninth, That those who communicate with Excommunicated Persons, if they do not abstain

from fo doing after notice given them, shall be debar'd entring the Church. The Tenth, That the Ordinaries and Delegates shall be very sparing in Issuing out General Ex-

The Eleventh, That the Priefts and other Ecclefiafticks shall not be Tributary to Laicks, and those communications. who shall become such, shall be Suspended ab Officio & Beneficio.

The Twelfth prohibits Arch-Priefts, Arch-Deacons and others who are invefted with Ecclefiaftical Jurisdiction from having their Offices out of Town, and enjoyns them to discharge their Functions themselves in Person.

The Thirteenth forbids the Prelates and others who have Jurisdiction, from receiving the Right

of Procuration in Money. The Fourteenth prohibits the Prelates from demanding Money in Farming out of Churches, The Fifreenth imports, That the Patrons who give Presentations to uncapable Persons, shall for

feit their Right of Presenting pro hac vice.

The Sixteenth, That thole on whom Benefices are bestow'd with Cure of Souls, shall understand the Vulgar Language of the Country.

The Seventeenth prohibits the felling of the Election of Guardianships.

The Eighteenth orders, That no Prieft shall be admitted to perform his Functions unless Licensid by his Bishop, or unless his Ordination be evident.

The Ninescenth forbids the Laicks to Vend their Actions to Ecclefiafticks, in order to trick the Tri

bunal of the Secular Judge. The Twentieth imports, That Ecclefiafticks taken in any enormous Crime, shall be put into the Bishop's Hands, who shall degrade them if convicted of any Crime which deserves that Punishment, and that afterwards if they do not amend, the Church shall no longer protect them.

The Twenty first orders, That Debauch'd Clerks shall be shaven, that so their Clerical Tonsure

The Twenty second, That such of the Croisade who are guilty of Enormous Crimes, shall be declar'd to have forfeired their Privileges by the Ecclefiaftical Judge, and if they continue to commit

fuch Crimes, they shall be Punish'd by the Secular Judge. The Twenty Third is against Tyrants or great Lords, who caus'd the Estates of Ecclesiastics

to be riffled by Persons of ill fame.

The Twenty fourth orders the Monks to keep Silence, and to see, That those of the same Order be habited in the same manner agreeable to their Rule.

The Twenty fifth prohibits the putting young Monks who are not quite Fifteen years Old into any other Priories besides Conventuals.

The Twenty fixth prohibits all Monks from having any thing de Proprio.

The Twenty feventh orders them to observe the Rule about abstaining from Meat.

The Twenty eighth imports, that an Abbot shall not go in the Country without a Monk attending him, nor a Monk without a Foot-boy.

The Twenty minth, That a fingle Monk shall not be put into Priories, but that there shall be two

who shall fay the Office which is done at twice, for the Patrons.

The Thirtieth is against Usurers, its therein Ordered, That they shall be Excommunicated every Sunday, and that such as are suspected of that Crime shall be obliged to justifie themselves and to renounce it publickly.

The Three next are against the Jeps, to hinder them from infulting over the Christians; and to

Ecziers in

1724

deprive them of the Right of being Witnesses.

The Thirty fourth prohibits under pain of Excommunication the Contracting of Marriage, till after the Banns have been publish dafter the usual manner; that so an Engagement to Marry may be granted and given in the Face of the Congregation.

The Two next prescribe what Oaths the Judges and Lawyers ought to take. The Last confirms the Canons made in the Council held at Laval.

The Council of Beziers in the Year 1233.

The Council of Cauthier de Marois Bishop of Tournay and Legate of the Holy See, held a Council at Begiers in the year 1233, wherein he Publish'd the Twenty six following Orders. The First is, That they shall every Sunday Excommunicate the Hereticks and their Favourers.

The Second, That any Person whatever may apprehend an Hererick and carry him before the The Council of Beziers in

The Third, That the Favourers of Hereticks may not buy Bayliwicks.

The Fourth, That Converted Hereticks who will not wear a Cross shall be treated as Hereticks and their Goods confiscated.

The Fifth, That the Priefts shall carefully observe the Decrees of the Council of Toylouse against the Hereticks, and against those who are not present at Divine Service.

The Sixth, That Examination shall be made into the Capacity and Morals of those who are promoted to Holy Orders, and that none shall be admitted, who has not a Patrimonial Title to the value of a Hundred French Sols.

The Seventh, That the Tonfure shall be only given to those who can Read and Sing, who are the Children of Freemen, and born in lawful Wedlock, unless the Bishop of the Place grant a Dispen-

The Eighth prohibits Bishops from exacting Oaths for their Interest of those upon whom they shall confer Orders.

The Ninth imports, That the Bishops shall supply the Archdeaconeries with Persons zealous for the Salvation of Souls, and capable of infiructing both Clergy and Lairy.

The Tenth, That the Conftiguions of the Fourth General Lateran Council against those who Ex-

communicate unjustly shall be read.

The Eleventh, That the Patrons, as well Ecclefiasticks as Laicks shall present to the Bishops, Curates, or perpetual Vicars of the vacant Churches before the Feaft of All-Saints.

The Twelfth, That those who have Benefices with Cure of Souls, shall be constrain'd to take Orders forthwith, or else lose their Revenues: That if a Cure be united to a Prebend or Dignity, he who enjoys them, shall put a perpetual Vicar in his stead into the Cure, to whom he shall give a competent Maintenance : And that every Parish-Church shall have a perpetual Priest who shall serve

The Thirteenth, That the Constitutions made in the Fourth General Lateran Council about the Life and Morals of the Clergy field be object d.

The following Canons relate to the Monks.

The Fourteenth prohibits their having any thing de Proprio, and declares, That this is so annex'd to the Monachal Order, that not only the Abbots may not exempt a Monk from this Law, but also that the Pope cannot dispence with it, any more than he can with the Observance of Celibacy.

The Fifteenth and Sixteenth prefcribe to the Abbors, Monks, and Regular Canons how they ought to be cloathed.

The Seventeenth enjoyns the Monks to shut up their Cloysters, and not to suffer any Seculars to enter without necessity.

The Eighteenth orders the Reading in the Refectory, and that a Chapter be held every Day. The Nineteenth enjoyns them to stay in the Cloyster from the Chapter-Hour till Tierce, and forbids them to go out without leave of their Superior.

The Twentieth imports, That every Week Distribution shall be made to the Poor.

The Twenty first, That there shall be in the Monasteries a Monk, or a Secular to teach Grammar. The Twenty fecond prohibits the giving of Estates to Monasteries in prospect of having Benefices bestow'd upon them, divests those of them who came to them by such methods, and deprives those likewife who gave them, of their Privilege. A Prior or an Abbot is likewife forbidden to posses the Priory of another Monastery, unloss he be call'd by a Canonical Election to some Conventual Priory. The Twenty third imports, That they shall not sell Wine in a Monastery, nor suffer Persons of

Scandalous Profession to enter therein.

The Twenty fourth, That they shall not admit Laicks to possess Prebends, or the Revenues of

those Benefices, as given by way of Oblation.

The Twenty fifth, That they shall not suffer one Monk to be in a Priory alone, that there shall be three or four, but no Irregular Monks shall be fent thither.

The Twenty fixth, That they shall oblige all those who are arriv'd to the Age of Fourteen to swear that they will keep the Peace.

The Council of Arles, in the Year 1224.

\$\fone Bauffanus Arch-Bishop of Arles held a Provincial Council in the Year 1234, wherein he The Council of made Twenty four Constitutions.

In the First, He orders that the Canons of the Fourth General Lateran Council shall be put in

By the Second, He obliges the Bishops to Preach the Faith themselves, and to cause it to be Preach'd by Persons of Merit.

In the Third, He admonishes the Bishops to make use of Exhortations and even Censures to oblige the Officers of Justice and the Lords to root out Hereticks out of their Jurisdiction.

In the Fourth it is order'd, That every Sunday an Excommunication shall be Publish'd against Hereticks and their Favourers.

The Fifth imports, That in each Parish a Priest, and two other Persons shall be settled as Inquisitors. The Sixth, That the Hereticks Convict shall be condemn'd to perpetual Imprisonment, and that those who will not recant shall be deliver'd up to the Secular Power.

The Two next are for the Observation of Peace. In the Ninth, He Prohibits the Confraternities and Societies which are not allow'd by the Bishop. The Tenth impores, That they shall not give Absolution to those who are Excommunicated for having done any Injury till fuch time as they have made Satisfaction.

naving done any injury un near time as ney nave made Satisfaction.

In the Eleventh, He orders, That the Bodies and Bones of those who after their death shall be discovered to have been Herericks, shall be dug up again.

In the Twelfth, 'Tis prohibited to bestow Benefices on Laicks.

In the Thirteenth, He declares, That the Excommunication ought to be ushered in by an Admonitude of the Excommunication of the Communication of tion, and if the Excommunicated do not get themselves absolv'd within a Month, they shall not receive Absolution till they have paid 50 Sols a Month from the time of their Excommunication.

In the Fourteenth, He exhorts the Bishops to be vigilant in reforming the Manners of their Clergy, In the Fifteenth, He orders, That they should Excommunicate every Sunday the Usurers, Publick Adulterers, Diviners and Sorcerers.

In the Sixteenth, That the Jews and Jewesses shall be distinguish'd from Christians by a Badge which

they shall wear on their Habits.

In the Seventeenth, He declares, That if the Privileg'd Persons will not submit to the Sentences of Prelates and to their Censures, one may refuse to do them Justice.

In the Highteenth, That all the Bishops of the Province ought stiffly to maintain the Rights of the Regale of the Church of Arles.

In the Nineteenth, That each Church of the Country ought to have a Curate, or at least to be supply'd by the Bishop's Order. In the Twentieth, That Bishops and other Prelates having the Cure of Souls, shall proceed accord-

ing to the Forms of the Canons in the Affairs relating to Tithes, Legacies, Chapels and other Ecclefiaffical Rights.

In the Twenty first, He prohibits the making any Last Will and Testament but in the Presence of

In the Twenty fecond, He prohibits the raifing any new Taxes.

In the Twenty third, He pronounces an Anathema against those who treat for the Tithes or other Rights of the Church with the Monks without the Consent of the Bishop.

In the Twenty fourth, He orders, That no Bishop may turn an Ecclesiastick out of his Benefice

without taking cognizance of the Cause.

This fame Arch-Bishop held a Second Council at L'isle in Provence, in the year 1251; wherein he has renew'd their Confitutions and Explain'd them, and Couch'd them in Thirteen Chapters, the laft of which is against Clandestine Marriages.

The Council of Narbonne, held about the Year 1235.

The Council of Narbonne held 1235.

PErer Amelli Arch-Bishop of Narbonne, John Baussans Arch-Bishop of Arles, and Raymond Arch-Bishop of Aix, being mer, as 'tis believ'd, at Narbonne about the Year 1235, made Decrees about the Punishment of Hereticks, directed to the Brethren Inquisitors of theirs and the Neighbouring Provinces, who had proposed to them several Doubts on that Subject, wherein they return them this Answer; That they ought to impose for Pennance on the Hereticks and their Favourers (who voluntarily recant, and to whom they have promis'd that they shall not be cast into Prison) the wearing of Crosses, the present ing themselves every Sunday in the Churches with part of their Body naked, and with Wands in their Hands between the Epistle and Gospel in order to receive the Discipline; To do the same thing at the folenm Processions, to be present every Sunday at Mass, at the Vespers and at Sermon, to Fast, to visit the Holy Places, to defend in Person or by others maintain'd at their Charge the Faith of the Church against the Saracens and Hereticks (but not to order them to go beyond Sea) to make them shift their Country, and build Places to shut up the Poor Converts. Moreover, They leave it to the Discretion of the Inquifitors to impose such Pennances as they shall think Convenient, to increase or moderate them. They would have them to oblige the Converts to make a publick Confession of their Faults. They commit to the Curates the taking care to fee that the Converts observe the Pennances which the Inquisitors shall have imposed on them. With respect to other Hereticks, who ought to be confined according to the Law of the Council of Touloufe; they fay, That there being fo great a Number of them, that this cannot eafily be done, the Pope shall be acquainted with it, and only such shall be confin'd who are most Capable of Corrupting others. As for the Rebels, Apostares, Favourers of Hereticks and those who conceal or neglect to punish them, they would have them be treated variously according to the Variety of their Faults. They Admonish the Jacobine Friars, not to impose any pecuniary Mulcts, nor to demand any. They would not have Persons suspected of Heresie, or New Converts to be admitted into a Religious House. They prescribe several Laws about the Proceedings of the Inquisition, fuch as keeping the Names of the Private Witnesses, the receiving all forts of Witnesses, not to hear them above once, not to credit the Confessors, about the Points on which Hereticks ought to be interrogated; about the Errors of the Vaudois, and the figns whereby to discover them.

The Council of Tours in the Year 1236.

Ewellus de Mayenne Arch-Bishop of Tours, on the Tuesday before St. Barnabas's day, in the Yeat 1236, held an Ecclesiastical Assembly in that City, wherein he Publish'd Fourteen Decrees for The Council of the Ecclefiaftical and Civil Polity.

of the Thirteenth Century of Christianity.

By the First, The Croifado-Men are deprived of their Privileges, when they Commit such Crimes The Council of as deserve Punishment, and they and the other Christians are prohibited from killing or abusing the Tours 1236.

In the Three next 'tis order'd, That none shall be admitted Lawyers, who have not studied the Law for Three Years, nor Officials, who have not studied it Five Years, nor Notaries who are not

acquainted with the Style and Constitutions of the Palace.

In the Fifth, To Obviate the Frauds of those who made an ill use of the Letters of the Holy See, the Commissaries delegated in the Province of Tours, are prohibited from Executing their Commission till they have shew'd the Original Copy of it, and unless He that has it, swear that he has procur'd those Letters, that they are true, and that he will not carry him with whom he has to do before o-

By the Sixth, The Judges are order'd to have regard to Appeals.

In the Seventh, The Bishops are recommended to take care, that the Last Wills and Testaments be

The Eighth declares, Those who contract two Marriages at a time to be Infamous, and condemns them to be whip'd.

The Ninth orders, That every Sunday the Sorcerers shall be Excommunicated, and condemns them

to severe Correction. The Tenth, Renews the Prohibitions of Communicating with Excommunicated Persons, made in

the Council held at Chareau-Gonthier, under Penalty of a Pecuniary Mulct. The Eleventh imports, That those who pretend to be exempt from the Jurisdiction of the Ordinary, finall be obligid to Exhibit their Letters of Exemption.

In the Twelfth, Falle Withelfes are Condemn'd to fevere Punishments.

In the Thirtcenth, The Bishops are enjoyed to take care that the New Converts of their Diocesses be instructed, and to provide a Subsistence for them, least they return to their Errors under the pretence of Poverty.

In the Fourteenth, The Abbots and Priors are order'd to use Hospitality.

The Council of London in the Year 1237.

HEnry III. King of England in the Year 1227, fent for Cardinal Otho Legate of the Holy Sec. At The Council of first the Clergy and Latry were alarmed at his Conning, but that Cardinal behaved himself with London 1237. a great deal of Moderation and Prudence. He reconciled the Lords, refused part of the Presents which they offer'd him, and appointed a Synod to be held at London for the reforming the Discipline. The King of England hew'd him a great deal of Respect, which made the Grandees of the Kingdom to murmur. The King of Scotland was more reserved, and would not permit the Legate to enter his Dominions, telling him that he had no oceasion for a Legate in his Kingdom; that all was well enough there; that they had never feen any Legate there; that he would never fuffer any; that befides he would not do well to expose his Person by coming thither, because the People of his Coun-The Council Appointed to be Held at London by the Legate, was Held there on the next Day af-

er the Ollave of St. Martin, The Legate appeared there feated on a Magnificent Throne, the Arch-Biftop of Canterbing on his Right-Hand, and the Arch-Biftop of York on his Left, who both of them made Protestations for the preservation of their Privileges. Afterwards the Legate made a Speech to the Prelates of the Council on the Prudence and Wildom of Ecclefiafficks. On the Morrow the King for Commissioners to the Council, who should warn the Legate; That he did nothing which might infringe the King's Prerogative; and one of them stay'd in the Council to take care of it. The Legate order'd the Letters of his Legation to be Read. On the third Day they made an end of Reading the Decrees, which the Legate proposed in the Council, which began to be Read the first Day. They

are Thirty one.

The First concerns the Dedication of Churches, and implies, That it deriv'd its Original from the Old and New Testament, and has been observed by the Holy Fathers under the New. That it ought to be Solemniz'd with greater Dignity and Care, fince then they only Offer'd Sacrifices of Dead Beafts, whereas now they Offer on the Altar, by the Hands of the Prieft, a Living and True Sacrifice, namely the Only Son of God: Therefore the Fathers have with Reason order d, That so Sublime an Office, thould be Celebrated only in Confecrated Places, at least, when no necessity requires its being done elsewhere, Having therefore feen and understood that a great many despite or neglect this Sacred Ministry, and having met with a great many Churches, even Cathedrals, which tho An-cient, have not as yer been Confectated with the Holy Oyl; to remedy this Neglect, they order, That all Cathedral, Conventual and Parochial Churches which are compleatly Built, shall be Confectated within two Years by the Diocelan Bishops, or by their Authority; and the same time is prescrib'd for those which shall be Built hereafter. And that this Statute may be observed, they prohibit the Celebration of Mass in those Churches which shall not have been Consecrated within two Years after they hall be Built. They forbid the Abbots and Curates to pull down old Confectated Churches, under a pretence of making them finer, without the confent of the Biltop of the Dioces, who finall take care to see whether it be fit to be granted, or no; and if he grants it, he shall see that the new One be finish'd forthwith. As to Chappels, they order nothing in particular with respect to them.

The next Canons contain the Doctrine of the Sacraments: In the Second the number of them is determin'd, and 'tis declar'd. That they ought to be Celebrated with Purity and Gratuitoufly.

The Council of The Third is upon Baptism, 'tis therein determin'd, That the time of Administring it Solemnly is London 1237. Holy Saturday, and the Saturday in WinisumWeek, that Infants ought to be Baptiz'd on those Days, and it enjoins Curates to Teach their Parishioners the Form of Baptism, that so they may Administer

The Fourth is against those who require Money for giving Absolution and the other Sacraments, it in Case of necessity. The Fifth imports, That the Biftops shall take care to Nominate in each Deanery Prudent and Wife Confessors, to Confess the Clerks who are asham'd to Confess themselves to the Deans, and that there shall be in Cathedrals a General Penitentiary.

The Sixth, That those who are to be Ordain'd shall be Examined, and that a Register shall be kept of those who shall be Approv'd, that so others might not mix themselves with them.

The Seventh prohibits the Farming out of Benefices, and especially Dignities.

The Eighth imports, That if any Churches be Leasd out, it shall be only for five Years.

The Ninth, That they shall nor Let our Leases for ever.
The Tenth, That the Vicars shall be Priests, and oblig'd to Personal Residence in the Churches

The Eleventh, That they shall not give away the Benefices of the Absent upon the Report of their being Dead, unless they are assured of it.

The Twelfth prohibits the dividing of Benefices.
The Thirteenth renews the Decrees concerning Refidence, and against those who have Pluralines.
The Fourteenth regulates the manner of the Habits of the Clergy, and recommends to the Bishos

to be the first in giving an Example to others. The Pifteenth to prevent the Marriages which fome Clerks contracted Clandestinely to save their Benefices, declares the Children born of fuch Marriages uncapable of holding Benefices.

The Sixteenth renews the Ecclefiaftical Statutes against Clerks who kept Concubines. The Seventeenth prohibits the Children of Clerks from Possessing the Benefices of their Fathers.

The Eighteenth is against those who Protect, and give Shelter to Highway-Men.

The Nineteenth prohibits, all the Monks from Eating Flesh, and orders, That their Novices stall be obligd to Profess at the end of their Year: Which is likewise extended to Regular Canons. The Twentieth enjoins the Arch-Deacons to do their Duty with Diligence, and not to burdents

Churches by excessive Duties of Procuration.

The Twenty first forbids the Ecclefiastical Judges to hinder the Parties from Agreeing

The Twenty second exhorts the Bishops to Refide in their Churches; there to Celebrate D. vine Service on the chief Festivals of the Year, on the Sundays of Advent and Lent, and to see that their Diocesses be Visited.

The Twenty third imports, That Care shall be taken to Place able Judges, especially in Matrimonia al Causes; and that the Judges of Abbots who are in Possession, shall not pass a definitive Sentence,

till after they have Consulted the Bishop of the Diocess.

The Eight other Conflitutions relate to the various Forms of Justice, and the Conditions which make their Ads Authentick. These Decrees were Read in the Council, and the Prelates of Eq. land hearkened to them very quietly. There was only the Bishop of Worcester who Remonstrate touching the Prohibition of having Pluralities, That this Law could not be observed in England, be touching the Promotion of naving Fiuralities, I hat this Law could not be observed in England, to cause there were a great many Persons of Quality that enjoy'd several Benefices, who liv'd honountably upon them, and bestow'd large Alms. He said likewise, That it would be very difficult to observe the Abstinence from Mear, according to the Rule of St. Benedist, in all Monasteries, and hede first the Legate to send the Pope Word of these things. The Legate consented thereto, provided the other Prelates of the Council would join with him. Lastly, Because several gave out, That the Orders which should be made by the Legate, should only be of Force during his Legation, he caused Decretal to be Read which Authorized them for ever.

The Council of Cognac in the Year 1238.

IN the Year 1238. Gerard Arch-Bishop of Bourdeaux call'd a Council at Cognac the Munday after the Octave of Easter, wherein he Publish'd Thirry nine Decrees. The Council of Cognac, 1238.

The First Excommunicates those what made use of several sorts of Tricks, which are express in

The Second likewife declares those Men Excommunicated, who Conspire against Ecclesiastics the Persons who Circ any one before them without having seen the Authentick Letters of their Com-

miffion; and those who inlarge them, and those who detain the Goods or the Persons of Ecclerations The Third Excommunicates the Laicks who detain Churches, Hospitals, or Religious Houses The Fourth forbids the Arch-Deacons, Arch-Priefts, and Deans to have Vicars: And the Fifth

forbids Curates to be Vicars in other Churches.

The Sixth orders, That every Parish shall have a particular Seal. The Seventh, That no Person shall be Cited before the Commissaries of the Holy See, till the

Original of the Letters of the Commiffion be Exhibited, and a Copy be given thereof.

The lighth prohibits the Biftops and other Ecclefialtical Judges from taking off Excommunitations. tions made for Offences committed, till fuch time as they have oblig'd the Party Offending to make

The Ninth enjoins the Bishops to see that the Sentences of Excommunication Issued out by their Colleagues be duly Executed in their Diocesses.

of the Thirteenth Century of Christianity.

The Tenth orders, That noneshall be Commission'd to Try Causes of Matrimony, but able And The Council of Discreet Persons. The Eleventh, lays the Penalty of Excommunication on fuch Lay-Judges as oblige the Eccle- 1238.

fiafticks to Plead before them.

The Twelfth and Thirteenth prohibit the Monks and Priefts from being Advocates and Proctors.

The Fourteenth orders, That Advocates shall be appointed for Pauper's.

The Fifteenth, That if two Lords have Vasfals who are subject to them promise uously, they shall be Interdicted for the Faults of either of them.

The Sixteenth, That the Lords shall restore to the Churches, what they have taken away from them upon the account of the Interdiction Issued out against them.

The Seventeenth prescribes the Formalities which ought to be observ'd in the Excommunication

The Eighteenth condemns them to a Fine of Ten Livres, who remain in a State of Excommunication for 40 Days.

The Nineteenth, deprives those who Apprehend or Abuse the Clergy, of the Right of being admitted into Holy Orders, and of Possessing Benefices themselves, or by their Descendants to the Third Generation. The Twentieth prohibits the Abbots from giving Money to the Monks or Regular Canons for their Subfiftence, and from receiving any thing for Admiffion into their Monasteries.

The Twenty first orders, That the Stewards shall give an Account of their Management every Month, and the Abbot, every Year, and that the Cloysters shall be shut up at seasonable Hours.

The Twenty second prohibits the Monks from going out of their Monastery without leave of their Abbots, and from flaying, or Eating abroad.

The Twenty third prohibits them likewise from preferring any Petition in a Court of Judicature, without the Order of their Abbot.

The Twenty fourth prohibits the Monks and Regular Canons from wearing Cloaks in their Monaftery, or in the Places of their Abode.

The Twenty fifth forbids them to have any thing de Proprio, under the Penalty of being depriv'd of Ecclefiastical Burial.

The Twenty fixth prohibits them likewise from having certain kinds of Habits, and from wearing a Gown which is not close, and which has not Sleeves.

The Twenty seventh enjoins the Abbots twice every Year to publish an Excommunication against the Monks who shall have any thing by way of Property, or who shall not be Habited conformably to their Quality.

The Twenty eighth prohibits Monks from being Bail for any, and from borrowing more than Twenty Solr.

The Twenty ninth, enjoins them to observe the Rule of Saint Benedict about abstaining from Meats. The Thirtieth prohibits them from holding Curacies, unless in case of necessity, and with the leave of the Bishop their Diocesan.

The Thirry first prohibits the Monks and Regular Canons from being alone in Priories, or in

The Thirty fecond orders, That no Co-Friaries shall be establish'd without the leave of the Dioce-

The Thirty third imports, That a Competent Allowance shall be given to those that Serve the Cures, enough to maintain them.

The Thirty fourth prohibits the Building of New Monasteries, or Hospitals, without the leave of the Bishop.

The Thirty fifth, renews the Prohibitions against Alienating the Goods of the Church, without special Licence from the Bishop

The Thirty fixth orders, That the Curates who have Parishioners in Common shall be oblig'd to divide them between them. The Thirty seventh prohibits the allowing Ecclesiasticks of another Diocess to Celebrate Divine

Service, unless they have Testimonials from their Bishop of their Orders, of their Morals, and of the occasion of their Journey. The Thirty eighth prohibits him who Presents to a Benefice, the demanding of him whom he Pre-

lents an Oath, whereby he engages himself to take nothing of any Person, because this looks like

The Thirty ninth imports, That no Person shall provide for the Vacant Churches, the Presentation of which is laps'd to the Ordinary.

The Council of Tours in the Year 1239.

Fewellus de Mayenne Arch-Bishop of Tours Held another Council in that City in the Year 1239, in The Council of which he made the following Decrees.

The First is, That the Bishop shall Nominate in each Parish three Clergy-Men, or at least three Creditable Laicks, of whom he shall take an Oath to speak the Truth about the Scandals which shall happen in that, or the Neighbouring Parishes in matters of Faith, or other Ecclesiastical Crimes.

The Second imports, That the Clerks Convicted of Crimes, shall at first be punished according as the Bilhop pleases, and for the second Offence by the forfeiture of their Benefices.

A New Ecclefiastical History

The Third orders, The Priests to wear close Habits, under the Penalty of five Sols Fine. The Fourth imports, That nothing shall be demanded, or exacted before the Administration of the Sacraments, but that they might demand the usual Dues after they have been Administred. Tours int 1239.

The Fifth and Sixth prohibit the Priests and Curates from Excommunicating their Parishoners by

The Seventh, declares those Legacies Null, which are made by a Beneficed Clergy-Man, or one

in Orders to his Natural Son. The Eighth, renews the Prohibition made in the Council of Chateau-Gonthier, against Arch-Dea-

cons and other inferior Prelates having of Officials.

The Ninth forbids the Prelates to Issue out Sentences of Excommunication hastily, and enjoins them to do it maturely, and after the Admonitions prescrib'd by the Laws, and made in a competent diffance of time, at least if the Affair does not require speed. The same Canon does afterwards prescribe the order that is to be observ'd in the pronouncing of Excommunication.

In the Tenth, 'tis prohibited to Excommunicate in general Terms all those who Communicate with

Excornmunicated Persons.

The Eleventh prohibits the giving of Money to the Regulars for their Maintenance.

The Twelfth prohibits the Clergy and Monks from having Servant-Maids in their Houses, or in

The Thirteenth, interdicts the Monks from the Right of serving Curacies, if the Bishop has not

intrusted them with the Cure of Souls,

The Council of Laval in the Year 1242.

The Council of THE fame Arch-Bithop of Tours Held a Third Council at Laval in the Diocess of Mans in the Year Laval in 1242. THE fame Arch-Bithop of Tours Held a Third Council at Laval in the Diocess of Mans in the Year Laval in 1242, wherein in the first place he renew'd the Statutes about the Monastical Habits and

2. He order'd that the Abbots should take care to keep the Priories in good Condition.

3. He prohibited them from changing the Priors.

He prohibited the Arch-Deacons from taking Cognizance of Matrimonial or Simoniacal Causes withour a special Power from the Bishop, and from having Officials out of the City.

5. He renew'd the Penalties inflicted by the Canons on Clergy-Men, who Plead in Secular Cours

6. He regulated the manner of Celebrating Divine Service during the Interdiction.

7. He likewise renew'd the Prohibition made against Monks having Money of their own to buy themselves Cloaths.

8. He declar'd, That he who remain'd a whole Year Excommunicated ought to be banish'd from

the Place where he dwelt.

9. He order'd, That those who were accus'd of having injur'd the Churches, and against whom there were strong Suspicions, ought to clear themselves Canonically, and that if they cannot come of with this Purgation, they ought to be Punish'd.

The first General Council of Lions in the Year 1245.

1245.

The full General W^{TE} will not here repeat what we have already faid concerning the History of this Council, and Conneil of Lions W^{TE} of the Sentence which the Pope herein pass d against the Emperor Frederick, but fince we have not spoken of the other Affairs which were Transacted, nor of the Decrees which were made in it,

we are oblig'd to fay fomething of them in this Place.

There were three principal Affairs besides that of Frederick: The Relieving of the Empire of Con-Rancinopie against the Greeks; that of the Empire of Germany against the Tartars; and that of the Holy Land against the Saracens. The Pope willing to provide for those three urgent Necessities or ders for the Relief of Constantinople, That a Moyery of the Revenues of all Benefices, on which the Incumbents did not actually Refide, should be given. However excepts out of this Act the Clergy of the Church of Rome, the Crofaido-Men, and those who have Lawful Excuses for their Non-Residence. He likewise join'd to this Supply the Third Part of what any Benefices might be worth above an Hundred Marks. He promis'd likewise that the Church of Rome should give a Third Part of its Revenues towards the Relief of the Empire of Constantinople. He Excommunicates the Beneficed Clergy who should use any Fraud, and grants Indulgences to all those that shall go to the Succour of that Empire, equal to those which they had who go to the Holy Land.

To put a stop to the Incursions of the Tartars into Poland, Russia and Hungary, he could find no better way than to make Trenches and Forts, in order to prevent their Inroads till such time as the Ho-

ly See confider of it, and be able to provide for their Relief.

Laftly, As to what concerns the Relief of the Holy Land, where the Affairs of the Christians were in a very bad Posture, he admonishes the Priests and other Ecclesiasticks in the Army of the Christians, to Pray continually, and to exhort the Croifado-Men to Repentance, and the Practice of Vertue; and grants to those Clergy-Men the Privilege of enjoying their Benefices. In the second place, he appoints for the Relief of the Holy Land the Twentieth Part of all the Revenues of Benefices for the space of three Years, and the Tenth of the Revenues of the Pope and Cardinals. He exempts the Croifade-Men from Taxes and all manner of Contributions. He discharges them from the Interest of those Summs which they had Borrow'd. He pronounces an Anathema against the Pirates and against all

of the Thirteenth Century of Christianity.

those who supply'd the Saracens with Ships, Arms, or other Ammunitions. He orders a Peace to be The fifst General made between the Christian Princes for four Years, under the Penalty of Excommunicating and In. Council of Lions terdicting those who opposed it. He prohibited Turnaments, and Lastly heap'd very large Indul. in 1245-gencies on the Croislado-Men.

He made use likewise of another method of Raising Funds for the Relief of the Holy Land and the Empire, which was to admonish those who had the Cure of Souls, to incline the Faithful to give fomething by their Last Wills and Testaments, or otherwise, to be employ'd in this Good Work, and

to take care to keep it.

The Pope likewise in this Council made several Decrees relating to the Canon-Law, such as about Commissions, Elections, the providing of a Delegate-Judge; about Processes, Appeals and Accusations; about Excommunication, and Debts Contracted by Churches, and other Points of Law which are to be mer with in the Decreetals, and which are related by Matthew Paris in his History.

Some of these Decrees were made in the Council, and others before or after the Council: But the

Decree about Raising the Pence, displeas'd several Prelates, who openly oppos'd it; and the more, because it was faid, That it was to be done by the Pope's Commissaries, and they complain'd that the

Court of Rome had often Rob'd them of their Revenues under this Pretence.

The Council of Beziers in the Year 1246.

IN the Year 1246. William de Broa Arch-Bishop of Narbonne Held a Council of the Bishops of his The Council of Province in the Town of Beziers, wherein he made a Collection of Forty fix Canons Extracted out Beziers in of the preceeding Councils: Namely, the Fourth General Lateran Council, the Council of Narbonne, 1246, in the Year 1228, and the Council of Avignon. He likewise drew up Thirty seven Decrees for the Inquisitors of that Country, containing several Rules of the things which they ought to observe.

The Council of Valenza in the Year 1248.

PEter Cardinal Bishop of Albany and Hugh Cardinal Priest of Saint Sabina, in the Month of De-The Council of cember 1248. Held at Valenza a Council of the Bishops of the Provinces of Narbonne, Vienna, Valenza in Arles, and Aix, in which they Publish'd Statutes against the Emperor Frederick and his Adherents, about 1248. the Inquifition and Excommunication; against Perjur'd and Sacrilegious Persons, Sorcerers, Relapfers and other Criminals,

The Council of Saumur in the Year 1253.

PEter de Lambale Arch-Bishop of Tours, after he had Visited his Province, call'd a Council at Sau-The Council of mur in December 1253, to Resort the Disorders and Abuses which he had taken notice of in his Saumur in Visitation. He thereupon made Thirty two very useful Decrees.

By the First it is order'd, That they shall recite the Offices for the Canonical Hours in all Cathedral and Collegiate Churches at the times appointed, and with requifite Devotion; and that one fide of the Quire shall not begin a Verse, till the other side has ended the foregoing Verse.

By the Second, The Arch-Deacons, Arch-Priefts, Rural Deans and others are enjoyn'd to take

Care, that the Sacrifty, the Fonts, the holy Oyls, the holy Chrism be kept under Lock and Key, and that the Sacraments in populous Places and especially in Cities be carry'd with Veneration. The Third imports, That the Corporals shall be wash'd by the Priests habited with Surplices in a very clean Vessel, and set apart for that use, and that the first Water shall be cast into the Pond;

that the Linnen of the Altar and of the Priefts shall be washed by a Woman or by a Girl separately from others, and that they shall take care to keep them well.

The Fourth renews the Statute made in the Council of Laval about the Inventory of the Orna-

ments and Goods of Churches, which ought to be kept by the Arch-Deacon. The Fifth enjoyns, That the Arch-Deacons, Priests and Rural Deans shall be oblig'd to take Ho-

ly Orders within a Year. The Sixth prohibits the holding of Pleadings in Churches and in their Portico's.

The Seventh prohibits the Arch-Deacons and other Inferior Prelates from holding their Pleadings in the presence of their Bishops.

The Eighth prohibits them from having Officials out of Town.

The Ninth prohibits the Exacting the Duty of Procuration unless they actually Visit.

The Tenth revives the Statute made in the Council of Chateau-Gonthier to prevent the dividing of

The Eleventh prohibits the Admitting any Canon who is not born in lawful Wedlock.

The Twelfth prohibits the Prelates from exacting any Subfidy from their Inferiors, unless they have occasion for it, and then to receive a Moderate one with Charity.

The Thirteenth revokes the Penfions laid on Curates.

The Fourteenth and Fifteenth enjoyn the Regulars to observe the Rules prescrib'd in the Letters

of the Pope which relate to them, and to keep Copies of 'em by them.

The Sixteenth revives the Statute of the Council of Chateau-Gonthier, which prohibits the Monks from having any thing de Proprio.

The Seventeenth prohibits the Monks from concerning themselves with Secular Pleadings. The Eighteenth prohibits the Abbots from bestowing Regular Places on Seculars.

The

Saumur in

of the Thirteenth Century of Christianity. 6. He orders the Curates to write in the Miffals the Inventory of the Goods of their Church, and The Council of forbids them to alienate them without the Confent of the Bishop.

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7. He forbids the presenting of Relicks to Lay-men to swear by them in the seasons wherein tis un. 1225. lawful to fwear upon the Evangelifts, upon any other account than that of Peace, which Scafons are from Septuagessima Sunday to Easter; from the beginning of Advent to the Octave of Epiphany, during the Rogation-days, and every Sunday in the Year.

8, He forbids the Priefts to carry any Process before a Secular Judge, unless it be with the Con-

9. He orders, That they shall not any more bring any Relicks out of their Cases to expose them to the Weather, and that no new ones shall be honor'd till they have been approv'd of by the Pope. 10. He prohibits the Clerks from taking any Cognizance or paffing any Sentence in Criminal

11. He prohibits the giving of Absolution to Excommunicated Persons at the point of Death, till they have fatisfied all Parties, and given fecurity for fo doing, and makes them Responsible for it who absolve them otherwise.

12. He orders, That no Pleadings shall be in the Cloysters of the Monks under pain of Interdiction. 15. He made several Decrees relating to Tithes. He Excommunicates and deprives of Ecclesiaftical Burial the Laicks who possess or detain them: Declares that the Tithes belong to the Curates: Prohibits the Engaging or Alienating of Tithes, and befide the Tithes would have the Laicks pay the first fruits, which is the Thirtieth, Fortieth or Fiftieth Part, and the other Dues which they ow to their Curates. This is the Subject Matter of Ten of these Constitutions.

In the Twenty fixth, He forbids the exacting any thing for the Administration of Sacraments, or for the Collating to Benefices.

In the Twenty seventh and eighth, He revives the Temporal Punishments against those who infringe the Excommunication, or who despise and neglect to take it off

In the Two Last, He reforms the Abuses which were crept into the Societies, and prohibits them from making Constitutions or Choosing an Head without the consent of the Curate, and for the good of the Church.

The Council of Beziers in the Year 1255.

PEter d'Antevil Chief Justice of Carcassonne and Beziers, laying Seige to Querbus in behalf of King The Council of Saint Lewis in the Year 1255, gave orders to William de Broa Arch Bishop of Narbonne, and Beziers in the Bishops his Suffragans to give him Supplies. They met upon that account the 8th of May the 1255. fame Year at Beziers, where they concluded on what they should do, and in the Council they Publish'd the Laws made in the foregoing Year by Saint Lewis, which have been publish'd by Balazeins, and are to be met with in the last Editions of the Councils.

The Council of Ruffec in the Year 1258.

GErard de Malemort Arch-Bishop of Bourdeaux Held a Synod in August 1258, at Russec for Main- The Council of taining the Rights of the Church. Hetherein order d, That for three Sundays successively They Russec in 1258. fould be Excommunicated, who hindred the Jurisdiction of Churches, or Violated the Rights and Liberties and Seiz'd upon the Revenues of them. He condemn'd feverely the Monks who despis'd the Cenfures of their Bishops. He prohibits Ecclesiasticks from making their Answers before Secular-Judges, and from having any Secular Employments. He regulates the Forms of Last Wills and Teflaments, according to the preceding Councils, as well as the Absolution of Excommunicated Persons at the Hour of Death. He admonishes the Commissaries of the Holy Sec of what they ought to obferve in the Executing of their Commission, and prohibits the Trying of Causes in Monasteries. This is the Subject Matter of Ten Chapters of this Council.

The Council of Montpellier in the Year 1258.

Ames Arch-Bishop of Narbonne Reviv'd in a Synod Held at Montpellier the Sixth of September 1258. The Council of the following Decrees.

The First is against those who Violate the Rights and Liberties of Churches and Church-Men. The Second prohibits the Bishops from Granting the Tonsure, or Holy Orders to those who are not of their Diocels, and enjoins them not to Confer it on Persons under Twenty Years of Age, who require it out of a sense of Devotion, and to Serve the Church, and who have some Tincture of the Clerical Learning.

The Third, declares the Clerks who do not live Clerically, and who are concern'd in any Secular Business, to be depriv'd of their Immunities and Privileges.

The Fourth imports, That these who shall Interdict or Excommunicate any Person as Delegates or Sub-Delegates of the Holy Sce, shall shew their Commission.

The Fifth, That the Jews may not exact Usury.

The Sixth, renews the Second Canon of the Council of Bourdeaux in the Year 1255, against

The Seventh, orders the Execution and Publication of these Orders.

The Eighth imports, That the Decree against those who Seise on the Goods of the Church, shall be Publish'd every Sunday at the Homily.

The Nineteenth orders, That the Ancient Number of Monks shall be restablished in each Monastery

The Twentieth and Twenty first prohibit the Abbots from exacting New Pensions of Priories, and The Council of from retrenching their Revenues. The Twenty fecond imports, That the Abbots or Priors shall not keep their Registers out of the

The Twenty third prohibits the Clergy from concerning themselves with Merchandise, and from

making any Contracts of Society with Merchants.

The Twenty fourth prohibits the Ecclefiaftical Judges from commissioning several Persons to cite without diffinction such as they please before them.

The Twenty fifth and fixth are against those who hinder the Exercise of the Ecclesiastical Juris. diction, or the Execution of the Sentences.

The Twenty feventh prohibits Clandestine Marriages.

The Twenty eighth is against an Abuse which was practised at that time of granting several Curacies in Commendam to one and the same Person, who has already one in Title. They who receive those Benefices are deprived of them, and those who Collate them, of the Power of Presenting. The Twenty ninth prohibits Bishops from applying to their Profit a part of the Revenues of Pa.

rochial Churches, and from charging them with New Penfions. The Thiraicth prohibits the Clergy from bequeathing any thing to their Natural Children or their

The Thirty first orders, That those who have Sacerdotal Prebends in Chapters, shall take upon Concubines. them Priests Orders, and serve them in that Quality. The Thirty second orders, That all the Canons made by the Arch-Bishops of Tours, Predecessors

to Peter, shall be inviolably observ'd under Pain of Excommunication.

The Council of Alby in the Year 1254.

The Council of TFlis Council was held by Zoan Bishop of Avignon and Legate of the Holy See, and confisted of Alby in 1254. TFlis Council was held by Zoan Bishop of Avignon and Legate of the Holy See, and confisted of Provinces of Narbonne, Bourges, and Bourdeaux. Therein they revived a great many Decrees made in the Preceeding Councils.

The Twenty eight First, relate to the Inquisition and the Punishment of Hereticks.

The Twenty ninth orders the Execution of the Canon flyl'd Omnis utriusque sexus concerning the Easter-Consession; and obliges all the Faithful to Receive the Communion at Christ-mass, Easter

The next to the Fortieth revive the Decrees of the Councils of Narbonne, Valenza, and Toulouse, about being present at the Divine Service of the Parish, about Ecommunications, Persons Excom-

municated, and Last Wills and Testaments. The Forty first prohibits the Priests from keeping Women within the Inclosures of the Church, The Forty fecond orders, That there shall be Silver-Chalices in all Churches which have Fiften

Pounds a Year Revenue. The Forty third enjoyns the Bishops to make use of Ecclesiastical Censures to oblige those who hold Churches to repair and maintain them.

The Forty fourth and fifth revive the Laws which prohibit Ecclefiafticks from having any feet lar Employments or Offices.

The Eight next prescribe the Modesty which Ecclesiasticks and Regulars ought to observe in

their Habits and in their way of Living.

The Fifty fourth and fifth import, That there shall be at least Three Monks or Two Regular Canons in each Priory.

The Fifty fixth orders the Patrons to prefent the Benefices in their Gifts to able Perfons within the time perfix'd, without any Compact and without diminishing the Revenues: And prohibits the Applying the Revenues of a Vacant Church to any other Uses than to the Interest of that Church. he Four next fix the Duties of Visitations.

The Sixty first and Second revive the Decrees of the Council of Avignon against Perjur'd Persons

The Eight next are against the Jews.

The Seventy first prohibits any new Imposts under pain of Excommunication.

The Council of Bourdeaux in the Year 1255.

THis Council properly speaking is only a Synod of the Clergy of Bourdeaux held the 13th of April in the Year race, wherein Council and the Clergy of Bourdeaux held the 13th of April in the Year 1255, wherein Gerard de Malemort Arch-Bishop of that Church publish'd the follow-The Council of Bourdeaux in 1,255

1. He order'd the Clergy-men who have Churches to be refident, and to prefent themselves in time to receive Orders under the Penalty of lofing their Benefices.

2. He prohibits the Priests and Curates from tolerating Questors in Churches without his or the Holy See's Order.

3. From admixting of strange Clergymen without his Leave.

4. From Executing the Letters of Commission issu'd out of the Holy See, when a great part of

the time perfix'd is elapfed 5. From giving Confecrated Hofts to Children on Easter-day; instead of which he permits the giving them Confectated Bread,

1260

The Council of Conrad Arch-Bishop of Cologne Published in the Year 1260, several Constitutions for the Reforming of Church-Men and Monks. He therein revives the Canons against Clerks who keep Concubines, against the Simoniacal and Merchandizing Clergy: He orders, That they shall be able at least to Read and Sing the Praises of God. He recommends to them the being Habited Clerically. He makes several Orders about the Life and Offices of Canons. Lastly, He makes several particular Orders in the second Part about the Monastical Life. There are Fourteen of those Rules for the Clerks and Twenty eight for the Monks.

The Council of Arles in the Year 1260.

The Council of Arles in 1260.

This Council was Held by Florence Arch-Bishop of Arles, and consisted of the Bishops of his Province. In the Presace there is an Account of the Errors of those who are styled Joachites, who defended the Doctrine of a Book call'd, The Eternal Gofpel, and they are Condemn'd in the First

In the Second 'tis order'd, That the Curates shall Teach their Parishoners the Form of Baptizing In-

fants in Cafe of Neceffity.

In the Third tis order'd, That they who Administer and those who Receive the Sacrament of Con.

firmation ought to be at the Fast.

In the Fourth 'tis forbidden to Contract Marriage without the Authority of the Church. In the Fifth 'is order'd, That there shall be at least, perpetual Vicars in all Parish Churches. In the Sixth, That the Office of the Trinity shall be Celebrated the Sunday after Woitsmide. By the Seventh 'tis prohibited to make use of Torches of Wood in Churches; and 'tis order'd, That

they shall make use of Wax-Tapers. In the Eighth 'tis order'd, That the Jews shall be distinguish'd from the Christians by some Mark.

In the Ninth, The Clerks who have Benefices are prohibited from Exercifing the Functions of Advocates in a Lay-Court. In the Tenth, The Monks and Regular Canons are prohibited from receiving any Salary for

their Preaching.

In the Eleventh, The Regular Canons are order'd to live according to the Rule of St. Augustine, to Eat in Common in one and the same Resectory, and to Wear a Habit agreeable to their Condition.

The Twelfth is against an Abuse which was then Practised by the Knights-Templars, who being themselves and their Servants exempted from the Jurisdiction of Ordinaries, bestow'd that Quality on feveral Clerks who still retained their Habit, that so they likewise might be exempted from the Jurissiction of their Bishop. This Council orders, That the Exemption shall only extend to those who are really of that Order, and that the others shall be subject to the Correction and Jurisdiction

In the Thirteenth 'tis order'd, That Religious Persons shall be settled in the Hospitals to take care

The Fourteenth imports, That no Credit shall be given to the Deeds by which the Bishops raises Money, unless feal'd with his own Seal.

In the Fifteenth, The Monks are prohibited from admitting Laicks into their Churches on Sundays

or Holy-Days, and from Preaching in the time of the Parochial Divine Service.

In the Sixteenth, The Penitentiaries who are fent into Parishes to Absolve Men in such Calesas are referr'd to the Bishop, are enjoin'd not to hear any Confessions, but in such Cases; and to refer them in other Cases to the Curate.

The Seventeenth, is against those who use any force to keep their Relations or Friends in Benefices, or to caute them to be Elected into them.

The other Canons of this Council are loft.

The Council of Cognac in the Year 1260.

The Council of Cognac in 1250.

P. Ever de Roscidavella who in the Year 1259, succeeded Gerard de Malemort in the Arch-Bishoprick of Bourdeaux, Held a Provincial Council in the Year 1260, at Cognac, wherein the following

The First prohibits the Holding of Nocturnal Affemblies, call'd Vigils, in the Churches and Church-Yards, because several Lewd things were committed in them, and sometimes Murder; which oblig'd them to fend for the Bishops to Reconcile those Churches. However it permits Luminaries and other Acts of Devotion which were us'd to be observ'd.

The Second Abolishes the Balls which were us'd to be kept in Churches on Innocents-Day, and the Custom of chusing on that Day one of the Company, on whom they Conferr'd the Title of Bishop.

The Third orders, That the Revenues of Vacant Churches shall be referv'd for the Successors. The Fourth, That the Commendams and Collations of Vacant Benefices shall belong to the Bishop, or Arch-Bishop.

The Fifth prohibits the Curates from Marrying of Women of another Parish without the consent

of their Curate. The Sixth prohibits the admitting of Priests of another Diocess to the Celebration of the Holy The Eighth is a Revival of the Orders about the Habits of Ecclefiasticks.

The Ninth prohibits the giving the Holy Chrism to Exempt Persons who will not Pay to the Bi- 1260. hop of their Diocels what they owe him; and from Administring the Sacraments to those who are under their Jurisdiction.

The Tenth orders the Benefic'd Clergy who are absent for their Studies or for some other lawful Cause with the Leave of their Bishop, to put Vicars into their Benefices, to whom they shall allow a sufficient Pension for their Maintenance.

The Eleventh enjoyns the Patrons to allow convenient Salaries to the Curates who depend on them. The next Canon orders, That those who have Priories shall maintain two Monks in each.

The Thirteenth prohibits the Priefts from holding Cures by Leafe.

The Fourteenth revives the Prohibitions against laying New Pensions on Churches.

The Fifteenth and Sixteenth prohibit the Interring any Corps out of the Parish. The Seventcenth orders, That the Curates shall have a particular House of their own.

The Eighteenth and Nineteenth renew the Conftitutions of the former Councils concerning Tithes, and enjoyn the Curates to take Poffession of the Tithes, under pain of Excommunication and Forfeiture of their Benefices.

The Council of Lambeth in the Year 1261.

Boniface Arch-Bishop of Canterbury Held a Council the beginning of May 1261, at Lambeth, where- The Council of in he made several Constitutions for the maintenance of the Immunities, Privileges and Liberties Immbeth in of the Church of England. There are likewise several about the Ecclesiastical Judgments and Officers, 1261. about Confession and Pennance, and about the Clerical Tonsure and Crown.

The Council of Cognac in the Year 1262.

DEter de Roscidavella Arch-Bishop of Bourdeaux in the Year 1262, Held a Council at Cognac, where- The Council of Cognac in in he order'd:

I. That the Places where any Clerks are detain'd by force, shall be Interdicted. 2. That those who molest the Ecclesiastical Jurisdiction shall be Excommunicated.

3. That the Lords shall be engag'd by Ecclesiastical Censures to force those who slight Excommunications to re-enter into the Communion of the Church.

4. That they shall not Absolve the Excommunicated, till they have made Satisfaction and Resti-

5. That during the Interdiction the Parishioners shall be prohibited going to Divine Service in any Interdicted Church.

6. That the Arch-Deacons, Arch-Priefts and Curates shall not cause their Benefices to be Serv'd

7. That these Constitutions shall be Publish'd every Year in the Synods.

The Council of Bourdeaux in the Year 1262.

THE same Arch-Bishop made several other Constitutions of the like Nature, in a Synod Held the The Council of Bourdeaux in fame Year at Bourdeaux. The First imports. That the Excommunicated shall be esteem'd such, till they have receiv'd Let- 1262.

ters of Absolution from their Bishop.

The Second, That those who shall continue in a State of Excommunication during a Year, shall be deem'd Heretical.

The Third, That a Curate shall not Bury one of another Parish.

The Fourth, That the Curates shall Exhort those who are of Age, to present themselves to receive Confirmation, at the time of the Bishop's Visitation.

The Fifth, That those who shall Contract Clandestine Marriages, both the Ministers and Wirneffes shall be Excommunicated and Suspended ab Officio & Beneficio, and that those Marriages shall be reckoned Clandestine, which are not Contracted by the proper Curate or Pastor of the Husband or the Wife, with the confent of the other Curate.

The Sixth, That each Curate shall have in his Parish a Lift of the Excommunicated.

The Seventh, That Absolution from Excommunication cannot be granted, but by the Judge who Issu'd out the Excommunication, and that in Case the Excommunicated Person happen to Die, after his Death Absolution shall be requir'd of that Judge.

The Council of Nants in the Year 1264.

Vincent de Pilenes Arch-Bishop of Tours Held a Council at Nants the Tuesday after the Feast of The Council of St. Peter and St. Paul, and therein made the following Constitutions.

By the First, The Patrons of Livings are prohibited from engaging themselves to give any Benefice which is not yet Vacant.

By the Second, He forbids the diminishing the Number of Monks, By the Third, He prohibits the Clergy from Hunting.

By the Fourth, He forbids the establishing of Vicaridges.

Ву

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The Council of

Cognac in

The Council of Nants in 1264. By the Fifth, He regulates the Treats which ought to be given to Bishops during their Visitation. The Sixth is against the Clergy who are not resident, or hold Pluralities.

The Seventh exempts the Clergy from paying Taxes. The Eighth prohibits the Ecclefiastical Judges from citing by Virtue of an Extraordinary Power. any Persons to Places of no Note, and from citing before them any more than four Persons by Virtue of the Clause: Et quidam alii.

The Ninth imports, That Provision shall be made for Ecclesiasticks against Laicks.

The Decrees of Engelbert Arch-Bishop of Cologne in the Year 1266.

1266.

The Decrees of Engelbert Arch-Bishop of Cologne, published on the 10th of May 1266, Forty five Canons about Engelbert in Ecclesiastical Jurisdiction; against those who assaulted the Persons of Clergymen, who drew them before Secular Judges, who hinder'd them in the Exercise of their Jurisdiction, who violated the Rights and Immunities of the Churches, feiz'd upon their Goods, or kept back the Tithes; against Excommunicated Persons who slighted the Excommunication or Interdiction, &c. These Decrees were ratified by Henry Arch-Bishop of Cologne in the Council which he held in the

The Council of Vienna in Austria in the Year 1267.

The Council of Vienna in 1267.

Guy Cardinal Legate in Germany held a Council at Vienna in Auftria, confifting of Six Bishops, on the 10th of May 1267, wherein he publish'd Twenty one Heads for the Reforming the Difcipline of the Churches of Prague and Saltzburg

In the First, He orders the Clerks to live and be choath'd Clerically.

In the Second, He enjoyns the Bishops not to be any Charge to their Inferior Clergy in their

By the Third, He recommends Continency to the Clergy, and orders the Punishing of those who

kept Concubines.

The Fourth and Fifth are against those who offer any Violence to the Persons or Estates of Church.

The Sixth is against those who hold Pluralities without a Dispensation, The Seventh is against Laicks who are in Possession of Tithes.

The Eighth is against Usurers.

The Ninth is against the Clerks who oppose by force the Correction of their Superiors, and against Patrons who bestow Benefices on Persons under the Age of Eighteen.

The Tenth is against those who Seize on the Goods of the Church during the Vacancy,

The Eleventh imports, That the Lay-Patrons shall not institute into Benefices, but only the Or-

The Twelfth, That the Curates are oblig'd to Actual and Personal Residence on their Benefices. The Thirteenth orders the Bishop of Prague and the Bishops of the Province of Saltzburg, to Visit

the Monasteries of the Black-Friars, being attended with the Monks of the Order of Cisteaux.

The Fourteenth prohibits the Abbots from Consecrating Chalices, Patins, and from Blessing the Holy Vestments, and from performing any of the Episcopal Functions.

The Five last are about the Jews.

The Council of London in the Year 1268.

London 1268.

O'Ttobon Cardinal Legate of the Holy See in England, Held a Council at London in the Year 1268, wherein he Publish'd Fifty four Decrees upon several Points of Church-Discipline.

The First contains an Instruction about the Sacrament of Baptism.

The Second forbids the demanding any thing for the Administration of the Sacraments, and prefcribes the Form of Absolution.

The Third orders, That the Churches shall be Consecrated.

The Fourth prohibits the Clergy from bearing Arms.

The Fifth is about the manner how Clerks are to be Habited.

The Sixth and Seventh prohibit them from being Advocates, or Judges in Secular Causes.

The Eighth renews the Laws against the Clerks who keep Concubines.

The Ninth orders those that are Advanc'd to Benefices with the Cure of Souls, to take Prieffs Orders forthwith, and to be Refident.

The Tenth and Eleventh relate to the Collation of Benefices, to the Qualifications requifite in Perfons who are to be Prefented to them, and fix Penalties on Intruders, who get themselves to be Prefented to a Benefice before 'tis Vacant.

The Twelfth prohibits the dividing a Benefice into several, and the Imposition of new Pensions. The Thirteenth denounces Excommunication against the Clergy, who shall Violate the Sanctuary

The Fourteenth is against those who obstruct the Celebration of Matrimony.

The Fiftcenth relates to Last Wills and Testaments, and obliges the Executor to renounce the Right which he has to Plead in his Jurisdiction.

The Sixteenth prohibits Patrons from retaining the Fruits of Vacant Benefices, if they have not a Right to it by fome acquir'd Title, or by Ancient Custom.

of the Thirteenth Century of Christianity.

The Seventeenth imports, That the Chaplains of Chappels granted without prejudicing the Rights The Council of Parith-Churches, shall be bound to give to the Curates the Offerings which are made in those London in Chappels.

The Bighteenth enjoins the Benefic'd Clergy, to keep the Buildings of their Benefices in Repair; and if they do it not, it allows the Bishops to see that it be done at their Cost and Charges.

The Nineteenth prohibits the demanding the Duty of Procuration, unless they actually Visit, and renews the Canon of the Fourth General Lateran Council upon that subject.

The Twentieth prohibits the Arch-Deacons from taking Money for a fcandalous and Notorious Offence, and from exchanging a Canonical Penalty, for a Pecuniary Mulct.

The Twenty first prohibits the Leafing out of Ecclessaftical Dignities, Benefices, or Offices. The Twenty fecond declares, The Bishops oblig'd to Residence, both by Divine and Ecclesiastical

The Twenty third prohibits the Bishops from granting a Church of their Diocess to another Bishop, or to a Monastery, if it be not out of Charity, and to relieve a very poor Church.

The Twenty fourth imports, That the Goods of those who die Intestate, shall be converted to Pi-

The Four next Canons concern the Judiciary Forms,

The Twenty ninth orders, That when Absolution shall be given from Censures, it shall be Pu-

The Thirtieth relates to the Collating of Benefices, and prohibits Pluralities.

The Thirty first prohibits Commendams.

The Thirty second declares the Presentations of Benefices made to Persons who already have Benefices which oblige them to Residence, to be Null and Void.

The Thirty third, To hinder Collusion in Refignations of Benefices, prohibits the restoring a Benefice to him who has Refign'd it.

The Thirty fourth declares, All the Compacts made for the Prefentations of Benefices, and the Penfions newly impos'd, to be Null.

The Thirty fifth prohibits the holding of Markets, or exercising any other Trade in Churches. The Thirty fixth orders Processions and Solemn Prayers for the Peace of the Kingdom, and of the Holy Land.

The Thirty seventh, That these Statutes shall be Read every Year in the Provincial Councils.

The following Articles relate to the Regular Canons and Monks, about the Profession, and the time of the Noviceship; the Observation of the Decretals of the Popes about the Monks, the Prohibitions against the Monks having any thing de Proprie, the Vestments, Churches, Urenfils, the manner of the Monks Living, their Number and Employments, the Cloystering and the Affairs of Nuns. The Monks are defir'd to Confessthemselves and to Celebrate Mass often,

The Ordinance of St. Lewis in the Year 1268.

THE substance of this Ordinance is as follows, Lewis King of France, ad perpetuan rei memoriam, The Ordinance for the Safety and Tranquillity of the Church within our Dominions, for the increase of Divine of St. Lewis in Worship, for the Salvation of the Faithful Christians, and for obtaining the Succour of Almighty 1268. God, to whose Power alone our Kingdom always has been subject, and to whom alone we would that it should be always subject: We have Decreed and Order'd by this most Wise Decree, which

That the Prelates of the Churches within our Kingdom, and the Patrons and usual Collaters of Benefices shall fully enjoy their Privilege, and that each of them shall preserve his Jurisdiction.

Item, That the Cathedral and other Churches of our Kingdom shall have free Elections, and that they shall be duly Executed.

Item, We Will and Command, That the Sin of Simony, the Peft of the Church, be entirely banish'd our Kingdom.

Item, We Will and Command, That the Promotions, Collations, Provisions and Disposals of Prelacies, Dignities, and of other Ecclefiastical Benefices and Offices of the Kingdom, be made according to the Orders and Determination of the Common Law, of the Holy Councils, and of the Ancient Decrees of the Holy Fathers.

Item, We prohibit the Levying or Raifing the too burdensome Taxes and Exactions, Impos'd, or to be Impos'd by the Court of Rome on our Kingdom, which have miserably impoverish'd it; unless nbe for a very urgent Cause of Religion, an indispensible Necessity, and by our Voluntary and Express Consent, and by the Consent of the National Church.

htm, We Renew and Confirm the Liberties, Franchifes, Prerogatives, Rights and Privileges Granted by the Kings of France our Predecessors, of Blessed Memory, or by Us to the Churches, Monafteries, Places of Piery, Monks, or Ecclefiastical Persons.

Asserting the orders all his Officers to take care to Execute this Ordinance, which bears Date Maj

in the Year 1268.

Some question the Truth of this Constitution, but without Reason: And we find it quoted in the Articles presented by the Parliament to Lewis XI. at the Convention of the States at Towns in the Year 1483, and in the Act of Appeal made by the University of Paris in the Year 1491.

1270.

The Council of Chateau-Gonthier in the Year 1268.

Vincent de Pilenes Arch-Bishop of Tours Held a Council in August 1268, at Chateau-Gonthier, where in he revived the Decrees of the former Councils against those who Seis d on Church-Lands, who obtructed the Exercise of Ecclesiatical Jurislication, and who continuid Excommunicated during a obtructed the Exercise of Ecclesiatical Jurislication, and who continuid Excommunicated during a Year; to prevent the risling of Vacant Priories: That the Monks shall not keep their Regultry out of the Monastery; about the Habits which Arch-Deacons and Deacons ought to wear, and about the National Priories in the Priories of the Priories and Priories in the Priories of th Chareau-Gonthier in 1268. of the Bishop to Absolve Men from Excommunications. They are Eight Articles in all.

The Council of Angers in the Year 1269.

There are Two Canons of the Council Held at Angers in June 1269. The one against those who hinder any from making Legacies to Churches: And the other to prevent the Clergy from being The Council of Angers in Advocates in Secular Courts. 1269.

The Council of Sens in the Year 1269.

IN the same Year a Council was Held at Sens the Saturday before the Festival of Simon and Jude, in which they reviv'd the Ecclesiastical Decrees against the Clarary who keen Warren in the Saturday before the Festival of Simon and Jude, in which they reviv'd the Ecclefiaftical Decrees against the Clergy who kept Women in their Houses, against Usurers, the Canon call'd Omnis Utrius; Sexus, the Prohibitions against Citing the Cler. gy before Secular-Judges, and against the Abuses of Privileges. The Council of

The Council of Compeign in the Year 1270.

The Council of Tolhi of Courtney Arch-Bishop of Rheims on the Monday before Ascension Day 1270, Held a Coun-Tom or convening accuments of the property of the property of the property of the convergence of the province, wherein he Published a very severe Decree against those who Sessed on the Goods of Churches, against their Aberters, and those that har Compeign in bour'd them, or receiv'd the Goods which they had taken. x 270.

The Council of Avignon in the Year 1270.

THE same Year Bertrand of Malferrat Arch-Bishop of Arles, Held a Council at Avignon the 15th of False, in which he ordered The Council of 1. That those who Alienate the Goods of Churches without the consent of the Diocesan Bishop of July, in which he order'd: n in مدر Avi

shall be forc'd by Censures to Cancel such Contracts.

2. That the Money Bequeath'd to be made use of according to the Will of the Executors, be Em-

ploy'd in Pious Works, and according to the Advice of the Bishop. 3. That the Arch-Bithops and Bithops thall affift each other in Publishing and Executing their Sen-

4. That those who have Benefices with the Cure of Souls, shall take Priests Orders within a Yer,

except Arch Deacons, for whom its enough to be only in Deacon's Orders. 5. That the Expences in Receiving the Legates and Nunrio's of the Pope, shall be defray'd by the

6. That the Bishops and Chapters shall give Competent Revenues to Church-Men settled in Perwho e Diocess.

7. That the Clergy who have recourse to the Secular Power against their Bishop, shall be Excomfonates, or Dignities.

municated, and if they flight the Excommunication, they shall lose their Benefices.

8. That the Clergy who have by Words or Actions injur'd a Bishop, a Provost, or any other Person placed in Authority, shall be incapable to hold any Benefice in their Church, till after they have made them fatisfaction.

The Council of St. Quentin in the Year 1271.

The Council of IN the Year 1271. The See of the Church of Rheims being Vacant, Mile Bishop of Soisson Sr. Quentin in Appointed a Provincial Council according to Outforn to be Held at St. Quentin. The Canons of Rheims opposit it, precending it was their Right to appoint it: The Difference being adjusted, dr Council met, in which they made feveral Orders about the Privileges of Churches and Church-Men. 1271.

The Council of Rennes in the Year 1273.

The

Folm de Montfereau Arch-Bishop of Tours the Munday after Ascension-Day 1273, Held a Council at J Rennes, wherein he renew'd the Orders against those who abus'd Ecclesiasticks, and Monks, The Council of who Rob them of their Goods, or Seile upon the Goods of the Churches; and the Decree of the Council of Chateau-Gonthier against those who risted Priories. This is contained in Seven Articles. 1273.

The Second General Council of Lions in the Year 1274.

of the Thirteenth Century of Christianity.

GREGOY X. Appointed this Council two Years before it was Held, for three Reasons which are ta- The second Ge-ken notice of in his Bull of Indiction.

1. For the Re-union of the Greek Church, with whom they neval Council of were in a fair way of Agreement. 2. For the Relief of the Holy Land. 3. And for the Reforming Lions in 1274 the Church-Discipline and the Lives of the Clergy. The Pope himself presided there in Person.

The Latin Patriarchs of Constantinople and Antioch were likewise there, with about Five hundred Bishops, Seventy Abbots, and a Thonsand other inferiour Prelates: The Ambassadors of the Kings of inops, severily more and included the included in the individual individ Holy See, he retir'd in a great Passion with the Pope.

The First Session of the Council was Held in the Great Church of Lions the Seventh of May 1274. Affer the utual Prayers the Pope made a Speech, and propos'd to the Affembly, The three Reafons for which he had Appointed that Council, and Adjourn'd the Second Seffion to Munday the Eighteenth of the same Month. He made another Harangue in the Second Session, and Adjourn'd the teenth of the lame women. Fire made another tratangue in the second senion, and Adjournd the Council to the Eight and twentieth of the fame Month, after he had difmifed feveral of the inferior Prelates. Between these Two Seffons the Pope prevail d upon the Bishops and Abbots to give the Tenth of their Revenues for Six Years, for the Relief of the Holy Land.

The Third Seffon was not Heldtill the Seventh of June, and then the Cardinal of Oftia made a

Speech to the Council: They therein Read Part of the Constitutions of this Council about Discipline, and afterwards the Pope having made a Speech, permitted the Prelates to retire and go Abroad, but and alterwards or top-traving and the control of th that Month, presented their Letters to the Pope, and were very well received by him: They were present at High-Mass the 28th of the same Month, in which they Sung the Gospel and the Creed in Latin and Greek, and the Greeks repeated thrice the Article of the Proceffion of the Holy Ghoft from the Father and the Son. Between this and the next Seffion the Pope oblig'd the Bishop of Liege, and the Abbot of St. Paul at Rome, Accus'd of Irregularities, to lay down their Dignities. He likewise gave Audience to the Envoys of the Tartars.

The Fourth Session was Held the fixth of July: Therein the Letters of the Greecian Emperor were Read, and one of the Ambassadors swore to the Re-union, and Obedience to the Church of Rome. Afterwards they Sung To Deum, the Creed with the Article of the Procession of the Holy Ghoft from the Father and the Son, and with the other Prayers. The Pope Communicated the the Fifth Seffion for the Tuesday sollowing. It was put off to the fixteenth Day of the Month, because the Pope Negoriated in particular with the Prelates and Cardinals, to get them to pass a Con-

flimtion which he had drawn up about the Election of a Pope.

The Fifth Seffion was usher'd in with the solemn Baptizing of one of the Tartar-Ambassadors. They therein Read several other Constitutions, and put off the rest till the Morrow, on which was Held the Sixth and last Session. They therein made an end of Reading the two Canons which remain'd; after which the Pope made a Speech, wherein he declaim'd against disorderly Church-Men, and threatned if they did not Reform to proceed against them. He promis'd to apply likewise Remedies, whereby to oblige the Curates to Refidence in their Parish-Churches, and to supply them only with able Persons. The Council afterwards was Concluded with the usual Prayers.

The Constitutions Read and Publish'd in this Council by Pope Gregory, which he order'd, and which should be observed and inferred in the Decretals under Heads, are One and thirry in all.

The First has for its Title De Trinitate & fide Catholica; concerning the Trinity and the Catholick

Faith, It is therein declar'd, That the Holy Ghost proceeds from the Father and the Son, as from one fingle Principle and by one fingle Spiration: And they are Condemn'd who deny that the Holy Ghost proceeds from the Father and the Son, and those who dare averr, That he proceeds from the Father and the Son, as from two Principles.

The following Articles to the Fifteenth are under the Title, Of the Election and Promotion of the

The Second contains feveral Rules about the Conclave and the Election of a Pope.

The Third obliges those who oppose the Elections and Postulations, to declare in their Letters of Appeal the Causes and Reasons of the Nullity, which they think fit to make use of, and prohibits

them from alledging any others afterwards. In the Fourth, A Perfon Elected to a Benefice, is prohibited from taking Possession thereof till his Election be Confirm'd.

The Fifth declares, That he who is Elected, shall be bound to give his Consent to the Election within a Month, reckoning from the Day on which the Election shall be Notify'd to him, and to get it Confirm'd within three Months.

The Sixth imports, That those who give their Vote for an unworthy Person, ought not to forseit the Power of Electing, unless the Person they Vote for be Elected; tho' their Action be very

The Seventh, That he who has given his Vote for a Person, or consented to his Election, is not to be admitted to oppose it afterwards; unless he discovers in that Person some Vice or Defect which lay conceal'd before.

The Eighth, That when there are two Thirds of Votes for one Person, the other Third is not to

ral Council of Lions in 1274. In the Ninth visdeclard, That the Pope Alexander III. has with Reason placed the Causes of the Lections of Bishops in the number of Greater Causes, yet if it happens that an Appeal be injudicicully made for an apparently frivolous Caufe; those kinds of Appeals shall not be brought before the Holy See : But that ris requifice in order to have any Caufe brought immediately before it, that the Appeal be grounded upon a probable Reason, and which would upon Proof appear to be Lawful: Appear De groundeu upon a produce Reason, and which would upon rroot appear to be Lawful;
That the Parties are allowd to defit from the Appeal, provided there be no Trick in fuch a defiting; for if the Judges to which it belongd to rake Cognizance thereof, do find that there is any,
they ought to enjoin the Parties to appear before the Holy See within a convenient Time.

The Teith imports, That if it be objected against a Person, That he is incapable because of his
Ignorance; it shall be referred to a Tryal, and if in the Issue held requested the produce of the Parties to a Tryal, and if in the Issue held requested the produce of the Parties of the Parties

be had to any of the Reasons of his Adversary.

The Eleventh Iffues our Excommunication against those who do any wrong to the Electors; be-

cause they would not give their Votes for those whom they recommended to them

The Twelfth likewife Issues out Excommunication against those who would de Novo take up the Regalia, the Care and the Title of the Defender of Churches and Monasteries, or who favour those who do fo: And for those who enjoy those Privileges, either by Virtue of the Foundation or by any ancient Custom, they are prohibited from abusing their Power, and from Seising during the Va. cancy, the Goods of the Church which are not Part of the Incomes or Revenues thereof, and from fuffering the Goods of the Church to be rifled.

The Thirteenth declares, The Prefentations of Cures made by Persons under Five and twenty Years of Age, to be Null and Void, and obliges the Curates to Residence, and to take Priest's Or-

ders in the Year of their Promotion.

The Fourteenth prohibits the giving a Curacy in Commendam to a Person under Age, or for a

The Efficienth has for its Title, Of the Scafan of Ordinations, and of the Qualification of those who an to be Ordain'd. They are therein Suspended from the Power of Ordaining for a whole Year, who shall Ordain the Clerks of another Diocess.

The Sixteenth has for its Title, Of Bigamy. The Pope therein Determines, That those who have been Marry'd twice, have forfeited all the Privileges of the Clergy, and that they are prohibited

from having so much as the Clerical Habit and Tonsure. The Two next are under the Title, Of the Office of Ordinary Judges.

The Seventeenth imports, That the Chapters who would be discharg'd from several Offices, ought before they Cause it to cease, to exhibit a Declaration in Writing of the Reasons why they are willing to have that Office cease: And that 'tis not Lawful to throw down the Images or Statues of the Virgin Mary, and of the other Saints.

The Eighteenth imports, That all those who have Pluralities of Dignities, or Benefices with the Cure of Souls, shall bring their Dispensations to the Ordinaries, and if they shall not be found to be Canonical; then they shall appear before the Holy See. It likewise prohibits the Ordinaries from be-

flowing fuch fort of Benefices on those who have the like already.

The Nineteenth has for its Title, de Postulatione: It relates to the Oath which Advocates and Proctors are bound to take.

The Twentieth, under the Title, Of what is done through force or fear; declares the Absolutions of Excommunication extorted by Force or by Fear, to be Null and Void. The Twenty first moderates the Canon of Clement V. of Benefices Vacant in Curia, the Present tation of which belongs to the Pope, by granting the Ordinaries leave to Collate them within a

The Twenty fecond prohibits the Bishops from Alienating the Goods of Churches in any manner whatever, without the Confent of the Chapter, and Declares the Alienations otherwise made to be

The Twenty third cancels and puts down all the Orders of Mendicant Friars establish'd since the Lateran Council under Innocent III. which have not been approved by the Holy See; and with respect to those which have been approved of by the Holy See, he allows those who are admitted Monks to live in their Houses; but forbids them to admit Novices, and to make any new Acquisitions: And as to those Houses and Estates which they have acquird, he would have them be referved for the use of the Holy Land. He declares, That this Constitution does not extend to the Orders of Minor and Jacobine Friats, and allows the Orders of the Augustine Carmelites and Hermits ethablished before this Council to remain in their present State and Condition, till there shall be some new Order made upon their account. Lattly, He permits those of the Orders which are not approv'd of to go into another Order, provided notwithstanding that no entire Order, nor Monastery shall enter into another without special Leave from the Holy See.

The Twenty fourth Renews the Prohibitions of Exacting or even receiving any thing for the

Right of Procuration, without Personal Visitation.

The Twenty fifth is about the Sanctity of Churches: "Tis therein forbidden to hold Affemblies, Pleadings, Markets, &c. in Confecrated Places.

The Twenty fixth and seventh are against Usurers, who are Condenn'd to very severe Penalties.

The Twenty eighth abolithes the Use of Reprisals.

The Three last Canons are about Excommunication. The First imports, That the Canonical

of the Thirteenth Century of Christianity.

Admonition ought to express by Name those who are to be Excommunicated, and that it ought to The second Gene-be done three times one after another within the space of some Days. The Second, That the Abso-ral Council of lutions ad Cautelam cannot be of force in the Sentences of General Interdictions of Towns or other Lions in 1274. Places. The Third which is the Thirty first and Last Canon of this Council declares those Men Excommunicated who would force the Ecclefiaftical Judges by the feifure of their Temporalities to revoke the Sentences of Interdiction or Excommunication which they have pass'd.

These Constitutions bear date November the First, in the third Year of the Pontificate of Gregory X.

The Council of Saltzburg in the Years 1274 and 1281.

 $F_{cial}^{Rederick}$ Arch-Bishop of Saltzburg and Legate of the Holy See, in the Year 1274, held a Provin- T_{ne} Council of cial Council in his Metropolis, wherein he Pablish d the Canons of the Second General Council Saltzburg in of Lions, and order'd the Reading the Constitutions published by Guy Cardinal and Legate of the Ho- 1274 of 1281. ly See, in the Council held at Vienna in Auftria in the Year 1267, to which he added Twenty Four

By the First, He Orders the Abbots of the Order of Saint Benedict to hold Provincial Chapters.

every Year for the Reforming the Monastical Discipline.

By the Second, He orders, That the Run-away Monks shall be fetch'd back again, That those who Commit Enormous Crimes shall be put into Prison. He prohibits Abbots from dispensing from

their Obedience the Monks who pass into a more Austere Order.

In the Third, Hereproves the Abuse of several Abbots who sent Monks into other Monasteries for flight Faults: He orders, That they shall punish them for their Faults in the Monasteries where they have Committed them, and that they shall not make the Monks change their Monastery unless the Bithop confents to it.

In the Fourth, He prohibits the Abbots the Use of Pontifical Habits, the Bleffing of Holy Vestments and Vessels, the Power of granting Indulgences and the other Sacerdotal Functions, if they do not justifie their Privileges in the first Provincial Council.

In the Fifth, He prohibits the Regular Canons the same thing, and leaves the other Abuses to be reform'd at a Provincial Chapter. In the Sixth, He repeals the Powers given to Monks of Confessing, of granting Indulgences, or

of doing any other Sacerdotal Functions.

The Seventh imports, That those who have Phiralities of Benefices, shall be contented with the Last that has been given them, and shall be turn'd out of the rest, unless before the holding of the fift Provincial Council, they make it appear, that they have obtain'd a Dispensation to hold them from the Superior who has the Right to grant it.

The Eighth obliges all the Clergy who have Benefices with the Cure of Souls to Refidence, on ain of forfeiting the Incomes and the Benefit of the Temporalities of their Benefices.

The Ninth subjects to the same Penalty those who take not Orders within the time prescrib'd by

The Tenth orders, That in Benefices where there ought to be Vicars, a competent Stipend shall be allow'd them for their Maintenance.

The Eleventh revives the Laws about the Clerical Tonfure and Habit.

The Twelfth and Thirteenth Suspend the Clerks who frequent Tayerns or play at Dice.

The Fourteenth Excommunicates those who shall break a Prison, in favour of a Clerk Imprison'd by the Order of his Bishop.

The Fifteenth prohibits Men and Women from taking upon them the Religious Habit, if they do not make Profession of a Rule in an Order already approv'd, and design to enter a Monastery.

The Sixteenth prohibits the giving any thing to Vagrant Scholars.

The Seventeenth prohibits certain Sports which were kept in Churches.

The Eighteenth orders the Bishops to see that the Censures pass'd by other Bishops be observ'd. The Ninetcenth imports, That they shall cut their Stubble in all the Province on the Festivals of St. Rupert, St. Vigilius, and St. Augustine Patrons of Salezburg.

The Twentieth prohibits the Monks from choosing Confessors out of their Order, unless it be by the Bishop's Leave.

The Twenty first orders, That the Clerks or Monks shall be cast into Prison, who make use of the Secular Powers to exempt themselves from the Correction of their Bishop, and declares them unworthy to Possels Benefices or Ecclesiastical Offices.

The Twenty fecond imports, That they ought to make use of a general Interdiction to punish the Imprisonment or Persecution of a Bishop.

The Twenty third prohibits the Receiving of Curacies from the Hands of Laicks, and from entring into Possession of them before they are Instituted and Inducted by the Bishop.

The Twenty fourth prohibits the Advocates of Churches from Molesting them, and exacting

more than their Dues of them. The same Arch-Bishop held another Provincial Council at Salezburg in the Year 1281, confishing

of Fourteen Bishops, in which he Publish'd the following Canons.

The First, Which prohibits the Alienation of Abbey-Lands unless it be with the Consent of the Bishop and the Monks.

The Second, which Orders, That the Superiors shall every Year give an Account to the Bishop of the Use that has been made of the Revenue of the Monasteries. The

The Third, Which preferibes to the Monks the Fasting from the Festival of St. Martin to Christ-Salrzbuurg in mass, and the beginning Lem at Quinquagesima Sunday.

The Fourth is against the Monks who have any thing de Proprio.

The Fifth and Sixth relate to the Habits and Behaviour of the Monks.

The Seventh Revives the Canons for holding general Chapters for the Order of St. Benedia. The Eighth Moderates the Charges of the Vifitors.

The Ninth is against the Nuns who do not live in Common, though shur up in one and the same Monastery.

The Tenth prohibits the Plurality of Benefices with the Cure of Souls.

The Eleventh obliges the Titulars of Benefices to refide, and puts down the Vicars.

The Twelfth is about the Rights pretended to by the Patrons of Churches. The Thirteenth is against those who offer any Violence to the Clerks.

The Fourteenth Condemns those who are the Cause of a Church's or Church-yard's Pollution by fledding of Blood, to pay the Charges of its being reconcil'd.

The Fifteenth is against the Patrons or Judges, who seize on the Demeans of the Benefices of deceased

The Sixteenth orders the Prayers for Peace, namely the Psalm, call'd Domine quid Multiplicâsii, the Lord's Prayer, the Versicle, call'd Fiat pax in Virtute tuâ, the Collect call'd Deus a quo Santia Desideria, which shall be said every Day at Mass after the Agnus Dei.

The Seventeenth is against the Clerks who forge Writings.

The Eighteenth prohibits the Clerks from receiving Churches at the Hands of Laicks.

The Council of Arles in the Year 1275.

The Council of THis Council was held by Bertrand of St. Martin Arch-Bishop of Arles. Arles in 1275. The Four first Canons are lost.

In the Fifth 'tis order'd, That the Bithop thall cause the Sentences of Excommunication and Interdiction pass'd by their Brethren to be publish'd and observed.

The Sixth imports, That an Inventory shall be made of the Goods of Churches and of Hospitals. The Seventh prohibits the Selling or Mortgaging the Chalices, or other Ornaments of the Church,

The Eighth imports, That the Last Wills and Testaments shall be made in the Presence of the without the Bishop's leave.

The Ninth, That the Curates shall take care that the Legacies bequeath'd to Pious Uses, be du-

The Tenth, That no Persons shall be sollicited to be Interred out of their own Parish.

The Eleventh, That the Rules of the Law in Ecclefiastical Affairs shall be observed. The Twelfth contains the Cases which are to be reserved to the Pope, which are Herefy, Simony, the Non-observation of Eccommunication or Interdiction, the Ordination per Saltum, or without the Bishop's leave, Fires, the touching the Eucharist or the Holy Chrisme in order to put it to an ill us; Homicide, Sacrilege, Incests with ones Aunt, Sister, Kinswoman or a Nun, the Debauching of a

Maiden, the Sin against Nature, the Exposing of a Child, and Abortion.

Maiden, the Sin against Nature, the Exposing of a Child, and Abortion.

The Thirteenth contains the Cases referved to the Bishops, or their Penitentiaries; which are also the Witnesses, a Marriage Contracted by a Person who is engaged on Oath to Marry another, the being Witnesses, a Marriage Contracted by a Person who is engaged on Oath to Marry another, the being present at the Office of an Excommunicated or Interdicted Person, the Celebration of Divine September 1981. vicein an Interdicted Place, the Burying in an Interdicted Church-Yard, the Seifing and retaining of Tithes, or of things bequeathd to the Church by Laft Wills and Teftaments: The Priefts are prohibited from granting Ablolution in fuch Cases, unless those whom they Confess are at the Point

of Death, or uncapable of waiting on the Bishop or his Penitentiary.

In the Fourteenth and Fifteenth, the Clergy are prohibited from Buying up Corn to Sell it again

In the Sixteenth 'tis order'd, That they shall have Silver-Chalices in all Churches.

In the Seventeenth 'tis order'd, That they shall Re-build the Country-Churches and the Houses

belonging to them.

In the Eighteenth, That the Uturers and Adulterers shall be Excommunicated every Sunday. In the Nineteenth, That the Curates shall keep a Register of the Names of those who present them. felves at the Sacrament of Pennance during Lem, and that after Eafter they shall give the Bishop an account of those who are not Confess, and if there be any Monks who take Confessions in the Parish, they shall give in the Names of those whom they have Confess d to the Curate.

In the Twentieth, That if one of those who are not Confess'd to the Curate Die within the Year,

he shall not be Interr'd in Holy Ground.

In the Twenty first, That the Curates shall hear the Confessions of the Sick, or give leave to the

Secular Priefts or Monks to hear them.

In the Twenty fecond the Curates are prohibited from leaving their Churches to go into others, before they have given their Bishop an Account of their Conduct,

The Synodal Statutes of Robert de L'Isle Bishop of Durham in the Year 1276.

THese Statutes contain Six Articles for the Rights of Tithes, and a Sentence of Excommunication The Synodal against all Persons whatever, who shall either directly or indicated the state of the Synodal against all Persons whatever, who shall either directly or indicated the state of the Synodal against all Persons whatever, who shall either directly or indicated the state of the Synodal against all Persons whatever, who shall either directly or indicated the state of the Synodal against a st against all Persons whatever, who shall either directly or indirectly molest the Ecclesiastical Statutes of against all Persons whatever, who man either directly or indirectly moter the excelenantial formation of the Last Wills Robert de L'ille Bisson of the Last Wills Robert de L'ille Bisson of and Testaments.

Durham in 1276.

The Council of Saumur in the Year 1276.

ctolon de Montforeau Arch-Bishopof Tours, Held a Provincial Council at Saumur the Munday after The Council of the Festival of St. John Bapsis, wherein he Publish'd Fourteen Decrees about the Ecclesiastical Saumur in and Monastical Discipline.

In the First 'tis order'd, That there shall be always kept a lighted Taper in the Churches. In the Second 'tis prohibited to put any Chefts, or prophane things in Churches.

The Third is against Plurality of Benefices with the Cure of Souls. The Fourth and Fifth concern the Habits of Clerks and Monks.

The Sixth prohibits the Abbesses from retaining the Goods of Benefic'd Men.

In the Seventh the Monks are prohibited from having feveral Places in diffinct Monasteries. The Eighth prohibits the fending Young Monks into any Priories but what are Conventual.

The Ninth renews the Laws against those who take away the Revenues of Priories.

The Tenth prohibits the giving of Priories to Secular Clerks.

The Eleventh enjoins the Secular-Judges to see that Justice be done to Ecclesiasticks.

The Twelfth deprives Excommunicated Persons of the Right of bringing any Action in Law, of Pleading, or of giving any Evidence.

The Thirteenth permits the Bishop to Absolve in such Cases wherein the Council inflicts the Penalty of Suspension or Excommunication.

The Fourteenth orders the Observation of the Decrees of the former Councils.

The Council of Bourges in the Year 1276.

Chinon Cardinal of St. Cecilia Legare of the Holy See, Held a Council at Bourges in the Year 1276. The Council of and having therein Debated on feveral Points of Discipline, drew up Sixteen Articles of the things Bourges in Determin'd therein; about the freedom of Elections, the Power of Delegate-Judges and Ordinaries, 1276. Tithes, Last Willsand Testaments, the Immunities of Churches and other Matters concerning the Ecclefiastical Court.

The Council of Langeis in the Year 1276.

Holm de Montforeau Arch-Bishop of Tours Held a Council at Langeis, wherein he Publish'd Sixteen The Council of Langeis in The First regulates the Dues of Visitation. 1276.

The Second prohibits the Arch-Priefts and Arch-Deacons from having Officials out of Towns.

The Third is against Clandestine Marriages.

The Fourth prohibits the Priests from keeping in their Houses their Children Born of their Concubines, and from bequeathing any thing to them.

The Fifth is about Last Wills and their Executors, who are prohibited from Buying the Goods contain'd in the Last Will.

The Sixth declares those who despise the Keys of the Church unworthy of Legacies.

The Seventh is against those who abuse the Pope's Letters.

The Eighth prohibits the Leafing out of Curacies.

The Ninth orders, That a General Excommunication shall not be pass'd on all who Cemmunicate with Excommunicated Persons.

The Tenth obliges those who have Rights granted by another, to affirm before the Action be brought, That there is no Fraud in that Grant.

The Eleventh prohibits the fending of Young Monks into Priories.

That Twelfth prohibits the Admitting of any more Monks, or Nuns than the Monasteries can

The Thirteenth obliges them to put more than one Monk into each Priory.

The Fourteenth prohibits the Rifling of Priories.

The Fifteenth turns the Secular Advocates out of Spiritual Courts.

The Last obliges the Officials to Swear that they will take no Bails; and that they will Administer Justice Faithfully.

CHAP. VI.

The Council of Ponteaudemer in the Year 1279.

The Council of William de Filla-Cour Arch-Bishop of Roan, Held a Provincial Council at Ponteaudemer the Thurs.

Ponteaudemer

day before Ascension-Day in the Year 1279, wherein he made the following Canons about Church-Discipline.

The First imports, That the Excommunicated Clergy shall lose the Revenues of their Benefices, and that if they continue Excommunicated during a Year, they shall be turn'd out of the Benefices

The Second, That the Chaplains or Curates who do not Celebrate Mass, if they do not amend after they have been Admonish'd, shall be turn'd out of their Benefices.

The Third, That the Canons of the Councils of Bourges and Lions against the Disturbers of the Ecclefiaftical Jurisdiction, shall be observ'd.

The Fourth, That those who are Excommunicated by the Canon, for having abus'd the Clergy, shall be Denounc'd such and Punish'd, if they do not get themselves Absolv'd.

The Fifth, That the Canon of the Lateran Council about Confession and the Communion, shall be observ'd.

The Sixth, That the Lords or Judges who detain the Clerks to the prejudice of the Demands of the Ecclesiastical Judges, shall be Excommunicated.

The Seventh, That the Personal Causes of Ecclesiasticks shall not be brought before Secular Judges.
The Eighth, That the Grand Decimators are bound to Repair the Churches.
The Ninth, That no Christians shall be Slaves to Jews.

Western Description that the kentin Churches or Churches.

The Tenth, That no Vigils nor Dancings shall be kept in Churches or Church-yards.

The Eleventh, That the Clergy shall not go a Hunting.
The Twelfth, That there shall be the old Number of Monks in Abbeys and Priories.

The Thirteenth, That the Monks who are in Priories, shall observe the Constitutions of Pope Gregory about abstaining from Meats, Confessions, Fasts, &c. and that they shall be forc'd thereto by

The Fourteenth, That the Regulars shall not dwell with Seculars, unless by the Abbot's leave. The Fifteenth, That they shall Borrow nothing without the Abbot's consent.

The Sixteenh, That the Rural Deans shall not Issue out any Excommuication or Suspension, but by

The Seventeenth, That the Excommunicate Persons shall be Denounc'd such, till they shall go themselves Absolv'd

The Eighteenth, That no General Excommunication shall be Issued out, unless for Robberies and Dammages done, and after Admonition.

The Nineteenth, That the Chaplains on whom Churches are bestow'd for a certain Time, shall

be examin'd about their Abilities and Ordination. The Twentieth, That the Clergy shall forbear Secular Employments, shall wear the Tonsure, and

The Twenty first, That those who will not wear the Clerical Habit and Tonfure after being Admonish'd of it, shall be no longer Defended or Vindicated by Ecclesiastical-Judges.

The Twenty second, That the Benefic'd Clergy who are Excommunicated for not having paid

the Tithes, shall get themselves Absolv'd before Christ-Mass.

The Twenty third, That the Clergy who are of the Croifade, shall not abuse the Privileges Granted to them by the Bulls of the Popes, or by their Legates.

The Twenty Fourth, That the Regular Canons shall not be admitted to be Curates till after they have been Examin'd by the Bishop, and that they shall not be remov'd by their Superiors, but by the confent of the Bishop.

The Councils of Avignon in the Years 1279 and 1282.

The Councils of Bertrand of St. Martin Arch Bishop of Arles, who was afterwards Cardinal Bishop of St. Sabina, Avignon in Held a Council at Avignon the Seventeenth of May 1279. wherein he made Constitutions for the 1279 & 1282. maintaining the Immunities and Privileges of Church-Goods and Church-Men; the Liberty of the Ecclefiaftical Jurisdiction for the putting in Execution the Excommunication against the Clergy who concern'd themselves with Merchandise and Secular Affairs, and about Last Wills and Testaments. These Canons are Compris'd under Fifteen Heads.

The same Arch-Bishop Held another Council in the same City in the Year 1282, wherein he made E'even more Decrees.

The First is against Usurers.

The Second orders Prayers to be made for the Church.

The Third prohibits the Alienation of Church-Goods, without the confent of the Bishop. The Fourth orders the appointing of Proctors to maintain the Causes of Ecclesiasticks, which are perp ex'd before Secular-Judges.

The Fifth obliges all the Parishoners to be present at the Parish-Mass on Sundays and Holy-Days, and to Receive the Eucharist on Easter-Day and Whitfunday from their own Curates.

The Sixth prohibits the Priviledg'd and Exempt Persons from infringing the Censures of the Or-

of the Thirteenth Century of Christianity.

The Seventh Excommunicates those who carry Ecclefiastical Affairs before Secular Courts. The Eighth declares the Leagues, Affociations, and Confraternities made contrary to the Eccle-

1279 6 1282. fiaftical Laws, to be Null and Void.

The Ninth imports, That Priviledg'd Persons may be Excommunicated out of the Place of their Exemption, if their Privileges do not exprefly exemption that Excommunication.

The Tenh relates to the Forms of Last Wills and Testaments.

The Eleventh is imperfect.

The Council of Redding in England in the Year 1279.

Colin Peckam Arch-Bishop of Canterbury having Conven'd the Bishops his Susfragans at Redding in The Council of the Year 1279, did there renew the Constitutions of Otrobon, and made several others about the Redding in Collations of Benefices, the Sentences of Excommunication and the Clergy who kept Concubines. 1279. There was also one about Infant-Baptism, wherein tis order'd, That all those who should be Born Eight Days before Easter and Whitsonide, shall be kept to be Baptiz'd Solemnly on those two

Besides these Canons for the Clergy, which were Publish'd the Thirtieth of July, John Peckam the fame Year and probably in the fame Council, made other Constitutions relating to the Monks and Nuns, wherein he is very particular in what relates to the Order and Discipline which ought to be

observ'd in Monasteries.

The Council of Buda in the Year 1279.

PHilip Bishop of Fermo Legate of the Holy See in Hungary, Poland, Croatia, Servia, &c. Held a The Council of Grand Council of the Prelates of those Countries at Buda, which broke up the Fourteenth of Sep. Buda in 1279. tember 1279. In which he made Sixty nine Canons about Church-Discipline, which are as it were an Abstract thereof.

The Twelve first are about the Habits and Conduct of the Clergy.

The First orders the Prelates to wear a large Crown.

The Second and Third regulate the Form of their Habits.

The Fourth prohibits the Člerks who have no Prelacy from wearing Rings.

The Fifth prohibits them from frequenting Taverns.

The Sixth enjoins the Monks who are made Bishops to wear their Religious Habit. The Seventh orders the Clerks to refrain from all Military and Violent Actions.

The Eighth forbids them dishonourable Exercises, Playing at Dice and frequenting of Shows.

The Ninth prohibits them from passing Sentences of a pungent Pain.

The Tenth prohibits the Arch-Deacons from bestowing Vicaridges on Laicks, or Marry'd Clerks.

The Eleventh prohibits the Clergy from bearing Arms.

The Twelfth renews the Prohibition against having Women in their Houses.

The Thirteenth recommends to the Clergy the Celebrating the Holy Mysteries with due Reverence, and in a decent Habit.

The Fourteenth prohibits the Bishops who Visit Churches or Parishes from being burdensome to them, by excessive Duties.

The Fifteenth prohibits the receiving of a Benefice from a Lay-Patron.

The Sixteenth enjoins Curates and other Benefic'd Persons having a Cure of Souls, to Reside and Serve their Churches in Person, and not by Vicars.

The Seventeenth prohibits the Conspiracies, or Combinations of the Clergy.

The Eighteenth recommends to the Curates the Vifiting the Sick, before going to the Synod.

The Nineteenth prescribes the Manner how they ought to appear there.

The Twentieth imports, That all those who have Benefices with the Cure of Souls, shall be Ordain'd Priefts.

The Twenty first, That the Eucharist and the Holy Oyls shall be kept under Lock and Key. The Twenty second, That no Person shall be suffer'd to serve at the Altar or Read the Epistle without a Surplice and a Caffock; and that the Priests shall recite Divine Service Distinctly and Devoutly.

The Twenty third Excommunicates the Intruders, and obliges them to make Restitution of their

The Twenty fourth and fifth prohibit the Clerks from Answering or Appearing before Secular Judges, unless for Secular Affairs.

The Twenty fixth prohibits them from keeping in their Houses the Children which they have had whilft in Holy Orders, and declares those Children to be the Vassals of the Church. It likewise prohibits the Clergy from keeping Dice and other Instruments for to Play at Hazards.

The Twenty leventh prohibits the flewing of Relicks out of their Cafes, unless on great Festivals, and when there are a great many Pilgrims; from exposing them to Sale, and from Honouring new Ones, without the Pope's Approbation.

The Twenty eighth imports, That no Persons shall be suffer'd to Preach but such as are Approv'd of by the Bishop, or by the Holy See; and that no other Questions shall be Tolerated but such as have Commissions from the Pope or the Bishop.

The Twenty ninth, That the Goods of Churches thall not be Mortgag'd. The Thirtieth, That the Curates shall not give away the Goods of Churches.

The

The Thirty first, That no Clerk shall go in Pilgrimage without his Bishop's leave. The Thirty second, That unknown Persons shall not be Admitted to the Celebration of the Mass. The Council of The Thirty third obliges the Faithful to be present at the Parochial Divine Service, and especially Buda in 1279. at the Parochial Mass of Sundays. It prohibits the Curates from Administring the Sacraments to any others but to their own Parithoners, except to Travelling Clerks, or Pilgrims, or to those that go to a certain Church out of Devotion, and with the Pope's leave. The Thirty fourth obliges all those who have the management of Ecclefiastical Goods, to give an

Account of their Administration.

The Thirty fifth afcertains the Summs which the Abbots and Superiors may Borrow. The Thirty fixth is against the Alienations of the Church.

The Thirty seventh prohibits unreasonable Exactions.

The Thirty eighth obliges the Arch-Deacons to Study the Canon-Law Three Years.
The Thirty ninth referves the Cognizance of Matrimonial Causes to Prudent and Discreen

The Fortieth declares all the means used to hinder the Visitation of Ordinaries, to be Null and

The Forty first prohibits the Locking up of Prophane Utenfils in the Church. The Forty scoond orders the Curates to have Church-Books. The Forty third, That no Prophane Actions shall be done in the Church.

The Forty fourth prohibits the Vigils which the Laicks kept in Churches.

The Forty fifth, That those who shall not affist at the Canonical Hours shall lose their share in the

The Forty fixth prohibits a Custom of that Country, by which they demanded a Summ for Inter-

ring those who came to an Accidental Death.

The Forty leventh prohibits the Ecclesiasticks from keeping Concubines.

The Forty eighth prohibits all manner of Persons from tolerating Debauch'd Women in their Houses or Estates.

The Forty ninth prohibits the Seifing upon the Goods of Deceas'd Ecclefiafticks.

The Fiftieth prohibits the Alienation of the Goods or Rights of Churches, under very fevere Pe-

The Fifty first imports, That those who have the Rights of Patronage cannot give nor transfer them

to others, without the Bishop's Consent. The Fifty second and third are against those who usurp the Revenue of Churches, or Monasteries, The Fifty fourth recommends to the Ecclefiaftical Judges the doing Justice, and not to fuffer

themselves to be Corrupted by Interest or Favour. The Fifty fifth deprives the Excommunicated Persons of the Right of Acting in Courts of Justice,

of Pleading, of giving Evidence, &c.

The Pitry fixth enjoins the Ecclefiaftical and Civil Judges to admit of the Exceptions which the

Parties allege for not Answering in their Courts.

The Fifty seventh, That the Secular Judges shall Punish those who are Refractory to the Judge ments of Ecclefiasticks, and shall see that their Sentences be Executed; and that the Ecclefiastical Judges shall likewise make use of Censures, that the Lay-Judges may be obey'd.

The Fifty eighth Excommunicates the Lords and others, who obstructed those who Appealed to

1279.

The Fifty ninth and Sixtieth are concerning the Immunity of Ecclefiafticks.

The Four next Canons relate to the manner how the Monks and Regular Canons are to be Habited, to the Abstinence and Confinement they ought to observe.

The Sixty fifth and fixth prohibits them from taking up Churches by Leale, from Serving them above Eight Days, and from going to Secular Schools, without the leave of their Superior.

The Sixty seventh renews the Prohibitions against Communicating with Excommunicated Persons,

and recommends the Observation of the Interdictions.

The Sixty eighth Excommunicates those who Ravage the Fields and Meadows.

The Sixty ninth is against those who Seise on the Revenues of the Churches.

The Council of Angers in the Year 1279.

The Council of IN the Year 1275, John de Montforeau Arch-Bishop of Tours Held a Provincial Council at Angers the Sunday after the Festival of St. Luke, wherein he Publish'd Five Canons.

The First Excommunicates those who Cire Ecclesiasticks before Secular Judges for Personal Assars. Angers in

The Second prohibits the Officers of Bishops from exacting any thing for Sealing the Instruments

The Third is against those who Interr in Holy Ground the Corpes of those to whom such Inter-

ment is forbidden.

The Fourth deprives the Benefic'd Clergy who are Excommunicated of the Revenue of their Benefices during the time they are Excommunicated, and orders, That they shall be turn'd out of the Benefices themselves, if they continue in a State of Excommunication above a Year.

The Fifth declares, That the Bishops have Power to take off the Censures pass'd in this Council.

of the Thirteenth Century of Christianity.

The Synodal Statutes of Sifroy Arch-Bishop of Cologne in the Year 1280.

Sifrey Arch-Bishop of Cologne Publish'd in the Year 1280, several Synodal Statutes for the Instruction The Synodal of Ecclesiasticks. He therein at first Treats of the Conduct, the way of Living, the Habits Statutes of and the Duties of Ecclesiasticks, the Rules which the Monks ought to observe, and how the Cu-Siroy Archrates ought to behave themselves in the Administration of the Sacraments. He afterwards Treats Biffup of of what relates to the Administration and Ceremonies of each Sacrament in particular; of Burials, Cologne in the and Church-yards, of the Alienation of Church-Goods, of the Privilege of Sanctuaries. He there- Year 1280. in renews the Laws against Usurers, and the Prohibitions of holding Benefices of Laicks. He therein confirms the Decrees of the Council of Cologne and what relates to Last Wills and Testaments, and the observance of the Ecclesiastical Interdiction.

The Synodal Constitutions of Geofrey of Saint Brice Bishop of Saintes in the Years 1280, and 1282.

This Bishop Publish'd in the Year 1280, several Synodal Decrees about the Church-Discipline.

The Synodal Tries therein Order'd, That all his Curates shall appear at the Synod: That the Fonts shall be Conflictations of sort at Baptism: That the Holy Chrisin shall be kept in proper Vessels: That there shall be Three Spon-Geostrey of fors at Baptism: That the Body of Jesus Christ shall be attended when carry'd out to the Sick: That the Spon-Geostrey of the Sick: That the Commissions shall be Directed to the Sick: Bishop of the State of the State State of the State Bishop of the State no Corn nor Measures shall be put in Churches: That the Commissions shall be Directed to the Saintes in the To Contain and Executed by them. He referves a great many Cafes to the Bishop, and Lastly, the there- Tenr 1280, in forbids the Vilifying the Jacobine or Minor Friars who take Consession by accusing them of dif- and 1282. covering the Confessions of their Penitents.

The same Bishop Publish'd other Constitutions in the Year 1282, about Excommunicated Persons about the Right of Visitation, and about Last Wills and Testaments.

The Constitutions of Gautier Bishop of Poitiers in the Years 1280, and 1284.

IN the Year 1280. Gautier of Bruges Bishop of Poitiers made likewise several Synodal Decrees, The Constituti-Wherein he prohibited the Sealing of Blank-Letters. He therein prohibited the Arch-Priests from ons of Gantier having Officials, and the Curates from serving their Benefices with Vicars. He therein prohibited the Bp. of Pointers Ecclefiasticks from making use of any other Confessors than those who are Nominated by the Bishop in the Tears to Administer to them the Sacrament of Pennance; the Confessors from granting Absolution in Cases 1280, and 1284 referv'd to the Bishop; and the Deacons from granting Absolution: He likewise made several Orders against the Greeks and Usurers; about Judgments; against those that detain the Letters of the Bi-shopstheir Predecessors; against those who disturb the Synod; about the Right of Nominating Questors which he referves to the Bishop, and about the Rights of Bishops, Arch-Deacons, and Vestry-

In the Year 1284, the same Bishop made likewise other Synodal Canons, wherein he prohibits. (1.) The Celebrating of Divine Service in the Presence of Excommunicated Persons. (2.) The Granting a Benefice to a Man who already has a Curacy, (3.) The Receiving the Sacramens from a Prieft who has not Power to Administer them. (4.) He orders the Payment of Tithes. (5.) He assists the Abbots and Superiors to leave in the Priories and Curacies which become Vacant, a sufficient Provision for maintaining the Prior or Curate till the next Harvest.

The Council of Lambeth in the Year 1281.

Glon Peckham Arch-Bishop of Canterbury, of whom we have already spoke, Held an Assembly of The Council of Bishops at Lambeth in the Year 1281, the Tenth of October, wherein after he had order d the Lambeth in Executing of the Orders made in the last Council of Lions, and of the Constitutions of Ottoben, and 1251. the Canons of the Council of Lambeth under Boniface his Predecessor, he Publish'd Twenty seven

The First is about the Reverence due to the Eucharist. It is therein order'd, That the Priests shall Confess themselves at least once a Week: That the Holy Sacrament shall he kept in a Pyx close Lock'd up in the Tabernacle: That every Sunday the Hofts shall be renew'd: That at the Elevation the Bells shall Ring, and all that hear them even out of Church, shall down on their Knees. The Priests likewise are admonished of the Instructions which they ought to give the People about this

The Second is about the Annuities of Masses which are Said for the Dead. It is therein declar'd, That a Priest ought to acquit himself of all the Masses, with which he is Charg'd, and that it is not true, that he may fatisfy by one Mass several, to whom he has promis'd to Say an entire Mass for

The Third is about Baptisin. It is therein prohibited to Re-baptize those who are Baptiz'd with the

To Cossil of Form of Words, the by Laicks: And ordered to Re-baptize them on Condition, That a Question be made whether the Baptism was Administred according to the Lawful Form. Lamberh in

The Fourth is about Confirmation: Therein they are blam'd who neglect the Receiving of this

The Fifth is about Holy Orders: It is therein prohibited to Grant Holy Orders with the Four Minor Orders, and therein is commended the Practice of Conferring the Four Minor Orders separately. The Sixth prohibits the Priests from Granting Absolution to those who are obstinate in their Sins,

and to those who have Pluralities of Benefices, and will not quit them. The Seventh prohibits Priviledg'd Persons from Confessing and granting Absolution, if they be not

Approv'd by the Ordinary. In the Eighth its orderd, That a Publick and Solemn Pennance shall be imposed for Great, Pu.

blick, and Scandalous Sins: And the Abfolution of Homicide is referv'd to the Bifliop. The Ninth renews the Order importing, That there shall be in each Deanry a General Con-

fessor for all the Clergy. The Tenth contains an Abridgment of the Instructions which the Pastors ought to give to their

The Three next concern Processes, as well as the Twenty fourth.

The Fifteenth prohibits the Leafing out of Churches to Laicks. The Sixteenth imports, That all the Houses of Regular Canons shall come to the General Chapter,

The Four next are against the Corrupters of Nuns, and against the Apoltate Monks.

The Twenty first prohibits the Nominating of Monks for Executors of Last Wills and Testa-

The Twenty fecond is about the Clerical Habit.

The Twenty Third prohibits the Granting of Benefices to Clergy-Men's Sons.

The Twenty fifth is against the Clerks who have Piuralities.

The Twenty fixth prohibits the Admitting any one for an Advocate who has not Study'd the Canon

and Civil Law for Three Years. The Last orders all the Priests of a Diocess to Say a Mass for their Bishop after his Decease. The same Arch-Bishop Wrote a Letter to King Edward in favour of the Liberties of the Churchs and Ecclefialticks of England, wherein he relates the Examples of his Predecessors, to incline him to be favourable to them.

The Council of Tours in the Year 1282

The Council of Your de Montforeau Arch-Bishop of Tours the Wednesday after the Festival of St. Peter in Vinculis in the Yours in 1282. The Year 1282, Held a Provincial Council in his Metropolitan City, wherein he made Thirteen

The First is against those who bring Processes against Persons merely to get something of them,

to free them of trouble.

The Second, against those who excite and foment Processes.

The Third prohibits the Clergy and Monks from frequenting Taverns. The Fourth is against those who tear the Books or abuse the Ornaments of the Church.

The Fifth orders the Observation of Processions,

The Sixth is against Usurers.

The Five next relate to the Freedom and Jurisdiction of Church-Men.

The Twelfth is against those who hinder the Receiving of Tithes.

The Thirteenth orders the Execution of the Decrees made in the former Provincial Councils.

The Synodal Statutes of the Diocess of Nismes, Publish'd about the Year 1284.

The Synodal Nismes in the Year 1234.

These Statutes were made under the Episcopacy of Bertrand de Languisel who was Bishop of Nismer, from the Year 1280, to the Year 1323. These are properly the Instructions of a Ritual about the Sacraments, the Ceremonies, and Church-Discipline.

The Council of Ravenna in the Year 1286.

The Council of Boniface Arch-Bishop of Ravenna on the Eighth of July 1286, Held a Provincial Council in his Metropolis, wherein he made Nine Canons.

By the First he prohibits the Clerks from entertaining or nourishing the Players or Dancers, which

are tent to them when their Relations are Advanc'd to Offices, or are Marry'd. By the Second he exhorts the Ecclefiafticks to give Alms to the Poor, and grants Indulgencies to

those who maintain them.

The Third condemns to a Pecuniary Mulct the Clergy who bear Arms without the leave of their Bishop, and without a just and necessary Cause; and those who do not wear a Clerical Habit, Ton-

The Fourth orders the Execution of the Thirteenth Canon of the Second General Council of Lives, The Fourth orders the Execution of the Thirteenin Canon of the Souls to take Priefts Orders, which obliges those who are Advanc'd to Benefices with the Cure of Souls to take Priefts Orders.

of the Thirteenth Century of Christianity.

The Fifth obliges the Canons to be more constant at Divine Service; orders that there shall be The Council of Distributions made, which shall be given only to those who are there present.

The Sixth forbids the Notaries from receiving the Last Wills and Testaments of Usurers, unless 1286. in the Presence of a Priest.

The Seventh orders the Prelates to Excommunicate those who refuse to pay Tithes, and that in case the Persons Excommunicated neglect to take off the Excommunication, recourse shall be had to the Secular Power.

The Eighth declares what Cases are reserved to Bishops, which are the Absolution of a Major Excommunication, the Absolution of Incendiries, Blasphemers, Murderers of their Children; the Dispensing of Vows; the Absolution of Homicides, Forgers of Deeds, of those who make any Attempt on the Immunities and Ecclefiaftical Liberties; of Sorcerers; of those who are guilty of Beaftiality; of the Incestuous, and those who Debauch'd Nuns; the Cases of Larceny, when one cannot tell to whom Restitution ought be made; Perjurers, and Clandestine Marriages.

The Ninth declares those Persons to be Excommunicated with the Major Excommunication, who under the Pretence of Custom and Privilege, offer any Violence to the Immunities and Liberties of

The Council of Bourges in the Year 1286.

Common de Beaulieu Arch-Bishop of Bourges, on the Seventeenth of September in the same Year held a The Council of Provincial Council at Bourges, wherein he renew'd the Constitutions of his Predecessors by Thirty 1286.

The First orders the Ecclesiastical Judges to proceed with all manner of Precaution and Prudence in the Tryals of Matrimonial Causes, and enjoyns the Curates to inform the Bishops or their Officers of the unlawful Marriages contracted in their Parishes.

The Second prohibits the Contracting Marriage before the Lawful Age, and condemns Clandestine

The Third prohibits the Ecclefiastical Judges from taking Cognizance of Matrimonial Causes out of the Limits of their Jurisdiction.

The Fourth renews the Prohibitions made to Arch-Deacons of having Officials out of Towns. The Fifth deprives the Curates of the Revenues of their Curacies till they be otdain'd Priefts. The Sixth prohibits the Admitting of Priefts or Clerks to Confess, Preach or Administer the Sa-

traments, if they be not approv'd by the Ordinary. The Seventh revives the Prohibition made to Ecclefiafticks of having Suspicious Women in their

The Eighth Prohibits them from keeping and maintaining their Bastards in their Houses.

The Ninth declares, That those who continue above a Year in the State of Excommunication hall lofe their Benefices.

The Tenth enjoyns the Curates to keep the Names of the Excommunicate by them, and to de-

nounce them every Festival. The Eleventh orders them to read the Conftitution of Gregory X. in the Council of Lions, and that of Simon Legate of the Holy See, made at the Council of Bourges about the Ecclefiastical Juris-

The Twelfth contains and orders the Executing of the Decretal of Gregory X. call'd, Quia nonnulli de Rescriptis.

The Thirteenth orders all the Faithful to confess themselves every Year, and to receive the Eucharift at Easter; enjoyns the Curates to keep a Lift of their Communicants; and declares, That those who shall die without having discharg'd this Duty, shall be depriv'd of Ecclesiastical Burial.

The Fourteenth orders the Reading and Executing of the Canon, call'd Omns urinfque Sexus of the Lateran Council under Innecent IV. and the Constitutions of Clement IV. and Martin. IV. which grant to the Minor Friars the Power of Preaching and Hearing Confessions.

The Fifteenth orders the Curates to take notice of those who communicate with the Excommunicated, and to fend in their Names to the Bishop, or his Official.

The Sixteenth prohibits the Absolution of an Excommunicated Man by his Bishop, unless it be at the Point of Death, or to be Interr'd in Holy Ground.

The Seventeenth is against the Usurers, and revives the Constitution made against them in the Council of Bourges under Simon.

The Eighteenth enjoyns the Regulars to observe their Rule strictly.

The Nineteenth prohibits the Monks from having any thing de Proprio.

The Twentieth does not allow the Prior to borrow above 60 Sols without the Confent of his Abbot. The Twenty first orders the removing of Coffers and other profane things out of Churches.

The Twenty second prohibits the Dancing there.

The Twenty third orders, That no Monks shall be sent into Priories under Twenty Years of Age, The Twenty fourth prohibits Women from inhabiting in the Houles of Monks.

The Twenty Fifth Excommunicates the Monks who receive Tithes from the Hands of Laicks.

The Twenty fixth prohibits the rifling or diminishing the Priories during the Vacancy.

The Twenty seventh renews the Eighth Canon of the Council of Tours in the Year 1133, about Last Wills and Testaments against those who conceal'd them.

The Twenty eighth is against the Executors of Wills who buy or detain the Goods of the Testator.

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The Council of The Twenty minth enjoyns the Bishops to take care of the Execution of Wills, if the Executors Hourges in be remifs. The Thirtieth orders, That the Last Wills and Testaments shall be receiv'd by the Bishop.

The Thirty first imports, That they shall proceed against those who neglect to get themselves abfoly'd from the Excommunication, and that recourse shall be had to the Secular Power to oblige

The Thirty fecond orders, That they shall be Punish'd who do not keep the Festivals.

The Thirty third enjoyns the Suffragans and their Judges to pay a deference to Appeals.
The Thirty fourth prohibits the Official of Baurges and the other Judges of that Arch-Bishoprick,

from obstructing the Execution of the Jurisdiction of the Suffragan Bishops.

The Thirty fifth enjoyns all the Ecclefiaftical Judges to order the Execution of the Sentences pass'd against those who offer any Violence to the Ecclefiaftical Jurisdiction.

The Synodal Canons of Peter Bishop of Exeter in the Year 1287.

The Symdal Cannof Peter Bishop of Exeter held a Synod of his Clergy at Exeter in the Year 1287, wherein he drew up a mintruction for his Clergy about the Seven Sacraments; the Building of Churches and their Biflion of Exe- Ornaments; the Church-yards; the Immunity of Churches; the Life, Conduct, and Refidence of Clergy-men; the Divine Service; the Affifting at the Parochial Mass on Sundays and Holy Days; the Festivals which ought to be Celebrated; the Trades, Trafficks and Employments Prohibited to the the returns with rought to Celeracy, the Provisions of Benefices; the Vifitations of Arch-decorates, the Chapters; the Rural Deans; the Provisions of Benefices; the Vifitations of Arch-decorates and their Dues; the Immunities of Clerks; the Celeracion of Marriage; Appeals, Queffus; Constant of the Relicks of the Saints; Last Wills and Testaments; Mortuaries; Tithes; Offerings; Excom. munications; and several other Points of Discipline comprized in fifty five very large Articles, and which contain feveral remarkable things.

There is at the end of this Synod an Instruction about the manner of Confessing and imposing Pennances, which is supposed to have been made by the same Bishop. Therein are explained the Points upon which the Penitent ought to be examin'd; the Cases reserv'd to the Pope and the Bishop; the Temper in which the Penitent ought to be; the Pennances which the Confessor ought to instict; and the things he ought to instruct his Penitent in.

The Council of Wirtzburgh in the Year 1287.

The Council of Goln Bithop of Frescati Legate of the Holy See in Germany, held in the Year 1287, an Ecclesiati-Wirtzburgh in Cal Attembly at Wirtzburgh, wherein he would have exacted a Contribution of the Tenth Pen-1287. ny of the Revenues of the Clergy; but he could not gain his End, and only published Forty two Decrees about the Church-Discipline.

The Five first concern the Morals and the Conduct of the Clergy; order them to be habited in a manner agreeable to their Quality, and prohibit them from going to Taverns, from Gaming, from being familiar with Nuns; from bearing Arms, and from having Women lodged in their Houses,

The Sixth iffues out the Penalty of Excommunication against those who seife on Benefices to

which they have no Right.

The Seventh prohibits the Priests from celebrating above one Mass per Diem, to put a stop to the Abuse which was introduced by feveral Priests of celebrating twice without necessity only to get double Contributions.

The Bighth orders, That the Most Holy Body of Jesus Christ shall be carry'd to the Sick, and to Women near their Travel with due Veneration by a Priest in a Surplice with a Hood, a Clerk going before with a lighted Taper and a Bell: That those who go by shall down on their Knees, and repeat three Pater-Nofters and as many Ave-Maries; which shall exempt them from ten Days of the Pennances enjoyn'd them.

The Ninth prohibits the Alienation of Church-Goods.

The Tenth is against those who have two Curacies.

The Eleventh prohibits the giving of Curacies to Persons under Five and twenty Years of Age.
The Twelfth orders the Patrons to Present the Benefices in their Gift, to Persons of requisite Qua-

The Thirteenth prohibits the Secular and Regular Clerks from Publickly Singing or Celebrating Divine Service in Interdicted Places, as well as from Ringing of Bells.

The Fourteenth prohibits the receiving of Benefices from Laicks.

The Fifteenth prohibits the making of Contracts for Burials or Benedictions.

The Sixteenth and Seventeenth order those who have Chappels or Curacies in their Gift, to put Vicars into them, whom they shall allow a competent Maintenance.

The Eighteenth and Nineteenth concern the Regularity which ought to be observ'd by the Monks

The Twentieth and Twenty first are against the Laicks, who Seise upon Church-Goods or Bene-

The Twenty fecond, adjusts the Rights and Duties of Church-Advocates.

The Twenty third renews the Ecclefiaftical Laws against Usurers.

The Twenty fourth declares them Excommunicated who offer any Violence to Ecclefiafticks.

The Twenty forth declares them Excommunicated who offer any injury to the Nuncio's of the Pope.

The Twenty fifth inflicts the same on those who offer any injury to the Nuncio's of the Pope.

of the Thirteenth Century of Christianity. The Twenty fixth Excommunicates likewise those who Seise on the Goods of Vacant Churches. The Council of

The Twenty seventh recommends to the Arch-Bishops and Bishops the Visitation of their Dio- Wirtzburgh in

The Twenty eighth prohibits the Fortifying of Churches, in order to make use of them as of Caftles.

The Twenty ninth prohibits the Excommunicating of Children or Women for the Debts of their Dead Husbands or Fathers.

The Thirtieth declares Highway-Men and those who give them shelter, Excommunicated ipso

The Three next are for the preservation of Church-Goods.

The Thirty fourth is against the false Apostles. The Clerks are forbidden to entertain or give them any Subfiftence.

The Thirty fifth forbids the Laicks the Administring of Church-Goods, under pretence of Repairing the Buildings of Churches.

The Thirty fixth Excommunicates those who hinder the bringing of Complaints before Ecclesiasti-

The Thirty seventh Excommunicates the Forgers of Apostolical Letters.

The Thirty eighth orders, That the Interdiction Issu'd out by the Bishop, shall be observed.

The Thirty ninth prohibits the Conservators appointed by the Pope for Religious Houses and Monafteries, from meddling with those things which are not comprehended in their Commission.

The Forrieth is against those who Exact new Duties. The Forty first orders the Execution of these Canons.

The Forty fecond revokes the Privileges Granted to particular Persons, which exempted them from Excommunications and Interdictions.

The Council of L'Isle in Provence in the Year 1288.

Rossing Arch-Bishop of Arles and the Bishops of his Provence being met at L'Isle a little Town of The Council of the Diocess of Cavaillon in the Country of Venaissin in Provence, made a Collection of the Canons L'Isle in Proof the former Councils of their Province, and drew up Eighteen of them, of which the Thirteen vence in 1288. first are taken out of the former Councils.

The Fourteenth is against those who give Poyson or Physick to cause Abortion. The Fifteenth prohibits the carrying in of Corn, till the Tithe be taken of it. The Sixteenth discharges the Churches and Church-Men from Paying of Taxes.

The Seventeenth, for the preventing the Charges at Christenings, which were the Cause that Children Dy'd Un-baptiz'd, orders, That they shall not give any thing but a White Habit to the

The Eighteenth orders the Observation of the Canons of the former Councils.

The Synodal Statutes of Gilbert Bishop of Chichester, Publish'd in the Years 1289 and 1292.

THefe Canons contain divers Regulations about the Life, Morals, Conduct and Duties of the The Symdal Priefts; about Marriages, Benefices, Excommunications, Proceffions, Church-Ornaments and Statutes of

This very Bishop in the Year 1292, added other Constitutions to the former, whereby he forbids of Chichester the fuffering of Beafts to graze in Church-yards, the restraining the Oblations to a Penny. He Publish'd in the therein Excommunicates the Detainers of Tithes; orders the Parishioners to hear Mass with Silence; Tears 1289 for prohibits the Interring in Churches, and putting any Chefts therein without the Bishop's Leave 1292. prohibits the Interring in Churches, and putting any Chefts therein without the Bishop's Leave.

The Council of Nogarol in the Year 1290.

Ameneus of Armagnac Arch-Bishop of Aufche on the Saturday after the Assumption of the Virgin The Council of Mary 1290, held a Provincial Council at Nogarol in the Country of Armagnac, wherein they Nogarol in order'd Roger Bernard Count of Fix to restore to the Bishop of Lascar the City of Lascar, the Castles 1290. and Places belonging thereto under pain of Excommunication; and inferred this Sentence among the Provincial Decrees of this Council ad perpetuam rei memoriam. This is the First Head.

By the Second, They ratified the Sentence of Excommunication against those who retain the Church-

Goods of that Province.

In the Third, They prohibit the stretching of the Powers granted in the Apostolical Letters beyond their Contents.

In the Fourth, They Excommunicate the Sorcerers.

By the Fifth, They pronounce the Sentence of Excommunication against those who cite Clerks be-fore Secular Judges. They likewise exempt the Leprous from their Jurisdiction, and order them to wear a diftinguishing Badge under forfeiture of Five Sols.

In the Sixth and Seventh, They revive and augment several Penalties inflicted on those who offer

any Violence to the Persons or Estates of Ecclesiasticks,

The

The Council of Saltzburgh in the Year 1291.

The Council of Saltzburgh in 1291.

THE City of Acra having been taken from the Christians by the Sultan of Babylon in the Year 1261. Pope Nicholas X. Order'd Provincial Councils to be held for the finding. THE City of Acra naving been taken from the Christians by the Suitan of Babylon in the Year 1291, Pope Nicholas X. Order'd Provincial Councils to be held for the finding out ways and means of re-entring into Possessing of the Holy Land. The Knights Hospitalers, Templars and Teutonicks were accus'd of not having done their Duty. This gave occasion to the Council Held the same Year at Saltzburgh, of Proposing to the Popethe Uniting these Three Orders into One.

There are Three Decrees of a Council at Saltzburgh under Arch-Bishop Courade without Date,

which are commonly attributed to this Affembly.

By the First 'tis order'd, That to remedy the Abuse of Marriages clandestinely Contracted, there shall be Six Honest and Creditable Persons of the Neighbourhood, or Parish of the Contracters, who shall be Present and serve as Winnesses of the Marriage. The same Canon Issues forth the Penalty of Excommanication is for against those who shall transgress this Order, or shall be present at Clandesses. destine Marriages, or shall suffer them to be Contracted in their Houses.

In the Second the Secular and Regular Clergy are prohibited from Acquiring, Enjoying, or Retaining under any Title whatsoever, any Offices or Employments depending on Secular Princes, or

Lords, under the Penalty of Forfeiting their Priveleges and Benefices.

The Third is against several Vagrant Scholars of a loose Life, who styl'd themselves Clerks, and ran about the Country.

The Council of London in the Year 1291.

1291.

The Council of This Council was Held by Bernard Bishop of Groffeto Legate of the Holy See, who therein or London in der'd an Edict to be made whereby the Jews were entirely and perpetually Banish'd the King. dem of England: King Edward demanded and obtain'd an Impost on the Clergy, under Pretence of going to the Relief of the Holy Land: And he therein would renew, in spight of the Legate's Opposition, the Prohibition made against Ecclesiasticks and Monks Buying of Inheritances.

The Council of Saumur in the Year 1294.

The Council of Saumur in 1294.

 $R^{Eg,neld}$ of Monthafon Arch-Bishop of Tours, Held a Provincial Council at Saumur in Ollober 1294, wherein he Publish'd Five Canons.

By the First, the Clerks and Monks are enjoin'd to be Habited agreeably to their State and Condin-

and are prohibited from wearing colour'd Cloths.

on, and are prohibited from wearing colour a Clouds.

The Second adjusts the Conditions under which Absolution ought to be given to the Excommunication.

cate at the Point of Death.

The Third prohibits the Ecclesiastical Judges the imposing of a Pecuniary Mulct for the Punish

ment of Enormous Crimes.

The Fourth prohibits the Arch-Deacons, Arch-Priefts, and others who have Authority, from fending Clerks throughout the Diocess to hear Confessions.

The Fifth is against those who obstruct the Church-Men from Receiving the Tithes.

The Synodal Statutes of Robert of Winchelsea Arch-Bishop of Canterbury, Publish'd in the Years 1295, and 1300.

The Constitutions which are Forty seven in all, contain several Rules about the Functions of Robert of Advocates and Ecclesiastical Judges, and about the Instructions, Proceedings and Forms which Winchelsea in ought to be observ'd in the Trying of Processes. 1295 6 1300.

There are likewise other Constitutions of the same Arch-Bishop in the Year 1300, which relate to the Payment of Tithes and to the Ornaments of Churches.

The Synodal Constitutions of Guy de Neuville Bishop of Saintes, Publish'd in the Year 1298.

The Constitutions of this Bishop are upon the ordinary Matters contained in the Canons made in one of Guy de This Century, Namely about the Habits of Clerks and Monks; the Residence of Curates, the New Habits, Excommunications, and the Soisures of Church Goods. 1298.

The Council of Roan in the Year 1299.

The Council of William de Flavacourt Arch-Bishop of Roan, and the Bishops of the Province of Normandy on the Roan in 1299.

Thursday after the Octave of Whitsortide 1299, Held a Council in the Church of St. Mary du Prae, at present call'd the Church de bonne Nouvelle, wherein they made Seven Canons.

The First is against the Irregularities of the Clergy.

The Second prohibits the Holding of Courts of Judicature on Festivals.

By the Third, the Clerks are prohibited from fubmitting themselves in Personal Causes to Civil Taffice.

The Fourth prohibits the Secular Judges from taking Cognizance of Matters of Fact which relate The Courcil of Roan in 1299.

The Fifth is against those who offer any Violence to the Ecclefiastical Jurisdiction.

The Sixth prohibits the Bishops from Granting to the Regulars the Power of Absolving in Reserv'd Cases, unless it be only to some of whose Prudence and Ability they are very well satisfy'd, and likewife upon condition, that this Grant shall not extend to the Confession which ought to be made to the proper Curate or Pastor, unless by his Consent.

The Last orders the Publishing and Executing of the fore-going Decrees.

CHAP. VII.

An Account of the Contests between the Divines of Paris, and the Dominican Friars: And of the Writings of William de Saint Amour.

IN the Year 1229, during the Minority of King Lewis the Saint, and the Regency of Queen The Contests belianche of Castile, the University of Paris not being able to have Justice done them, for the tween the Di-Death of some of its Scholars, who had been Kill'd by the Soldiers, lest off their Publick Lectures, vines of Paris and retir'd part to Rheims and part to Angers, according to the Grant which they pretended to have and the Domifor so doing in such Cases, by the Bull of Gregory IX. In the absence of the Secular Doctors, the Dominians who had not hitherto taken the Degree, apply'd themselves to the Bishop of Paris and to the Chancellor of the University, to be admitted Doctors, and took Possession of one of the Divinity-Chairs. Four Years after the University being Re-establish'd in Paris, and Regulated by Order From the Holy See, the Dominicans not only kept what they were in Possession of, but likewise set from the Holy See, the *Dominicans* not only kept what they were in Possession of, but likewise set in another Divinity-Professorship among them in spight of the Chancellor of the University. They afterwards spread themselves in the other Civies of France, and there open'd Publick Schools. The University of Paris fearing the Consequences of these New Establishments, and that other Regulars would likewise set up two Divinity-Professorships, which would put a stop to the Profession of the Secular Doctors; made a Decree, whereby it was order'd, That none of the Regulars for the future might have two Divinity-Professorships at one and the same time. The Dominicans stood out against this Decree, and the University being again obliged in the Year 1250, to cease its Lectures, became they could not get Justice done them for the Injuries done to their Scholars (some of whom were Imprison'd, others Beaten, and others Kill'd) the Dominicans declar'd, That they would not put this Prohibition in Execution, unless the University would Grant them two Professorships by an Authenick Deed. The University Remonstrated to them, That their Concern was not about two Divini-p-Professorships, nor about the particular Interests of the Members of the University; but about an Injury offer'd to the whole Body; and that they had done very ill in making their Advantages by the Misfortunes of the University. These Contests lasted about two Months; but at last the University having obtain'd the Satisfaction which they required, and being at quiet, came to another Resolution; whereby, it was resolved. That no Person should for the future be Promoted to a Doctor's Degree, till he had first taken a Solemn Oath to observe the Decrees and Constitutions of the University: And that the *Dominicans* might make no scruple of taking of it, 'tis added. "Provided there be nothing in these Statutes Prohibited by the Rule of the *Dominican* Friars which I Profess, nor any thing dishonourable, or contrained to the Salvation of Souls, to Human Friars which I Profess, to the Publick Interest, or to the Holy Church of God. Notwithstanding this, the *Dominicans* results to the solet of the Holy Church of God. Notwithstanding this, the *Dominicans* results to the solet of the Holy Church of God. this'd to take that Oath, unless the University would Grant them two Professorships in Divinity. The University to Chaftise their Disobedience, after sifteen day's Delay and divers Admonitions, Expell'd panerity to Chattle their Diodeclerice, after linear day's Delay all divers Administrations, Experience of the form their Society, by a Solemn Decree which was Publifu'd in all the Colleges. The Dominicans ferticion'd Pope Innocent IV. to Re-establish them, and obtain'd of hima Commission Directed to the Jishop of Evreux for their Re-establishment in their University, with Authority of making use of Ecclestical Censures against the Members of the University who opposed their Re-establishment. The University being advertized thereof, apply'd themselves to the Count of Positiers who Govern'd the Kingdom jointly with Queen Blanche in the Absence of King Saint Lewin her Brother who was in the Holy Land, and Remonstrated to him, That out of respect to the Holy See, they were ready to receive the Dominicans, Provided their Statute remained in full force, till the Pope, who Determined the Affair without Hearing both Parties, should order otherwise. However the Dominicans prevailed spon the Bishop of Evreux to Delegate for the Executing the Bull which was directed to him, a Canon of Paris Nam'd Luke which they back'd by ε Letter immediately directed to him in Person, in purbance whereof, that Canon Suspended all the Members of the University from their Functions, and ader'd this Decree of Suspension to be Publish'd, notwithstanding the Appeal made to the Holy See. The University for their parts caus'd the Decree for the Expulsion of the Dominicans to be Publish'd, and in the Year 1253, Wrote a circular Letter to all the Prelates of the Kingdom, to prevail upon them to fuccor them in the Oppression under which they groan'd. At last in the Year 254, Pope Innocent IV. having by his Decreal restrain'd the Pretensions of Regulars, by prohibiting them from admitting Parishioners into their Churches on Sundays and Holy-Days, and Administring the Sacrament of Pennance without the leave of the Curates, from Preaching in their Churches during the time of the Parochial Divine Service, and from Preaching in Parish-Churches, unless invited thereto by the Curates, or had obtain'd their leave, and from performing any other Hierarchical Office in

The Contells be- Defiance to the Ordinaries, tho' it pronounc'd nothing about the Affair of the University of Paris, this Decree render'd the Dominicans more moderate in the pursuit of their Pretentions. But Innocent coines of Paris IV. Dying December 13. 1254. His Successor Alexander IV. revok'd the Decretal of Imnocent on Christ. and the Dominican Filas.

11. Lying December 13. 12)4. This does not a fourteenth of April 1255, he Publish'd the Bull which begun incan Filas.

with these Words, Quality Lignum Vita, by which he order'd the Academicks of Paris to admit all the Dominicans, especially those who were Advanc'd to the Divinty-Professorships, into their Society, to permit them to enjoy all their Rights and Privileges, and to have as many Professorships as they pleas'd. And for the more speedy Execution of this Bull, he sent another the same Day to the Bishops of Ovleans and Auxerre, by which he Granted them a Commission to see that the former was obferv'd, with Power of using Ecclesiastical Censures against those who oppos'd it. Those two Bishons in pursuance of that Bull, Proceeded against the Seculars of the University, who being retird for a time from their Colleges, and being return'd again to the City; return'd Answer. That they were no longer of the University, and consequently that the Pope's Bull did not reach them. However they wrote a Letter to the Pope, whereby they declar'd to him, That not being willing to oppose his Bull, the they had several Lawful Exceptions to offer against it, that they might not be engagd in fuch Processes as were not agreeable to their Profession; but that considering that it was more for their Advantage to be depriv'd of the Rights and Privileges of the Univerfity, than to join in one Body with the Dominicans, which by Experience they knew would be prejudicial to them, and which they were afraid would prove Pernicions to the whole Church; they had withdrawn themselves and renounc'd the Rights and Privileges of the University, that they might not have any thing to do with the Dominicans, yet without contradicting the Bull of his Holiness: That having recourse to his Clemency, they humbly pray him to revoke the Sentence of Excommunication iffued our against them, and to Re-place them in the same Liberty and Condition in which they were before; affuring him at the same time, that they were so far perswaded that they could not in Conscience admit the Diminicans, that they would rather Transplant their Schools into another Kingdom, or go back to their own Country, where they might have their Liberty; than be put under the intolerable Yoke of a forc'd and disadvantagious Society. Before this Letter came to the Hands of the Pope, the Dominicans obtain'd three Bulls, almost the same Day, directed to the Bishops of Orleans and Aux. erre, which order'd the Execution of the First Bull, and enjoin'd these two Commissioners to declare all the Members of the University who would not admit the Dominicans, and even those who were retir'd to avoid entring into a Society with them, to have forfeited all their Offices and Benefices. The Execution of these Bulls was stop a by the Order of King Saint Lewis, who was minded to reflare Peace to the University, and suppress these Contests. To attain this, he join d his Remonstrance with those of the Bishops Convend at Parn, to engage the Secular Doctors and Dominicans to refer themselves to the Arch-Bishops of Bourges, Rheims, Sens and Roan. These Four Prelates having Head both Parties, and Confulted with other Bishops, put an end at last to this Contest the First of March 1256, by an Accommodation, in which the Seculars consented, that the Dominicans should for ever enjoy the two Divinity-Professorships, upon Condition, That those Monks remain'd sepa rate from the Scholastical Society of the Secular Doctors and Scholars of Paris, provided that the renounc'd the Buils which they had, or might obtain contrary to these Conditions; that they would endeavour to have them revok'd, and that they would no more fet upon the whole University, or any of its Members. This Treaty one would have thought should have restor'd Peace to the Univerfity, but at Rome they were not inclin'd to fuffer a ftop to be thus put to several Bulls, by an Accommodation in which the Holy See had no Hand. At the fame time the Treaty was concluded Alexan der made a Bull, by which he order'd the Bishop of Paris to Excommunicate all those who hindred the Dominicans from Confessing, Preaching, Teaching, or being admitted into the Schools of others Sometime after (in the beginning of May) he order'd by another Bull, directed to all the Member of the University of Park, the Execution of the former Bulls, and by a Second Dated the same Day, he enjoind the Bishop of Paris to make use of Canonical Penalties to oblige those of the University who had molefted the Dominicans, to give them fatisfaction, by calling in, if need were, the Secular Power. He exhorted King Saint Lews by a Third Bull, To fuccour the Bithop of Pars in quelling the Insolence of those who opposed the Execution of the Bulls. The Dominicans, not willing that it should seem they had any Hand in the Non-Execution of the Treaty, requested the Pope, That he would Revoke his Bulls, and Approve of the Accommodation. But the Pope on the contrary in his Bull Dated June 18, 1256, declard, that, That Treaty having been made without his knowledge, and to the Prejudice of what he had order d, he Dilapprov d it, and by Name declard Williams and to the Prejudice of what he had order d, he Dilapprov d it, and by Name declard Williams Saint Amour, Odo of Downy, Doctors in Divinity, Malter Nicholas de Bar-fur-Aube, and Christian Cannon of Beauvins, as the Principal Authors of this Disfurbance, to have forfeited all their Dignificant Declared Life California and Christian Cannon of Beauvins, as the Principal Authors of this Disfurbance, the Author Cannon of Beauvins, as the Principal Authors of this Disfurbance, the California Cannon of Beauvins, as the Principal Authors of the Cannon of Beauvin and Benefices: He forbids their Teaching, and all manner of Persons from Hearing their Lectures; order'd, That they should be Banish'd the Kingdom; declar'd, That he would inslict the same Page 19. nithment on the reft, if they did not submit within Fifteen Days after the Publication of his Bulls and enjoin'd the Bishop of Pars to Excommunicate them, and to give away their Benefices. He Reviv'd and Confirm'd those very Orders by two other Bulls Issu'd out about the end of the same Month.

nicans.

The Contest Lerween the Body of the University and the Dominicans, became at last a Private tween William Quarrel, between the Monks and William de Saint Amour Doctor of the Sorbonne, and Divinity of St. Amour Professor, one of the most zealous Defenders of the Privileges of the University, and of the greatest Adversaries the Dominicans had to deal with. In the Year 1254, they Accused him of having advaned feveral things contrary to the Honour of the Holy See, and of having made a Scandalous Li

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bel against the Pope. This Charge being brought before the King upon the Complaints of Cregary The Contests bethe Apostolick Nuncio, the matter was referr'd to the Bishop of Paris, before whom William of Saint tween William Amour clearly Prov'd his Innocence, and the falfity of that Accusation. The Dominicans afterwards of St. Amour invented another, and under pretence of feveral Propositions, which the University of Paris had ad-end the Domivanc'd against the lusty Mendicants, without Naming any Person, they Accus'd William of Saint nicaus. Amour of Calumniating their Order, and Presented to the King a Writing containing several Erroneous Propositions, which they imputed to him. William of Saint Amour having procur'd a Copy thereof, prov'd in a Sermon which he Preach'd in the Church of Innocents, That he had never Taught those Errors, and had only advanc'd fuch Truths as were maintainable by feveral Paffages of the Holy Scriprires. Sometime after he Compos'd his Book concerning The Perils of the Last Times, which occafion'd the Dominicans to renew their Complaints against him. He Compos'd it, as 'tis faid, by the Order of several Bishops, to discover by Holy Writ the Character of the False Prophets, who were to come in the Last Times, and to oppose the Book call'd The Eternal Gospel, the Doctrine of which began to fpread it felf. Pope Alexander IV. in rejecting the Accommodation made between the University and the Dominicans, Condern'd by Name William of Saint Amour, the principal Author of that Treaty, depriv'd him of a Chappel which he had, prohibited him from Teaching, declar'd him to have forfeited all the Offices and Benefices which he might have, and requir'd that he should be Banish'd the Kingdom. This Sentence was not Executed against him, William of Saint Amour was not Proscrib'd, but still liv'd at Paris. The Dominicans Delated him before the Bishops of the Provinces of Sens and Rheims, who met at Paris in the Year 1256, and Accus'd him of having advanc'd several False and Erroneous Propositions, contrary to good Manners and the Honour of their Order. William of Saint Amour Appear'd before those Prelates, and declar'd to them. That he had never advanc'd any Proposition contrary to Truth and to the Salvation of Souls, that he had not Condemn'd any Order, that had been Approv'd by the Church of Rome; that he was ready to maintain what he had advanc'd, or to correct and retract, if they thought it proper. Those Bishops offer'd the Dominicans and William of Saint Amour to Hold a Council, and to Invite thither the Bishops of the Neighbouring Provinces and feveral Learned Doctors, to Try their Contests. William of Saint Amour and his Party accepted of the Proposal; but the Dominicans would not refer themselves to the Determination of the Council, fo the Affair remain'd Un-decided, and the Quarrel rose higherthan ever. Then the University thought it was their Duty to fend Deputies to Rome in their own Defence. They made choice of William of Saint Amour, Odo of Doway, Nicholas de Bar-Sur-Aube, John of Gastiville, and John Bellin, to demand the Re-establishment of the Peace of the University, and with Orders to maintain the Book concerning the Perils of the Last Times, made by William of Saint Amour, and to urge the Condemnation of the Book call'd The Everlasting Gospel. These Deputies procur'd Recommendatory Letters from the Chapters of the Churches of the Province of Rheims, and prepar'd for their Journey to Rome; but the Dominicans were before-hand with them, and having fent the Book concerning the Perils of the last Times to the Pope, it was examin'd by the Cardinals, and afterwards condemn'd by Alexander IV. as containing perverse Opinions, contrary to the Power and Authority of the Pope and of other Bishops, contrary to the Honour of those who make Profession of Poverty for God's sake, and who do a great deal of good in the Church by their Zeal; contrary to the Salutary State of poor Mendicans Friars, especially the Dominican and Miner Friars; lastly, as a Book capable of raising great Scandals and Disturbances, of causing the ruin of several Souls, and of diverting the Faithful from Devotion and Charity, from Conversion and Embracing Religion. 'Tis upon these Grounds that the Pope declares this Book to be Wicked, Criminal and Execrable, and Prohibits all manner of Persons from approving, maintaining, reading and keeping it by them. He wrote at the same time to the King and to the Bishops of France several Bulls against this Book full of Expressions of Indignation, and exhorted the University to treat the Dominicans kindly, and to condemn fincerely the Book of William of St. Amour. But because he was afraid, that his Orders would not punctually be executed, he heap'd Bulls upon Bulls, and made use of all the Methods he could to get them to be executed. However the Deputies of the University not in the least startled at all these Efforts, continu'd their Journey; but being come to Anagnia where the Pope then was, there was only William of St. Amour who stood firm, the other three condemn'd his Book: As for his part he defended himfelf so well that the Pope sent him away Absolv'd. However he was no fooner gon and return'd Sick from Rome, but the Pope fent him a Letter, by which he forbad him to go into France, under the Penalty of Excommunication and of losing all his Benefices, and debarr'd him from ever Teaching or Preaching as a punishment of several Faults, especially for having compos'd the Abominable and Pernicious Book concerning the Perils of the last Times. At the same time he sent several other Bulls into France, to procure at any rate the Execution of his Decree, against the Book and Person of William of St. Amour, and drew up an Act containing all the Points which he would have to be Executed in the University of Paris about the Mendicant Friars, which are (1.) That they shall be admitted into the Body of the University, and that the Bull Quast Lignum Vita, shall be Executed according to the Form and Tenor thereof without any Opposition. (2.) That the Dominican and Minor Friars, especially Thomas Aquinas and Bonadventure shall be admitted bona fide among the Doctors and Professors of the Faculty. (3.) That they shall not force the Mendicant Friars to take any Oath, or make any Treaty contrary to this Order. (4) That the University of Paris shall not be allowed to Translate themselves elsewhere under any Pretence whatloever. (5.) That they shall Preach and Teach in Paris, that the Book condemn'd by the Pope deserves it; That the Pope may send Preachers and Confessors where he pleases without the consent of the Inferior Prelates or Curaves: That the Arch-bishops and Bishops may likewise do

William of St.

The Contells be- the fame without the confent of the Curates: That a State of Poverty embrac'd for the fake of Tetween William fus Christ, is a State of Salvation and Perfection: That the Poor Monks who have forsaken their of St. Amour All for the fake of Jesus Christ may Beg for their living without Working with their Hands, the' they and the Domibe ftrong and Infty, especially those who are employed in Reading, Preaching and Expounding the picans.

Word of God: That it shall be declard, That what is said in that Book, concerning False Prophets, false Apostles, forerunners of Anti-Christ who crept into Houses, ought not to be understood of the Orders of the Dominican and Minor Friars: And that lastly, it shall be acknowledged, That there have been Miracles wrought by the Saints who have been of those two Orders. The Pope order'd the Cardinals to draw up this Writing, and fent it to the Bishop of Paris, with Orders to get it Approv'd of and Executed by Odo of Doway, and Christian Canon of Beauvant, and in case they would not do it, to declare them Perjur'd. Notwithstanding all these Bulls, the Secular Doctors of the Faculty of Park would not Admit the Dominicans, and persever'd in their Separation from the Regulars, tho William of Saint Amour to avoid the Storin that threatned him, retir'd into his Village of Saint Amour in the Franche-County. Alexander IV. thundred out fresh Bulls against them in the Year 1259, directed to the Bishop of Paris, and carry'd the Point so far by his Threats and Censures, That he oblig'd most of the Members of the University to Re-unite themselves with the Mendicants who were Admitted into the Body of the Univerfity, by a Decree Dated February 21. 1259, upon Condition, That they should always have the lowest Place in the Acts and Assemblies, even after those of the other Regular Orders. At last the Pope Dy'd on the 24th, of June in the Year 1261, after he had Granted above Forry Bulls in favour of the Dominicans, against the University of Paris, or against its Members. After his Death there was a little Quiet in the University of Park. William of St. Amour return'd thither, and to juffify himfelf, he alter'd the Title and the method of his Book concerning the Perils of the Left Times, and fent it to Pope Clement IV. that he might Examine it. That Pope return'd him Answer, That he ought to forget what was pass, and beware of falling into the same Extravagancies: That the Book which he had sent him contained the same in substance as his First, tho a line difguisd; but that not having Read it quite through, he could not give him his Opinion of it, as he would do when he had made an end of R ading it, and had confer'd with Persons of Judgment about it. This Letter bears Date October 17, 1266. The Year of the Death of William of Saint Amount has never yet been taken notice of by any Author. But his Epitaph which is in the Church of Saim Amour in the County of Burgundy where he was Interr'd, informs us, that he Dy'd in the Year 1272.

The Funeral Register-Book of the Church of Mascon, informs us that it was the Thirteenth of Septem. ber. This was communicated to us by Monsieur Francatel who made search after it. The Worksof William of Saint Amour were Printed in the Year 1632, by the care of a certain Doctor of the Sorber ne, who has conceal d his Name under that of Alitophilus; as well as the Name of the City wherether were Printed, and the Printer's Name, under this Enigma, Constantia ad Insigne bone sidei apid

The Works o William of St. Amour.

The Book concerning the Perils of the Last Times, is preceded by a Preface on the Book of Psalms, an imperfect Commentary on the First Plalm, and a Sermon on the Parable of the Publican and Pharifee, in which William of Saint Amour describes the Characters of the Pharifees set down in Stripure, and applies them to the Hypocrites of his Time, "and chiefly (lays he) to those who pretend by "their Habit and outward Behaviour, by a more Austere Life, and by Spiritual Exercises which they "have Invented and Establish'd by their Traditions, to an External semblance of Sanctity and Religion "in order to be Prais'd and had in Honour by Men: These are (adds he) the Impostor-Monks, as " may be prov'd by their Works, as it is Written by St. Matthew Chap. 7. You shall know them by their "Fruits: I do not mean by those Works which they show to make themselves believ'd to be Holy: " For they feem to be good, and for that Reason it is, that 'tis observ'd in the Glossary on that Place, "That in the Eyes of Menthey seem to be Righteous by their Fasts, their Prayers, and their Alms; "but these are not their Fruits, because these Works are imputed to them as Sinful, by reason of that "Vain-glory, which they aim at: Therefore they are known by the Works which they do not flow, "tho they do them to obtain the Glory and Pleafures of the World; because there are some among and control of the world; because there are some among and control of the world in the the world i "them, who, as the Apostle says, in the Second Epistle to Timothy Chap. 3. are rather Lovers of Plea-" fure than Lovers of God. He afterwards fets down Four infallible Signs whereby to discover them, "taken out of the same Gospel: They love the first Places in the Feasts, the chief Seats in the Spage"guest, to be saluted in publick Places, and to be call a by Men Rabbi. He afterwards explains those To"kens after the following manner: On the First (says he) it ought to be observed, That they may "be faid to love the First Places in Feasts, who frequent the Tables of Kings, Princes and Prelates, "who are the first at them to get the best of the Treat; which is unbecoming Regulars, and especial-"ly Preachers, &c. He likewise adds another Proof of the Love they have to the Uppermost Places in Featts, viz. The Curiofity they have of diving into the Affairs of Great Men, and of intermeddling with them: Upon the second token, which is the Loving of the Uppermoft Seats in the Synagogues; he observes, That they are justly to be charg'd with this, who get themselves to be nominated by the Secular Powers for to Preach in Churches on the Great Festivals, without having any deference to the Authority of the Bishops and other Prelates, who intrude themselves into the Min-stery without being Call'd thereto, and who aim more at shewing their own Parts and Eloquence, than at Preaching the Word of God. Upon the Third Sign or Token of Loving to be Saluted in the Publick Places, he applies it to the Regulars, who get themselves to be summon'd into the Confiftories of Princes and Prelates, who frequent them, who concern themselves in giving their Judg-ments and Counsels in them, in order to attract the Respect of those who have any Business there. Latly, on the Last Token, viz. Their Defire of being Call'd Rabbi, Rabbi, he Observes, That it is very

of the Thirteenth Century of Christianity. Applicable to the Regulars who make use of Excommunication, and raise a Scandal in the Church The Works of in order to obtain the Quality of Mafters.

This Discourse is only an Introduction of that which William of Saint Amour establishes in his Book Amour. concerning the Perils of the Last Times. In the First Chapter he Proves from that Place of St. Paul, 2 Tim. 2.1. That at the Latter End of the Church there should happen Perilous Times. In the Second he 2 Tim. 1.11 that a time Latter Line to the Control of those Perils, as they are fer down in the fame Place: Men Lovers of thunselves, Covercous, Boasters, Proud, Blasphemers, Dischedient to Patanic I and Superiors, Unthankful, Unboly, Unnatural, falfe Acculers, Incontinent, without Charity, Traytors, Heady, High-minded, Lovers of Pleasure more than Lovers of God: Such as creep into Houses, &c. He adds, That they are those false Teachers, and false Prophets foretold by our Saviour, which he applies to those who Preach without a Call, without a Miffion, and without the leave of the Curates, under Pretence, That they have Permission from the Pope, or the Bishop. He observes, That he would not Dispute the Authority of the Pope, or of the Diocesan Bishop; but that the Licence which they Grant to fome to Preach, fignifies only in cafe they be Invited thereto; fince the Bishops themfelves can do nothing out of their own Diocess, unless call'd by their Brethren, and that 'tis not to he supposed, That the Pope Grants a Power to a great many Perlons of Preaching to one and the same Auditory, if they be not invited to it by the Curates. In the Third he demonstrates what those Cha-Andrew, it takes to the transfer of the final flow those Disorders, Namely, a semblance of Piety, Religion and Charity, which shall make them to pass for true Christians. In the Fourth he ex-Piety, Keligion and Charity, which mail make them to pais for true Christians. In the Fourth he explains the Perils to which the Faithful shall be exposed by the Impoflure of those false Preachers, who shall refuse the Truth as Jamnes and Jambres refisted Mojes, that is to say, who shall seduce Princes and the Christian People by their shew of Wisgon, and shall divert them from obeying the Counsels of their Lawful Superiors in order to follow their Corrupt Maxims and Morals. In the Fifth he shews the ways which they shall make use of to seduce them; viz. by creeping into Houses, by making them discover their Secrets in Confessions, by seducing Women and the Simple; by making themselves Lords and Masters of their Souls, and by sorcing them to make Vows; and by diverting them from the Submiffion which they ow to their Paftors. In the Sixth he fays, that those who shall not forefee those Perils shall be in danger of perishing by them. He proves in the Seventh, That those who are the Cause of them shall perish. In the Eighth he endeavours to prove by the Signs set down in Scripture, That these Perils are not far off. In the Ninth he shews, That it chiefly belongs to the Prelats to forefee, discover, and divert those Perils. In the Tenth he demonstrates the Punishments to which they are liable in this World and the next, if they do not oppose them. In the Eleventh he proves, That the those Perils have been foretold, yet they might be diverted for a time, if vigorously oppood. In the Twelfth he explains the Methods which ought to be made use of in order to divert them: Which are, (1.) To consider who those Persons are who creep into Houses, and whether there be any fuch in the Church. (2.) When one shall have discover'd them, to inform others of them. (3.) To Injoyn them to avoid such. (4.) To hinder them from Preaching and Teaching. (5.) To oblige those who are of their Sect to withdraw themselves from them. (6.) To hinder others from earning into their Sect, and in general to shun the False Prophets, the Idle who will not work with that in the land, and the Inquisitive. He in this place oppugns the Practice of begging when one is strong and Lusty, and when a Man may get his Living by his Labour, and says, That 'tis a piece of Injuffice. In the Thirteenth he examines among what fort of Perfons we ought to fearch after these Seducers, and pretends, That its not among the Pagans, nor among the Wicked or Ignorant Chri-Seaucres, and presents, That is not among the Lagans, not among the wicken or ignorant Unri-flians that this Search ought to be made; but among the Wife Persons, among those who profess to follow the Dictates of Jesus Christ, who seem to be most Holy and most Prudent, that one would think them to be the Elect of Jesis Christ. In a word, in the last Chapter he reckons up Forty one Marks to diffinguish the False Apostles from the True, of which, says he, some are Infallible, and others Probable. In the beginning he protests that he had no Design of advancing any thing against any particular Person, or against any State or Order of Men, but only in general to declaim against the Sins of the Wicked, and the Perils of the Church: However 'tis eafy to fee, that he means the Dominican Friars, and that 'tis at them he aims, and whom he fets upon in this Book which he fubmits to the Correction of the Church.

This Treatife is followed by two Pieces wherein he refolves two Queries, viz. In the First, Whether it be lawful to give all one's Estate to the Poor and be reduc'd to Beggery? In the Second, Whether one ought to bestow any Alms on a lusty Mendicant? He resolves both in the Negative, founds his Resolutions on several Passages out of the Scriptures and Fathers, and proposes to himself the Objections which might be made to it, to which he returns his Answers. He concludes the Second Query by afferring, That the Preachers ought not to ask any Money left it be an occasion to them of Covetousness, and left they should seem to be guilty of Simony.

Those Writings are follow'd by the Answers which William of St. Amour made to the Erroneous Propositions which were laid to his Charge. He therein shews either that he never had advanced any fuch thing, or that they had put a falle Construction on what he had faid; or that they had added to and perverted his Expressions. (1.) They accused him of having faid, That he who Preaches commits a Mortal Sin, if he receives or asks any thing of those to whom he Preaches. He replies, That he had never advanced this Proposition; that on the contrary he had said, That the Preacher who has a Lawful Miffion may receive for his Subfiftence, and that 'tis his Due. (2.) Of having faid, That the Marks may not be Doctors for hold Dignities. He replies, That he had not faid that; but had only faid, That the Monks who have abandon'd the World, ought not to be over-follicitous in being made Dectors, as they ought not to hunt after the Riches, Honours, and Pleasures of the World. (3.) Of

The Works of having faid, That its not lawful for Monks to refide in the Courts of Princes and Prelates, William of St. He Replies, That he had only faid, that it was dangerous for them. (4.) Of having faid, That he who presents himself to Preach without being call'd thereto, is guilty of a Mortal Sin. He replies, that he had only faid, That one ought not to intrude into that Ministery without being Call'd thereto. (5.) That he who admitted another's Parishoner to Confession, was guilty of a Mortal Sin: To which, he replies, That he had added, without the Permission of the Superior, (6.) That a Bishop who Preaches out of his own Dioces, commits a Mortal Sin. He Replies, That he had never faid thus; but had only faid, That 'tis not Lawful for a Bishop to Execute his Episcopal Functions out of his own Diocess, without the leave of the Ordinary. (7.) Of having faid, That he who gives away his whole Eftate to live himself upon Chairly, is not in a State of Salvation. He Replies, That he had only faid, That a Man in Health, who has not wherewithal to live, ought to Work with his Hands to get himself a Livelyhood: And to give a full Resolution to this might income log. That the lame might be extended to those who are traductarly render of meapable of Working; that those who cannot get Work, or cannot get a Livelyhood by Working, may likewife Beg. Laftly, That those who by their Dury being Employ'd in Spiritual Functions have not Time to Work, may likewife Beg. (8.) Of having Afferred, That all those who are in an Order, who have no Revenue, who are able to Work and do not, but Live on Alms; are not in a Strate Salvation, and cannot be gracied upon the Account of Perschipe. He Paulie The Late. State of Salvation, and cannot be excus'd upon the Account of Preaching. He Replies, That he had on-Iy faid this upon the Account of the great number of Mendicants who are in the Nation, and especially upon the Account of certain Young Persons who were call'd Bons-Valers, and of certain Nuns, call'd Beguines, who are not of any Order Approv'd by the Holy See. (9.) Of having faid, That the Handlomness of Habits is not profitable nor unprofitable to Salvation. He Replies, That he never faid this, but only, That it was Lawful to wear a Fine Habit, provided it were not above the Quality of him who wears it, and against the Custom of the Country. (10.) Of having said, That he who wears a mean Habit beneath his Quality, fins more than he that wears one above his Qua lity. He Replies, That he had never faid this, but, That there might be fomething of Pride in wearing a Habit beneath one's Quality, and that this Pride is a greater Sin because of the Hypocrify that attends it. That moreover in the two Articles, he aims at the Beguines and Bon-Valets, who ay, That one may not wear a fine Habit without endangering one's Salvation. (11.) Of having faid before That one may not wear a fine Habit without engangering ones salvation. (11) On having failt offer the Bishop of Mascon, That the Spiritual Functions do not excuse a lusty Mendicant, who lives upon Alms. He Replies, That he had already Answer'd that Head. (12) Of having said, That Women who take upon them the Religious Habit, or cut off their Hair, and still lead a Secular Life, Sin heinously. He Replies, That he never said this, but only, That it was not Lawful to take upon them an Habit different from that of their Profession. (13) Of having said, That Jesus Christ and the Apolitic Replies of Participation of the Profession of Participation of did not Beg. He Replies, That he had never Read in Scripture, that they had any Right of Reout not neg. Fig. Repnes, a nat he had never read in scripture, that hery had any regin of receiving of those to whom they Preach'd, things necessary for this Life: That after the Refurrection of Jesus Christ, the Apostles Preach'd, and that they Receiv'd what was voluntarily offerd to them, with a great deal of Difficulty. (14.) Of having advanced several things against the Popes Decree, by which it was order'd to admit the Dominicans into the University of Paris, and such things as were prejudicial to that Order, and of having declar'd, That he was afraid, that they were the Men who crept into Houses, who are Idle and Inquisitive, who would be call'd Rabbi, Rabbi, &c. He Replies, That it was true, that he was present at the Treaty which was made between the Mendicants and the University; that he had heard those Objections started by those who Defended the Cause of the University; but that he had not Proposed them, as being neither the Proctor nor the Governor of the University. (15.) Of having said, That they could not Condemn the Books of Abbot Foachim, because there were several Persons who supported him. He Replies, That he never said this, but only, That several Errors of that Abbot had been already Condemn'd, and that the others could not as yet have been condemn'd, because they could not be Detected in so float a time, by Reason of the great number of them, of the Business of those who were Business ploy'd to Examine them, and of the Credit of those who maintain'd them. I omit the following Heads, which contain only either general Reproaches, or particular matters of Fact, or are only a Repetition of what relates to the Habits and Poverry: And shall only speak of that which relates to the Preaching and Mission of the Mendicant Friars. They had Accused him of having maintain d, That all thole who Preach'd without being Call'd by the Curates, tho Approv'd by the Pope, were False Prophets. He Replies, That he never said this, but only of those who had no Mission either from their Ordinaries or the Pope. They Accus'd him likewise of having said, That the the Priests Approv'd by the Bihop may Confefs, yet they may not Administer the Sacrament of Pennance. He Replies, That he had only said, That none but those who have the Charge of Souls, or who have received their Miffion from them, may Confer the Sacrament of Pennance. They farther Accused him of having faid, That the Bithop in Collating a Curacy, granted the Whole, and retained the Whole. He Replies, That he had faid, That where a Bithop gives a Cure to a Prieft, the Prieft has the immediate Jurisliction thereof, and that the Bishop has it mediante Preshrero; tho he might fomerimes Exercise it immediately by himself, and that the Prieft discharges the Bishop non à toto sed à tarto. Lattly, he clear'd himfelf of the Charge laid against him, That he had advanc'd a great many Propositions against the false Prophets of his Time who crept into Houses, not only before Men of ny tropontions against the tainer robuses of his line subsequent and Regulars were at Va-licating, but also before the Simple and Ignorant, and when the Seculars and Regulars were at Va-riance: He clear'd himself, I say, of this Charge, by declaring, That he had no Design of saying their

of the Thirteenth Century of Christianity.

these things against the Order of the Dominicans, nor against their Persons, but only in General against The Works of all the falle Prophers who crept into Houses: That it was a very Scandalous thing for those Religious William of St. all the faile Propiers who crept into rooms: A marit was a very ocanization thing for those keepgious vinces to fay, That they were pointed at by the Works of these faile Prophers, because they could not pretend Amour, any such thing, It those Works did not in some measure appear in their Actions: That those it might have been apply'd to them, yet the Truth ought not to be filenc'd upon that Account; and that the Scandal which they said would ensure thereon ought to be no sindrance for Publishing the Truth. That moreover with respect to the Book which they said had been Condemn'd by the Pope, and of which they made him the Author, it was Compos'd by the Doctors of Divinity, and in Justification of the University of Paris, to satisfy the Prelates of the Gallican Church, who being admonified to beware of the Perils which should happen in the Last Times, had defired that a Collection should be made of the Passages of Scripture, wherein those Perils were denoted; that he had set upon this Work jointly with several other Doctors, and reduc'd those Passages under different Heads: That it had been Alter'd Five times, and that it was the Third Edition which had been Disapprov'd by the Cardinals which had been Corrected in the Two next: That the Pope had only Disapprov'd of the Form of the Composure; that he was perswaded, that if he had seen the Fourth and Fifth Editions, he would never Work to the Correction of the Church, the Pope and the other Prelates: That the Authors had Corrected it themselves, and had no Design of maintaining the things which the Pope had Con-

demnd.

The largest Collection of William of Saint Amour on this Subject is that which he made during his Exile, and which he sent to Pope Clement IV. It is divided into Five Parts.

In the First he Examines who those false Prophets are of whom he speaks, and shews how dangerous they are to the Church in general. In particular he shews in this Part, That the Honour, Jurisdiction, Order and Peace of the Church consult chiefly in maintaining the Rights of the Ordinaries, so that there be but one Bishop in a Diocess, one Arch-Deacon in an Arch-Deaconry, and one Curate in a Parish. That its true, that in Cases of Necessity one may have recourse to extraordinary Supplies, and that the Pope who is the Superior of Bithops and the Ordinary of Ordinaries; may and Lawful Occasions, send imo several Churches Persons to Preach the Gospel, and to Preside over others. But that if he gave to a great many Persons a General Commission of Preaching and Administring the Sacrament of Pennance, it was not probable that by this General Grant he would give them Liberty of Exercising those Functions in all Churches without asking leave of the Prelates. and even in Defiance of them: That this would be to overthrow the Order of the Church, to difourb its Peace and Subvert its Laws. As to the Maintenance of those Preachers, he owns, That he who Preaches has a Right to receive of those to whom he Preaches the Gospel wherewithal to Live; but he fays, That the Ordinaries, that is, the Bishops and Curates have a Right to take what is necessary for them, as the Reward of their Labour; That those who are Delegated by the Pope, may likewife receive their Subfiftence from those to whom they are fent; but that those who are fent by the Bishops or by the other Prelates who have settled Revenues for the Cure of Souls, ought to be maintain'd by those who send them. That moreover it is not probable, That the Pope intended to send an infinite number of Preachers who should be a Charge to the People, and the rather because Preaching and Administration of the Sacraments is forbidden to the Monks by the Canons, and reserv'd to the Prelates: That the General Licence which the Pope Grants to an infinite Number of Regulars, of whom he has no knowledge, can fignify no more than to render them capable of Preaching and Administring the Sacraments, when they shall be Invited, and Employed by the Ordinaries in Case of

In the Second Part, he Treats of the Idleness and Begging of those New Apostles. He maintains, That it is not Lawful for Persons in Health who can get their Living by their Labour, to live Idle and to Beg. He owns, that Ecclefiaftical Employments dispense Men from Working with their Hands, but he particularizes several soris of Spiritual Employments: Those of Prelates and Curates who have a Right of Receiving their Subsistence of those who are under their Care: Those of the Monks in their Churches and Monasteries, who ought to Live of their Revenues, and for whom the Bishop in case they have not enough may provide: Those of Persons who study to render themselves Serviceable to the Church; such as Secular Students, who ought to be affifted, and may require it in case they are not provided for: That Persons who are strong and in a Condition of getting their Living by their Work, do Sin fo long as they are Idle, and that Begging engages them in fuch Cir-cumstances, as render them in danger of their Salvation. That the Monks and Regular Clerks who attend at Prayers, Preaching and Study, are not thereby excused from Working with their Hands, and have no Right to Beg: That Jefus Chrift and his Apostles did never Beg. He speaks likewise by the way, against the Monks being samiliar with Women. Lastly, he demonstrates by several Arguments, That Labour is requisite to a Monastick Life, opposes the Curiosity and Ambitus of the

The Third Part contains the Methods which those false Teachers make use of to infinuate themfelves into the Affections of the Simple, which are Difguiles, Hypocrify, the affectation of a fingular Sanctity, the meanels of their Habit, and the Aufterity in their way of Living.

The Fourth Part contains the Marks whereby the falle Prophets might be known, and the Methods, of Distinguishing them from the true Teachers, which are Fifty in all,

Laftly in the laft Part he relates the means of preventing those Perils, and shows the Obligation which the Bishops and Pastors lie under of applying a Remedy thereto, and how they shall be Punish'd who are negligent therein.

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The Works of William of St. £mour.

There is likewise a Sermon of William of Saint Amour on the same Subject, Preach'd on the Festi-

CHAP. VIII.

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The Style of that Author is plain, he Advances nothing but what he Confirms by a Paffage of Scripture, or of the Ordinary Comment, or of the Canon-Law. In his great Work he likewife Scripture, or of the Ordinary Comment, or of the Canon-Law. In his great Work he likewife Cites the Fathers, particularly the Treatife of Saint Augustine about the Labour of Monks, Saint Cites the Fathers, particularly the Treatife of Saint Augustine about the Labour of Monks, Saint Gregory, Saint Index, Saint Anselm, the Prophecies of Saint Hildegarda, &c. The Jerome, Scint Gregory, Saint Index, already given you, and the Answers to the Objections made Abstract of his Works which we have already given you, and the Answers to the Objections made again thin, are enough to acquaint us of his Real Sentiments; but one cannot tell how to justify the Malicious Application which he made of the Passages of Holy Writ to the Orders of the Mendicans Friends approved by the Holy See, and chiefly to that of the Dominicans: For the declaring cant Friars approved by the Holy See, and chiefly to that of the Dominicans: For the he declard, that he did not aim at them, yet the occasion of his Writing, and the Motive of undertaking that Task put it out of all question, that he had them in his Eye, and that its them he attacks without naming them, but by describing them in a way wherein he could hardly be blamed.

CHAP. VIII.

Of the Errors advanced by Amaury, Abbot Joachim, and several others, and their Condemnations.

The Dollrine of Amaury and his CondemnaIN the beginning of the Thirteenth Century a Clerk Student at Paris, Nam'd Amaury, Born in IN the beginning of the Intreenth Century a Cierk Student at Paris, Patinta Amany, Bolh in Village in the Dioces of Chartres, call'd Bena, after he had for a long time Taught Logick, a Expounded the Scriptures, kept still a particular Method and singular Opinions. Among of Expounded the Scriptures, kept still a particular Method and singular Opinions. Among of things he maintain it. That every Christian was oblig'd to believe as an Article of Faith, that things he maintain it. That every Christian was oblig'd to believe as an Article of Faith, that was a Member of Jestic Christ. This Opinion having been Disputed in the Schools of Paris, the Deby was brought before Pope Innocent III. who after he had Heard the Proposition of Amany, and the Condense of the Opinion of Amany. Reing terms Refitation of them by the University of Paris, Condemn'd the Opinion of Amaury. Being reun to Paris, he was obliged to retract his Opinion with his Month, tho not with his Heart. Within the Title after, he Dy'd and was Interr'd near the Monastery of Saint Martin in the Fields.

The Errors of the Disciples of for instance, Amaury and their Condem-

After his Death, some of his Disciples Publish'd other Errors more dangerous than the former After his Death, some of his Disciples Publish'd other Errors more dangerous than the former for instance. That since the time of the Law was past, the Sacraments were useless, and that errors instance in the Internal Grace of the Holy Spirit: That the Vertue of Charity takes away sinfushess of an Evil Action; and according to this Maxim, they committed Crimes contrary to finfushess of an Evil Action; and according to this Maxim, they committed Crimes contrary to fitting with the Women who follow'd them, and which they suffer'd to go unpunish'd, under the Pres of Charity. Other Authors Accuse them likewise of Teaching. (1.) That the Body of Jesus of Charity. Other Authors Accuse them likewise of Teaching. (1.) That the Body of Jesus was no more on the Altar in the Conservated Bread, than in any other Loas. (2.) That God spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, nor any of spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, nor any of spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, nor any of spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, nor any of spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, nor any of spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, nor any of spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, nor any of spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, nor any of spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, or any of spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, or any of spoken by Ovid, as well as by St. Augustine. (3.) That the Verue of St. Augustine. (4.) That the Verue of St. Augustine. (4.) That the Verue of St. Augustine. (5.) That the St. Augustine. (6.) That the St. Augustine and Moreal St. Augustine. (6.) That the St. Augustine and Moreal St. A Chr. st. Rome Babyon, and all the Church-Men Members of Anti-Christ. He likewise fore-That King Philip Angustus and his Son should soon Reduce all Nations under the Obedience of Holy Ghost. Peter Bishop of Paris, and Jarin the King's Counsellor, being inform'd of this Sect, to discover who were of it, made use of a Man, who likewise pretended to be of it. By means several were Discover'd and Apprehended, who being brought to Paris were Condemned Council Held 1209; and afterwards Burnt by the Order of King Philip. The Authors of that is reckon up Fourteen of them, whose Names and Qualities they tell us: There were some Priests, almost all had Study'd Divinity. Of those Fourteen Ten were Burnt, Three were Condemned perpetual Imprisonment, and one who became a Monk before he was Apprehended. They denn'd the Memcry of Amaury, his Bones were dug up and thrown into the Common Sewer-denn'd the Memcry of Amaury, his Bones were dug up and thrown into the Common Sewer-who discover'd those Hereticks by pretending to be of their Sect, apply'd himself to the Abbor-Saint Victor, to Master Robert and Friar Thomas, who Consulted the Bishop of Paris and Three of Masters about it, by whose Advice, he who had Discover'd those Hereticks continu'd with another Priest to seign himself to be one of them. Priest to seign him self to be one of them.

Arlftotle's Works Condemild.

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Amour.

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CHAP. VIII.

Of the Errors advanced by Amaury, Abbot Joachim, and several others, and of their Condemnations.

The Dostrine of Amaury and Lis Condemnarion.

IN the beginning of the Thirteenth Century a Clerk Student at Paris, Nam'd Amaury, Born in Village in the Diocess of Chartres, call'd Bena, after he had for a long time Taught Logick, as Expounded the Scriptures, kept still a particular Method and singular Opinions. Among of Expounded the Scriptures, kept still a particular Method and singular Opinions. Among other things he maintain'd, That every Christian was oblig'd to believe as an Article of Faith, that things he maintain'd, That every Christian was oblig'd to believe as an Article of Faith, that was a Member of 3clist Christ. This Opinion having been Disputed in the Schools of Paris, the Deby was brought before Born Investment III who after he had Heard the Propositions of Amaure and was brought before Pope Innocent III. who after he had Heard the Propositions of Amaury, and Refutation of them by the University of Paris, Condemn'd the Opinion of Amaury. Being return to Paris, he was obliged to retract his Opinion with his Month, tho not with his Heart. With thort time after, he Dy'd and was Interr'd near the Monastery of Saint Martin in the Fields.

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After his Death, some of his Disciples Publish'd other Errors more dangerous than the former, After his Death, some of his Disciples Publish'd other Errors more dangerous than the formers for ir stance, That since the time of the Law was past, the Sacraments were useless, and that expense is Justify d by the Internal Grace of the Holy Spirit: That the Vertue of Charity takes away sinfulness of an Evil Action; and according to this Maxim, they committed Crimes contrary to fifty with the Women who follow'd them, and which they suffer'd to go unpunish'd, under the Pretical Charity. Other Authors Accuse them likewise of Teaching. (1.) That the Body of Jesus of Charity. Other Authors Accuse them likewise of Teaching. (1.) That the Body of Jesus was no more on the Altar in the Consecrated Bread, than in any other Loaf. (2.) That God spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, nor any of spoken by Ovid, as well as by St. Augustine. (3.) That there was no Resurrection, nor any of Heaven or Hell, than good Thoughts and Mortal Sins. (4.) That one ought not to Honour Saints or their Relicks. A Goldsmith Nam'd William was the Head of this Sect: He call'd him the Ambassador of God, and Prophesy'd. That before Five Years the World should be smitten was the Head of God. Saints or their Relicks. A Goldsmith Nam'd William was the Head of this Sect: He call'd him the Ambassador of God; and Prophesy'd, That before Five Years the World should be smitten with Four Plagues; with Famine on the People, with the Sword on the Princes, with Earthquakes with flow of the Chirch and with Fire on the Prelates of the Church. He call'd the Pope A Christ, Rome Babylon, and all the Church-Men Members of Anti-Christ. He likewise fore the Christ King Philip Augustus and his Son should soon Reduce all Nations under the Obedience of That King Philip Augustus and his Son should soon Reduce all Nations under the Obedience of Those Ghost. Peter Bishop of Park, and Jarin the King's Counsellor, being inform'd of this Sect, to discover who were of it, made use of a Man, who likewise pretended to be of it. By means several were Discover'd and Apprehended, who being brought to Park were Condemn'd in means several were Discover'd and Apprehended, who being brought to Paris were Condemned means several were Discover'd and Apprehended, who being brought to Paris were Condemned means several were Discover'd and Apprehended, who being brought to Paris were Condemned at Council Held 1209, and afterwards Burnt by the Order of King Philip. The Authors of that the reckon up Fourteen of them, whose Names and Qualities they tell us: There were some Priests, and after the principle of the Priests of the Paris of t annost an nad study a Divinity. Of those Fourteen Len were Burnt, I free were Condeming perfectual Imprisonment, and one who became a Monk before he was Apprehended. They Condemn'd the Memory of Amaury, his Bones were dug up and thrown into the Common Sewer. When discover'd those Hereticks by pretending to be of their Sect, apply'd himself to the Abbot of Sairt Victor, to Master Robert and Friar Thomas, who Consulted the Bishop of Paris and Three other Masters about it, by whose Advice, he who had Discover'd those Hereticks continu'd with another Priest to feign himself to be one of them. Priest to feign him elf to be one of them.

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Abbo:

Abbot Jeachim having in his Books advanc'd feveral Propositions against the Irregular Morals The Opinions of of his time, and Exhorted Men to aspire after a greater Perfection, than that which was Practis'd in Abbot Joachim. Which they thought imperfect, would suddenly expire, and that the Law of the Spirit a great deal of rhem made a Book to establish it, to which he gave the Title of The Eternal Gospel. This Piece The Book call'd them Paris ascribes it to the Order of the Jacobines, Aimeric to John the Seventh General of the Fran-Gospel.

Let the Case be how it will 'tis certain, that a great many Monks approved of this Work. ciscans. Let the Case be how it will 'tis certain, that a great many Monks approv'd of this Work, ciscans. Let the Case be now it will its certain, that a great many Monks approved of this work, and that some of them would have Taught this Doctrine Publickly in the University of Pars in the Year 1254, but the Bishops opposed it: And the Book of the Evernal Gospel was Condemned to be The Condemnation in the Year 1256, by Pope Alexander IV. who at the same time Proscribed those who maintain of that Book, as William of Saint Amour and Ptolemey of Lucca, assure us.

All the Everna of this Rock was upon this Principle. That the Lew of the Cospel of Sasking Charles were the Principle.

All the Errors of this Book turn upon this Principle, That the Law of the Gospel of Jesus Christ was The Errors of imperfect, in comparison of the Law of the Spirit, which was to succeed it: For according to this Book, that Book, the Law of the Gospel was to last no longer than Twelve hundred and fixty Years, and consequently was upon expiring. The Author of that Book advanc'd, besides this, several particular Errors, viz. That none but Spiritual Men had the true Knowledge of the Scriptures: That only those who went Bare-foot were capable of Preaching the Spiritual Doctrine: That the Jews tho' adhering to their Religion, shall be loaded with good things and deliver'd from their Enemies: That the Greeks were more Spiritual than the Latines, and that God the Father should Save them: That the Monks were not oblig'd to suffer Martyrdom in Desence of the Worship of Jesis Christ: That the Holy Ghost remained Compething of the Church as Tasking the Man had received of the Holy Chost. They the ceiv'd something of the Church, as Jesus Christ as Man had receiv'd of the Holy Ghost: That the Active Life had lasted till Abbet Joachim; but that since his time it was become useless: That the Contemplative Life had begun from his time, and that it should be more perfect in his successor: That there should be an Order of Monks by far more perfect, which should flourish when the Order of the Clergy was perished: That in this Third State of the World the Government of the Church would be wholly Committed to those Monks, who should have more Authority than the Apostles ever had: That those Preachers perfecuted by the Clergy, should go over to the Insidels, and might excite them against the Church of Rome. These are some of the Extrava-

gancies, which the Authors relate, as extracted out of the Book of the Eternal Gofpel.

The Maintainers of this Work are call'd Joachites, or rather Joachimites in the Council of Arles 1260, The Condemnative wherein their Doctrine was Examin'd and Condemn'd in these Terms: "Among the False Protion of the Joachimites in the "phets who appear at this time, none are more Dangerous than those who taking for the Founda-Council of Alles "pnets who appear at this time, none are more Dangerous than those who taking for the Foundation of their Folly several Ternaries, in part true, and making false Applications of them, estation of their Folly several Ternaries, and wickedly affecting to do Honour to the Holy Ghost, do impudently derogate from the Redemption of Jesus Christ, by aiming to include the Time of the Reign of the Son and his Works within a certain Number of Years; after which the Holy Ghost shall Act: As if the Holy Ghost were to Act with more Power and Majesty for the suture, than she has done yet since the beginning of the Church. These Foachites by a Chimerical Concavagain. "he has done yet fince the beginning of the Church. These Joachites by a Chimerical Concatenation of certain Ternaries, maintain, That the time of the Holy Ghost shall for the future be inlighten'd with a more perfect Law; laying down for the Foundation of their Error, this Holy and Coelectial Ternary of the Ineffable Persons of the Ever-blessed Trinity, Father, Son, and Holy Ghost, and are "for establishing their Error on the Basis of all these Truths. They add to this Sovereign Truth on the Ternaries, by afferting, That there shall be Three States or Orders of Men, who have had, or shall have each their proper Season: The First is that of Marry'd Persons, which was in Remarks to Eather that is under the Old Tolorons. The Second is they of Clarks. "pute in the time of the Father, that is, under the Old Testament: The Second is that of Clerks, which has been in esteem in the time of Grace by the Son in this Age of the World: The Third "is the Order of the Monks, which shall be glorify'd in time with a larger measure of Grace, which shall be given by the Holy Ghost. Three forts of Doctrines answer to these Three States, the Old Testament, the New, and the Eternal Gospel, or the Gospel of the Holy Ghost. Lastly, They distinguish the whole Duration of the World into Three Ages: The time of the Spirit of the Law of Moses, which they attribute to the Father; the time of the Spirit of Grace, which they attribute to the Son, and which has lasted 1260. Years; and the time of a more Ample Grace and of a more Ample Grace and of which Tests which belongs to the Holy Ghost and of which Tests which belongs to the Holy Ghost and of which Tests which belongs to the Holy Ghost and of which Tests Christ species in the Gospel and of which Tests which belongs to the Holy Ghost and of which Tests Christ species and of which Tests which belongs to the Holy Ghost and of which Tests Christ species are the Holy Ghost. "unveil'd Truth, which belongs to the Holy Ghost, and of which Jesus Christ speaks in the Go-"spel, when he saies, When that Spirit of Truth shall come, he will teach you all Truth. In the First State, Men liv'd according to the Flesh; in the Second, between Flesh and Spirit; and in the Last which shall endure to the end of the World, they shall live according to the Spirit. The Consequence of the Spirit. "quence which they draw from this Fiction of Ternaries, is, That the Redemption of Jesis Christ has quence which they draw from this Fiction of Ternaries, is, I nat the Redemption of Jejis Cory, has no more place, and that the Sacraments are Abolish'd; which the Joachites have almost the Impudence to Advance, by afferting, That all Types and Figures shall be Abolish'd at this time, and that the Truth shall appear all raked without the Veil of Sacraments. Maxims these are which ought to be Abominated by all Christians who have Read the Holy Fathers, and who sirmly believe that the Sacraments of the Church are visible Signs and Images of Invisible Grace; under the Elements of the Church are visible as he has promised, in his Church to the End of the ments of one of which the Son of God abides, as he has promifed, in his Church to the End of the

This Council adds, 'That tho' this Doctrine had been Condemn'd a while ago by the Holy See in is Censure of the Book of The Etemal Gospel; yet because several Persons maintain'd it under a presence, That the Books which serv'd as a Foundation to that Error had not been Examin'd nor Condense.

denn'd, (viz. the Book of Concordances, and the other Books of the Joachitet, which till then remain'd unditeus'd, because they lay conceal'd in the Hands of some Monks, and began then to appear the conceal of the conceal of the Hands of t pear in the World and to Infatuate the Minds of many) it Condemns and Disapproves of those Works, and prohibits the making use of them under pain of Excommunication.

The Propositi-ons Condemned by William of

plar Bifhop of Paris

In the Year 1240, William Bishop of Paris having Conven'd all the Regent Doctors of the University, Condemn'd Ten Propositions which had been Taught, as Matthew Paris observes by the Professors of the Dominican and Franciscan Orders, who willing to Dispute with too much Subrilty, and to dive too far into Mysteries, were faln into Error by the just Judgment of God, saies that Anthor, to whom the Wildom and Simplicity of a firm Faith is more acceptable than too great Subtilty in Divinity; it being more Safe and Meritorious to receive and believe with Simplicity, what the Fathers have Taught, than to adhere to that which must be Provid and Discover d by Hamagne the Patners nave 1 zugnt, than to adhere to that which the Effence of God shall not be seen by Mon, Reason. The Ten Propositions are these. (1.) That the Effence of God shall not be seen by Mon, or Angels. (2.) That the Divine Effence, tho the same in the Father, Son and Holy Ghoft, yet as it is, that Effence and the Form, tis one in the Father and the Son, and not in the Holy Ghoft. (3.) That the Holy Ghoft proceeds not from the Son, fince he is Love and Unity, but only from the Father. (4.) That there are feveral Eternal Truths which are not God himself. (5.) That the fifth moment, the Creation and the Passion, are neither the Creator nor the Creature. (6) That the Wicked Angel had been Wicked from the first instant of his Creation. (7.) That the Souls in Bliss and eu anger nau been wicken nom tie in the anne in the Empyreal Heaven with the Angels, but in the Crysfalline Heaven. (8.) That an Angel may be in many Places at one and the same time, and even every where. (2.) That he who is endu'd with better Natural Parts, shall have more Grace even every where. (9.) I hat he who is chould with better Indutariates, man have more Grage than another. (10.) That the Devil had no Support to keep him from falling, nor Adam to keep in his State of Innocence. The Affembly after they had Cenfur'd these Propositions, declar'd, That Men ought firmly and without doubt to Beleive, (1.) That the Substance, Effence and Nature of Golffull be seen by the Holy Angels and the Blessed Souls. (2) That there is but only one Substantial Effence and only one Nature in the Father, Son and Holy Ghoft, even as it is the Form. (3.) That the Holy Ghoft as Unity and as Love proceeds from the Father and the Son. (4.) That there is but only one Eternal Truth which is God, and that no other has been from all Eternity. (5.) That the first Mo-ment, the Creation and the Passion are Creatures. (6.) That the Bad Angels have been Good, and became Bad by their Sin. (7.) That the Souls of the Bleffed and their Bodies shall be in the Empred Heaven, as well as the Holy Angels. (8.) That the Angels are in a diffinct Place, so that they can not be in two Places at once, much less every where. (9.) That Grace and Glory are granted according to the Order and Predestination of God. (10.) That the Wicked Angels and Adam had Superior the Order and Predestination of God. port to keep them from Falling, the not sufficient to carry them on into Perfection.

About the same time William Professor of the Franciscan Friars having Advanced in a Sermon on of William Preach'd on the Feftival of St. John Baptiff in the Church of his Monaftery, leveral Propositions about the Franciscan. Free Will and Free Grace, was obligd to Retract the two following, in an Affembly of the Dodon of Divinity of Parin. (1.) Free Will has a Natural Power to receive Grace, but not an Effective, α Co-operating Power for the entertaining of Grace. (2.) He who is Damn'd, has never been in

State of Grace, but has been always an Ishmael or a Judas, never a Saint John. Propositions In the Year 1270, in December, Stephen Templar Bishop of Paris Condemn'd other Proposition Condemn'd by Taught by several Professions in Philosophy and Divinity of the University of Paris, which are This Stephen Templar teen in Number. (1.) That the Understanding of all Men is one and the same in Number. (2.) That Bishop of the Proposition Proposition of the University of Paris, which are This Stephen Templar in Proposition Propositi teen in Number. (1.) I nat the Understanding of all ivien is one and the same in Number. (2.) I hat this Proposition Homo intelligit, is false and improper. (3.) That the Will chuse and wills by needfity. (4.) That all Sublumary things are subjected to the Influences of the Heavenly Bodis. (5.) That the World is Eternal. (6.) That there never was a first Man. (7.) That the Soul of Man seed that the Form of him, is Corruptible. (8.) That the sparated Soul does not suffer Eternal Fire. (9.) That Free Will is a Passive, not an Active Power and that 'is led by the Sensitive Appears (1.) The Cod has no heaviledge of families things. (1.) That he knows nothing Events and the sense of the sen Appetite. (10.) That God has no knowledge of fingular things, (11.) That he knows nothing Externally without himself. (12.) That the Actions of Men are not Govern d by Providence. (13.) That God cannot give Immortality, or Incorruptibility to a Mortal, and Corruptible Creature. The Both of Pars order'd the Rector of the University not to suffer that Questions of Faith should be Difputed in the Philosophy-Schools, and the University provided against it by a Statute made April the First 1271, by which it declar'd, That all those who after they have propos'd Questions which may concern Faith and Philosophy, shall Decide them against the Faith, or shall maintain those Promay concern Faith and Philosophy, shall Decide them against the Faith, or shall maintain those Propositions true, according to the Principles of Philosophy the contrary to the Faith; shall be expell'dthe

Notwithstanding this Maxim, That one and the same thing may be true according to Philosophy and false according to Faith, spreading it self: The same Bishop being admonished by Pope 3olm XXI. forbad it in the Year 1277, and Condemn'd a great many Errors which they took the liberty to maintain under this Pretence, as if there might be two Truths, one according to Philosophy, and another according to Paith. He likewise Condemn'd a Book call'd, Of Love, or Of the God of Love,

and some Writings of Geomancy, Necromancy and Witchcraft,

of the Thirteenth Century of Christianity.

CHAP. IX.

An Account of the Sects of the Vaudois and Albigenses, and other Hereticks: Of their Errors, Condemnation, Adversaries, of the Inquisitions, Croisades and Wars Rais'd against them.

A Bout the Year 1160. Peter Valdo a Rich Merchant of Lions being in an Affembly of his Brethren The Rife of the was fo fenfibly affected at the fudden Death of one of them, that he took upon him a Refoluti-Sell of the Vauon of altering his way of Living, and explaining the Words of Jesus Christ against Riches in a Lite-dois ral Sense, he distributed all his Goods to the Poor of the City, to make a Profession of Voluntary Poverty, and to revive, as he pretended, the way of Living among the Apostles. Several Persons having follow'd his Example, they Form'd a Sect of People whom they call'd the Vaudon, or Waldenfer from the Name of their first Founder; The Poor of Lions, because of the Poverty of which they made Profes fine; Leaville, from the Name of the City of Lious, and Infabbates, upon the Account of certain \(\sqrt{Shoes or Sandals which they were, cut on the Top to flew their bare Feet, in imitation of the Apoftles, as they supposed. Valdo having some Learning, explained to them the New Testament in the Vulgar Tongue. He Instructed them so well, that they took the Fancy upon them not only of imivillaging to voluntary Poverty of the Apostles, but also of Preaching and Teaching, tho they were Laicks and had no Mission. The Clergy of Lions having reproved them for it, they began to declaim against the Ecclesiasticks and against their Irregularities, giving out with a great deal of Haughtiness, That the only Reason why they oppos'd their Preachings, was because they envy'd the Sanctity of their Morals, and the Purity of their Doctrine. The Pope enjoin'd them Silence, judging that it did not belong to Laicks who had but very little Learning to Preach the Word of God; but they did not hearken to the Voice of his Holiness, and continu'd to Preach boldly. Pope Lucius III. Excommunicated and Condemn'd them with other Hereticks. His Bulls only ferv'd to Exasperate them, to Confirm them in their Obstinacy, to put them upon shaking off entirely the Yoke of Obedience, and to engage them to maintain divers Errors. Their Sect spread it self in several Places, which obliged Alphonfo King of Arragon to Condemn them in the Year 1194. Bernard Arch-Bishop of Narbonne Profcilly them, and fome time after Held a Conference with them, wherein they were Convicted of feveral Errors. Notwithstanding these Condemnations, some among them apply'd themselves to the Pope, to obtain from the Holy See the Confirmation of their Institution; but the Pope having learn'd that there was Superstition in their Conduct, rejected them, and in their stead Approv'd of the Order of the Franciscans, who they were not guilty of those Superfitious Practices, yet went barefoot, and made a Vow of Voluntary Poverty.

The Waldenses or Vaudois in their first Rise were not guilty of any great Errors; but they fell into The Errors of them by Degrees. We may find out the Progress of them from the Authors who have Treated of them. the Waldenses The Defign of Valdo was not to cstablish a New Sect, nor to maintain new Tenets; but to set up a or Vaudois. Society of Persons who should Practise according to the Letter, the Advices of the Gospel, and who should revive the Apostles way of Living. There was nothing to be blam'd in all this, if they had not made an Ostentation of Voluntary Poverty, and adher'd to such Superstitious Practices, such as cutting their Shoes to flew their naked Feet, the wearing of particular Habits, and never cutting the Hair of their Heads. They afterwards affum'd to themselves the Power of Preaching, tho Laicks and without a Miffion. At first they only Exhorted others to imitate their way of Living; but the Clergy opposing their Preaching, they began to Rebel against the Prelates, and to shake off the Yoke of Obedience: They Declaim'd against the Manners of the Ecclesiasticks, and maintain'd, That their Unworthiness rendred them incapable of their Ministery, that they were not oblig d to Obey them, and that Laicks may Preach without their Permission. But going still farther, they Taught, That the Ministers whose Manners were Irregular could neither Consecrate, nor Grant Absolution, because they did not lead an Apostolical Life, and they Usurp'd that Right to themselves, even tho' they were only Laicks: They likewise maintain'd, That all Pastors were oblig'd to embrace a Life of Poverty, by entirely renouncing all their Estates: That it was not Lawful to Swear upon any Account whatever, nor to put Men to Death, the for an Offence. They afterwards oppugn'd the Doctrine of the Church about the Worshipping of Saints, their Relicks, the Indulgencies and Ceremonies of the Church, the Sacraments and Purgatory.

This was the State and Condition of the Sect of the Waldenses or Vaudois about the Year 1250, as we are inform'd by Rainerius Sacho, who reduc'd their Errors to Three Heads. The First contains the Blasphemies which they utter'd against the Church, its Institutes, and against the whole Body of the Clergy: The Second Comprehends the Errors which they advanc'd against the Sacraments of the Church and against the Saints; and the Third the Declamations which they made against the Laudable Customs approv'd by the Church. A particular Account of those Errors we here give you, as they are related by Rainerius. 'In the First place they say, That the Church of Rome is not the Church of Christ, but a Church of Wicked Men, and that it has ceas'd from being so, ever fince the time of St. Sylvester, when the Poison of Temporalities enter'd the Church. They add, That they are the Church of Jesus Christ, because they follow the Doctrine of Jesus Christ and the Apostles in their Words and Actions. The Second Error which they Teach is, That the Church is full of Vices and U 2

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tion, and that the Rules made by the Monks are Pharifaical Traditions.

The Errors of 'Sins, and that they are the only Persons who live holily. The Third, That scarce any besides the Waldenies ' them hold the Doctrine of the Gospel: The Fourth, That they are the truly poor in Spirit, who suffer Persecution for Righteousness sake, and for the Faith. The Fifth, That they are the True Church of Fefus Christ. The Sixth, That the Roman Church is that Harlot mention'd in the Apoclypse, because of its superfluous Ornaments, of which the Eastern Church is not so nice. Seventhly, They daspise the Laws of the Church, as being too many and too burdensome. Their Eighth Error ' is, That the Pope is the Author of all Errors. The Ninth, That the Prelates are the Scribes, and the Monks are the Pharifees. The Tenth, That the Pope and all the Bishops are Homicides because of the Wars which they tolerate. The Eleventh, That they ought not to obey the Prelates but on-'ly God. The Twelfth, That all the Members of the Church are equal. The Thirteenth, That no Person ought to bow the Knee before a Prieft. The Fourteenth, That they ought not to pay 'Tithes. The Fifreenth, That Clerks ought not to have Estates in Land. The Sixteenth, That neither Clerks nor Regulars ought to have Prebends. The Seventeenth, That the Bishops and Abbers ought not to have any Royalties. The Eighteenth, That one ought not to divide the Land and the People. The Nineteenth, That its ill done to Found and Endow Churches. The Twentieth, That nothing ought to be bequeathed to Churches by Last Wills and Testaments. They likewife meintaind, That no Performought to pay any Rent to the Church. They condemnd the Beclefiasticks for their Idleness, and pretended that they ought to work with their Hands as the Apostles did. They rejected the Titles of Prelacies, of Pope, of Bishops, &c. They considered all the Ecclefiaftical Benefices as Null and Void. They had no regard to the Privileges of the Church. They despised the Exemptions of Church-goods and Church-men. They valued nor Councile and Synods. They precended, That all the Privileges of Curates were of Humane Inven-

> In the Second place, They condemn'd all the Sacraments of the Church, and First about Bathey fay, That the preliminary Admonition is worth nothing; that the Washing of Infants is of no avail to them; That the Sureties do not understand what they answer to the Priest: Last-'ly, They reject all the Exorcifans and all the Benedictions of that Sacrament. They Likewise re-'ject the Sacrament of Confirmation, and wonder that only Bishops are allowed to Administer it. Concerning the Sacrament of the Eucharist they say, That the Priests who are in any Mortal Sin cannot Confectate, and that Transubstantiation was not effected in the Hands of him who Confe-' crated Unworthily, but in the Mouth of him who received the Eucharift Worthily, and that one might confectate on a common Table, according to what the Prophet Malachy says, They shall offer in all Places a pure Offering in my Name. They likewise condemn'd the Custom of Christians who 'Communicated only once a Year, because themselves Communicated daily. They said, That 'Translubstantiation ought to be made with Words in the Vulgar Tongue. That the Mass was no-'shing, because the Apostles never said it, and they only said it for their own Interest. They re-'ceiv'd not the Canon of the Mass, but only made use of the Words of Fesus Christ in the Vulgar Tongue. They call'd the Chanting of the Church an Infernal Crime. They rejected the Canonical Hours. They maintain, That the Offering made to the Prieft at Mais fignifies nothing, and dispprov'd of kiffing the Pyx and the Altar. About the Sacrament of Pennance, they faid, That no be-'dy could be absolved by a Wicked Prieft; and on the contrary a good Laick has that Power. That 'they remit Sins and confer the Holy Ghoft by the Imposition of Hands. That it was better to confess one's self to a good Laick than to a bad Priest: That they ought not to impose large Pennance, but to sollow the Example of Jesus Christ, who said to the Adulteress, Go and sin no more. They reject the Publick Pennances and the Annual general Confessions. They likewise cast a ble-'mish on the Sacrament of Marriage, by maintaining, That it was a Mortal Sin for a Man to have to do with his Wife, when the was patt Child-bearing. They did not acknowledge the Spiritual Alliance, nor the Impediments of Affinity and Confanguinity appointed by the Church, no more, than those of Publick Order and Decency. They hold, That Women have no need of Benediction after their Lying in: That the Church was in the wrong in prohibiting the Clergy from Marrying, and that they who live continently do not Sin by Kisses and Embraces. They do not approve of the Sacrament of Extreme Unction, because it was only given to the Rich, and ought to be admini-

other Saints but the Apostles, and invocate no Saints, but God alone. They despile the Canonizations, Translations, and Vigils of the Saints. They laugh at the Laicks who make choice of Saints 'in the Lots which they draw upon the Altar. They never fay any Litanies. They do not believe 'the Legends. They ridicule the Miracles, and have no efteem for Relicks. They look upon ' Croffes as Common Wood. They Teach that the Doctrine of Josus Christ and the Apostles is sufficient ' to Salvation, without being oblig'd to observe the Laws of the Church, and that the Tradition of the Church is the Tradition of the Pharifees. They do not allow of any Mystical meaning in the

ftred by a great many Priests; That all the Laicks are as so many Priests; That the Prayers of

'Wicked Priefts fignify nothing. They laugh'd at the Clerical Tonfure. They fay, That the La-

'icks ought not to pray in Latin, that all the Laicks even the Women may Preach; That whatever 'is not in the Scriptures is Fabulous. They Celebrate and Administer the Sacraments in the Vulgar

'Tor gue. They learn by heart all the Text of the Scriptures, and reject the Decisions and Expositions of the Fathers. They despite Excommunication, and have little or no regard to Absolution. They

laugh at Indulgences and Difpensarions. They do not allow of any Irregularity. They believe no

Scriptures, nor in the Practices or Ceremonies of the Church. 'In the Third place these are the Errors which they held concerning the Usages of the Church. They

"delpis'd all the approv'd Customs which are not to be met with in the Gospel, such as the Festivals of

of the Thirteenth Century of Christianity.

c Candlema S, and Palm-Sunday, the Reconciling of Penitents, the Adoration of the Cross, the Festival of The Errors of * Eafter, with those of Jesus Christiand the Saints. They say, That all Days are equal, and work the Waldenses on Holy-days as well as on other Days. They do not observe the Fasts of the Church. They despite or Yaudois. the Dedications, the Benedictions, and the Confecrations of Wax-Tapers, Boughs, Chrism, Fire, the Paschal Lamb, Lying-in-Women, Pilgrims, Holy Places, Sacred Persons, Ornaments, Saltand Water. They would have no Wall'd Church; and disapprove of the Dedication of Churches and Altars, and their Ornaments; the Sacerdotal Habits, the Chalices and the Corporals. They would not have any lighted Tapers, not any Incense offer d, nor any Holy Water us d. They condemn Images, the Chanting of the Church, Processions on Festivals or Regution-Days. They find fault, That a Priest is allowed to Say many Masses on one Day. They make Merry during the time of Interdiction. They go not to Churches, and perform the Duties of Christians only in appearance and Hypocritically. They Condemn the Ecclesiastical Burial, the Ceremonies of Interrments, the Maffes and Prayers for the Dead, and the Confrateunities. They deny Purgatory, and maintain, That there are only Two States after Death, one for the Good and Elect in Heaven, and the other for the Reprobate and Damn'd in Hell. They Teach, That all Sin is in its own Nature Mortal, and that there is no such thing as a Venial Sin. They pretend, that it is Unlawful to Swear; whereupon those that are perfect among them chuse rather to Die than to Swear. Those who are not to periect, Swear, but do not think themselves oblig'd to keep their Oath, and look upon those who exact it of them as more guilty than Homicides. They Condemn all Princes and Judges, being perswaded, That is not Lawful to Punish Malefactors. Lastly, They Condemn the Ecclesiastical

judgments.

Pelicderfius who Wrote about an Hundred Years after Rainerius against the Vaudan, relates the Original of them after the same manner, and observes, That at first they only oppugn'd the Discipline and the Ceremonies of the Church without reflecting on the Sacraments, but that afterwards they thought fit to hear Confessions, to impose Pennances, and to grant Absolution, and that within a while after fome among them intruded to Confectate the Body of #fine Coriffice Civil, and to Communicate to others; but that feveral of their Sect had difapprove of that Conduct. The Errors of the Vaudos which Pelicatorius refuses in his Work, are.

(1.) That the Sacerdoral Order was funk ever fines the time of St. Sylvefter, and that the True Faith was obscur'd, and only a few Elect in the World. (2.) That the Pricits and the other Clergy of the Church of Rome being Fornicators, Ufurers, Drunkards, &c. have not the Holy Ghoft, canno Conferit, and are not to be Obey d. (3.) That the Bleffed Virgin and the Glorify'd Saints do not regard what is done here on Earth, and do not Pray for us, that therefore it is needless to Invocate them, and that God alone is to be Prais'd, Honour'd, and Pray'd to. (4) That there are but Two States after Death, and consequently no Purgatory. (5.) That tis not better to be Interr'd in a Church-yard than elsewhere: That tis needless to Consecrate Churches, Altars, Sacerdoral Habits; to Bless Water, Ashes, Wax-Tapers, &c. (6.) That the Chanting of the Church is Condemnable: That the Canonical Hours and all the other Prayers are useless, except the Pater-Noster, which is the only Prayer that ought to be us'd, and that all that is said at Mass ought to be rejected, as being of Humane Institution, except the Words of Consecration and the Lord's Prayer. (7.) That Pilgrimages, Indulgences and the Jubilee, ought to be rejected. (8.) That Excommunication is of no force. (9.) That one ought not to have any Images, or to pay them any Worthip. (10.) That the Exorcitans which some Priests make over the Posses d are Superstitions, and the rather because no Man fince the Passion of Jesus Christ can be possessed by the Devil. (11) That the Study of the Languages and the Sciences are hurtful. (12.) That all Oaths tho' Judiciarily and Truly made, are Condemnable and Sinful. (13.) That the Paftors and Ministers of the Word of God ought to have nothing de Proprio, in imitation of Jesis Christ and the Apostles.

We do not think fit to add any thing to the Testimonies of these two Authors concerning the Ertors of the Waldenfes or Vaudois, which they have very largely infifted on. This Sect increas'd very much in the Thirtcenth Century, in spight of the Inquisitors, and spread it self in Arragon, and in the Vallies of Piedmont, where it has remain'd, still holding the same Maxims till it was United in the Year 1530, with Occolampadius and the other Sacramentarians, to whom the Vaudois fent Peter Mason, and George Morel who entired into a Treaty with Oecolampadius and Martin Bucer: These two latter propos'd to them the Rejecting of feveral of their Errors, by acknowledging, That a Christian might Swear Lawfully, and exercise the Office of a Magistrate; that the Ministers might Possess something de Proprio; That one might Punish Malefactors with Death; that Wicked Ministers might Adminifter the Sacraments, &c. And they engaged them to maintain others which they had never maintain defore, particularly, That the Body of Jesus Christ is not in the Eucharist, and that there was no necessity of Confessing their Sins, a Doctrine which the Vaudois never till then openly opposed. However notwithstanding this Union, most of the Vaudon persisted still in their own Principles till ne-

ceffity forc'd them in the Year 1630, to take the Calvinists for their Pastors.

Rainerius likewise mentions several other Sects of Hereticks of his time, viz. the Buncaires who E- Several other spous'd the Errors of the Patarini, and who maintain'd, That no Mortal Sin was Committed by the Selfs. lower Part of the Body, and upon this false Principle abandon'd themselves to all manner of Irregularities. These Men Disguis'd their Sentiments and never gave a direct Answer to the Questions they were ask'd. The Siscidors, who held the same Opinions with the Vaudors, only they had a greater Respect for the Sacrament of the Eucharist. The Orelibenses or Orbibarians, who deny'd the Mystery of the Trinity; Taught that Jesus Christ was the Son of Joseph and Mary; believ'd the World to be Eternal; deny'd the Resurrection and the Last Judgment; and maintain'd, That Jesus Christ had not fuffer'd really; Annull'd all the Sacraments of the Church, and Afferted, That the Eucharift was

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Several other

only Bread. The Cathari, whose Sect was divided into Three Parts, that of the Albanois, that of the Concorefore, and that of the Bagnolon. This Sect prevail'd chiefly in Lombardy. Their Common Errors were, That the Devil was the Author of this World, that the Sacraments are of no avail to Salvation, that Marriage is a Mortal Sin, as well as the Eating of Flesh, Eggs and Cheese; that there is no Refurrection, and that 'tis not Lawful to Punish Malefactors, nor to Kill Animals: That there is no Purgatory. They allow'd of Four Sacraments, but fuch as had nothing befides the Name agreeable with those of the Church: For infread of Baptifm, they made use of the Imposi-tion of Hands: Infread of Consecrating the Eucharist, they Bless'd a Loaf before Meals, and after having said the Lord's Prayer they broke and distributed it to all there present: About Permance they Taught, That Eternal Glory is not diminish'd by Sin, nor the Punishment of Hell augmented by Impenitence, that no Person shall go into Purgatory, that the Imposition of Hands remits entirely the Punishment and the Guilt of Sin. They made no other Confession besides a Publick acknowledgment of their Sins in General, and impose no less Pennances on the least than they do on the greatest Sinners. They allow'd of Four Degrees of Orders, the Bishop, the First Son, the Second Son, and the Deacon. Rainerius reckon'd up Sixteen Churches of those Cathari, and observes that the Sect of the Albanon was divided into Two Parts; viz. One, of which Gelesimanza their Bishop of Verona was the Head, and the Other which had for its Head John of Lions. He in particular related the several Errors of those Sects, which Held the Extravagancies of the Manichees and Bulgarians, besides they were of the Opinions of the Vaudon and Albigenfer with whom they were United. For in this Century as well as the foregoing, all those Hereticks agreed to oppose the Hierarchical Order of the Church, its Ulages, its Ceremonies, and its Sacraments, and feveral particular Sects were faln into Extravagant Errors and Abominable Diforders.

The Inquisition and Croifades against the Albigenses.

The Great Sect of the Albigenses was a Mixture and Composure of all those particular Sects: In spread it self in Languedoc, Provence, Dauphine and Arragon: Raymond Count of Toulouse supported their Party, which was become very Numerous and Powerful, especially in Languedoc, and grew every Day stronger and stronger by the Remisses of the Prelates, and the Irregular Manners of the Eccletiasticks. Pope Innocent III. (being minded to put a stop to them) sent in the Year 1198, two le gates Rainerius and Guy into those Provinces, to endeavour the Extirpation of those Hereticks, recommended them to the Bishops and Lords, that they would Affist them in this Undertaking, and Employ their Authority for to Punish the Hereticks. In the Year 1199, he Order'd their Estates should be Confiscated. This First Mission having had no great Success, Pope Innocent gave Commission to Arnold Abbot of Cifeaux to employ the Abbots and Monks of his Order, and particularly Peter de Chauteau-Neuf and Radulphus Monks of Fontfroide, not only to Preach against those Herericks, but likewise to excite the Princes and People to Extirpate them, and to form a Con-Sade against them. These Missionaries making no great Progress at first, Held a Council in the Year 1207, wherein they Debated on the Methods of Converting the Albigenses. Didacus Bishop of Ofma declar'd, That in order to fucceed in this Affair it was requifite, that they should lay aside the Fastur, the Pomp and the Magnificence which appear'd in their Habits and Equipage, that they should embrace the Poverry of Jesus Clarist, and demonstrate their Faith not only by their Words but also by their Actions, that so they might Save the Souls of those whom these Herericks Deceived by a false Semblance of Piery and Vertue. This Advice feem'd to them very good, all of them promis'd to following and he was the first who put it into Execution by dismissing all his Equipage, and retaining only a few Clerks among whom was Dominick afterwards Founder of the Jacobine Friars. The rest follow'd his Example and continu'd their Preachings. The greatest Adversary they had in those Errors was Raymond Count of Touloufe. They Issu'd out against him Ecclesiastical Censures, and excited the Lords of his Province, who oblig'd him in appearance to Abandon the Party of the Albigenses, and to receive Absolution. But forasmuch as his Repentance was not sincere, he chang'd every Moment, and at last having had a Conference at St. Giles's in Provence with the Pope's Millionaries, he caus'd Peur de Chateau-neuf to be Affaffinated in going out of that City. The Pope had no sooner heard of it but he Issu'd out his Bulls against the Murderers, and especially against Reymond Count of Toulouse, whom he believ'd to be the Author of that Action, and exhorted Philip Augustus King of France and the o ther Princes and Lords of the Kingdom, to raise a Croisade to Fight the Albigenses and to Seise on the Demeans of Raymond. That Count to avoid the Storm which was coming upon him, fent to affure the Pope, That he would do whatever they requir'd of him, that he would endeavour to destroy the Herefy, and that he would receive Absolution from the New Legate, which he entreated he would fend him, because the Abbot of Cifeaux was too severe upon him. The Pope sent one of his Chaplains Nam'd Mile, and Theodofius Canon of Genes, with Order however to do nothing but by the Advice of the Abbot of Cifteaux. These two Legates having Held an Assembly of Prelates in the Caftle of Montilly in Provence, agreed upon the Propositions which were to be made to Count Raymond. Milo afterwards fent for him to come to Valenza, and oolig'd him to deliver up for the security of his Word Seven Towns of Provence or Languedoc, to cause it to be declar'd by the Consuls of Avignon Nismes, and Saint George, That if he did not obey the Orders of the Legate, they should not think themselves oblig'd to keep any longer their Oath of Allegiance to him; and to Grant a County of that Country to the Church of Rome. The Count of Toulouse constrain'd by the necessity of his Affairs, granted those Conditions, and promis'd to do whatever that Legate would prescribe to him. He began by delivering up the Seven Towns to Theodofins, and afterwards came to St. Giles's where Mile was to Reconcile him. He was brought Naked in a Sheet to the Church-porch of St. Giles's, and Swere upon the Body of Fefin Christ and upon the Relicks of the Saints, in Presence of the Legate and Twenty Bithops who were met at that Place, to Obey the Church of Rome, to do whate. The Inquisition yer the Pope and his Legate would order him, to abandon the Hereticks and to Extel them, to refitore and crainates to the Church what he had raken away from it; Jubinisting himself and his Successors to the For- against the forure of his Estate and to Excommunication, if he did not observe what was contained in his Oath, Abigenses. Afterwards the Legate put the Stole on his Neck, Artick him with the Wand, and brought him into the Church after he had given him Absolution. He order'd him to Re-establish the Bifftops of Carrentras and Vailon in all their Estates and Privileges, to drive out of about Torrabiles the Bragonoh, the Rautiers, the Coteraux, and the other Heresticks, to exclude the Jews from all 'hannfer of Offices,' to Treat as Hereticks those who should be Delated to him by the Ballops as fuch; and to Sign the Articles of Peace which the Legares of the Pope should draw up. The Counts, Barons and Confusivor Asia gnon and Montpellier took likewife their Oaths, and at last the Countrol Toulouse thad a Declaration, whereby he engaged himself to maintain the Liberties and Immunities of Chardes.

The Army of the Croifade haying no more Concest with the Court of Touthield turn'd its Forces against Bezierr where the Albignyses were Fortified. The Town was Besieg'd, taken, and Burnt, and all the Inhabitants put to the Edge of the Sword. The Count of Bezier who was a Catholick made a Manifesto against the Cruelties offer'd to his Subjects, and setted to Carcaffonie. The Army of the Croifado Befieg'd it, the Count held it out a long time; but he being taken, the Town was Abandon'd and left to the Croifado-Men, who Elected Simon Count of Montfort for their General. He carry'd on the War, and pook a great many Places and Caftles, not only from the Herericks, but likewife from other Lords. The King of Arragon was offended at it, and the Count of Toulouse went himself to Rome to prefer his Complaints to the Pope, and to make his Agreement with Itlm. The Pope promised to do him Justice, and on his part he sngaged himself to drive out the Albigerifer out of his Territories. When this Count was upon his Renurn, there was a Treaty of Peace fer on foot between him and the Count of Montfort. They mer at Narboune with the King of Arragon who was the Mediator of the Peace. The Abbot of Cifenux proposid to the Count of Toulouse, the Extirpating of all the Hereticks who were in his Territories; promiting to Restore to him all his Towns and Castles if he would do it. Proposals were likewise made of making a Peace with the Count of Foix, and of Reftoring to him all his Caftles except Pamier. This Peace was not Concluded, and the Count of Tonloufe ftill perfifting to succour the Albigenses, and to make War for the recovering of his Territories: was Excommunicated by the Pope's Legate, who caus'd War to be Proclaim'd against him as well as against the Count of Foix, by Simon of Montfort, to whom they gave the Pillage of these two Princes. The Count of Montfort immediately drew out the Army of the Croifudo into the Field, took from the Counts of Toulouse and Foix part of their Dominions, and forc d them to stut themselves up in Towns, leaving him Master of the Field. Hitherso the King of Arragin had tood Neuter; but now declard himself for the Count of Toulouse, and being come to that City he proposed to the Arch Bishop of Nathonne, the Re-establishment of the Counts of Toulouse, of Commisses, of Foix and of Bern, offering in behalf of the Count of Touloufe, to give the Church Satisfaction for all the Wrongs which he might have been the Caule of, and in case they would not grant this Favour to the Father; he defird it for the Son: He likewise defird. That they would Restore to the Counts of Foix; Comminges and Bern, who were not Hereticks, the Lands and Castles which the Croifado-Men had taken away from them, upon Condition, That they would give the Church Satisfaction. The King of Arragon having given in those Proposals in Writing to the Prelates, met in the Year 1213, at Lavour: They replyd, That as to the Count of Toulouse, he had no farther Favour to expect; and for the reft, it was requifite, that before they demanded Justice of the Church, they should give it Satisfaction, and get themselves Absolv'd, and that afterwards they should have Justice done them. The King of Arragon perceiving, that they had rejected his Proposals, required a Truce to be made till Pentecost, with a Defign of retarding the Progress of the Croisade, and when they would not grant him that, he Appeal'd to the Pope, inform'd him of the Proposals which he had made, and fent him the Submiffions of the Count of Toulouse, Foix, Comminges, and Bern. The Prelates Protested against this Appeal: Yet the Pope feem'd to have some regard for it, and at first appear'd favourable to the Demands of the King of Arragon; but the Deputies of the Council and of Simon of Montfort being Arriv'd at Rome, and having given him their Instructions, he declar'd himself entirely in favour of the Crossfado, and Wrote about it to the King of Aragon. That Prince being incens d at this Repulle, Rais'd an Army of 100000 Men, and being join'd with the Counts of Toulouse, Comminges and Foix, laid Siege to a Place near Touloufe, Nam'd Muret, in which the Count of Monefort had plac'd a Garrison. The latter having thrown himself into the Place with a Thousand or 1200 Men, made so Vigorous a Sally on the Besiegers, that he Deseated and cut them in pieces. The King of Arragon lost his Life in the Engagement. This Defeat was follow'd by the furrendring of the City of Touloufe, and the Conquest of a great part of Languedoc and Provence. In the Year 1215, the Pope in purfuance of a Decree of the Council of Montpellier granted to the Count of Montfort all the Territories of the Count of Toulouse and the others which had been Conquer'd by the Croisade-Men, but with a Charge, That he receive the Investiture of them from the King, and Pay him the Feodal Rights. The Fourth General Lateran Council Held in November the same Year, having Heard the Counts of Toulouse and Fois, and the Brother of the Count of Montfort, granted to the latter the County of Touloufe, and only referv'd to the Son the Lands which he had in Provence, and Four hundred Marks per Annum. At this time Simon of Montfort took upon him the Name of Count of Touloufe, received the Investiture of the County from the King of France, and continued to carry on the War, against the Albigenses and the Men of Toulouse, whilst Saint Dominick and Cardinal Bertrand the Legate to Pope Honorius III. endeavour'd by their Missions to Convert the Hereticks. In the mean time Raymond

and Croisades against the Albigenses.

The Inquisition Count of Toulouse who had withdrawn himself to Arragon, return d with Forces into his own Country and leis'd upon the City of Touloufe: Simon of Montfort laid Siege to it immediately, and after he had invefted it Seven whole Months, he was kill'd in a Sally about the end of the Year 1218. His Son Amany Succeeded him in his Conquests, and was affisted by Philip Augustus King of France, who sent his Son Lewis and some Forces to his Relief: But that Prince being recall d, the Counts of Toulouse, of Comminger and of Foix retook in a little time what had been taken away from them. Amaury perceiving himself too weak, quitted his Pretentions; and yielded his Rights to Lewis VIII, who had succeeded his Father in the Kingdom of Ivance. Raymond Count of Toulouse being dead, his Son of the same Name suc ceeded him, who to keep himself in his Estates was for being reconcil'd to the Pope, to whom he promis'd entire Submission. Honorius III. Commission'd the Arch-Bishop of Narbonne to make up the Peace, and that Prelate having in the Year 1224, call'd a Council at Montpellier, he therein took the Coaths of the Count of Toulouse and his Barons, by which they engaged themselves to reduce their Country to the Obedience of the Roman Church, to restore to the Ecclesiasticks their Revenues, to pay them Fifteen Thousand Marks within Three Years for Dammages sustain'd, to see Justice done upon the Hereticks, and to extirpate them out of their Country. In the foregoing Year the Albigenses created an Antipope in Bulgaria and Dalmatia, against whom Conrade Cardinal Bishop of Porto and Legate of the Holy Sec, held a National Synod of France at Parn. In the Year 1225, Cardinal Romanus held another National Council at Bourges, in which the Count of Toulouse and the Count of Montfort appear'd and maintain d the Rights and Pretentions which each had to the County of Toulouse. After they had been heard, Cardinal Romanus had a private Debate with the Prelates but came to no Con-This Legate had Orders to demand for the Pope the Revenues of Two Prebends in all Cathedral Churches, two Places in the Abbeys, and one Prebend in the other Churches. He would like wife appoint Proctors to receive those Revenues, and Four Abbots to be Visitors of all Monasteries of France. But the Prelates resolutely oppos'd this Project, and declar'd boldly that they would never suffer such an Oppression. The next Year the same Cardinal held a National Council at Paris, wherein he Excommunicated Raymond Count of Toulouse, and gave his Demeans to Lewis King of France and his Succeffors, to whom Amaury yielded his Pretentions. The King and Lords immediately took the Cross from the Hands of the Legate, who caus'd the Croisade to be Preach'd up throughout the whole King. dom. The King March'd at the Head of the Croifade-Men, took Avignon and became Master of all Provence. The Count of Foix submitted to the King and the Pope, but he kept not his Word, and was again Excommunicated with Count Raymond, the Tolosians, and Trinavel Vicount of Beziers in the Count of Narbonne Held 1227. At last in the Year 1228. Raymond Count of Toulouse was obliged to submitto to King Lews and the Pope, and to make a Treaty with them upon what Terms they pleas'd. It was begun at Meaux, and ended at Pars in the Presence of Cardinal Romanus the Pope's Legate and of the Lords of the Land. The Count promis'd the Legate and the King, That for the surure he would be Faithful to the Church and to the King of France: That he would Extirpate the Hereticks and there Favourers out of his Territories; that he would fet up the Inquisition in them: That he would pay a certain Summ to those who should Detect an Heretick; that he would take care to Punish the Routiers: That he would maintain the Persons and the Privileges of Ecclesiasticks: That he would cause the Sentences of Excommunication to be duly Executed: That he would shun the Excommunication to be duly Executed: nicate, and oblige them to Re-enter into the Bosom of the Church: That he would set up Judges unsuspected of Heresy: That he would restore to Churches and Church-men all the Estates which be long'd to them before the Croisado; that he would cause the Tithes to be paid to the Churches: That he would give Seventeen Thousand Marks for the Dammages done to the Churches, of which Ten Thousand should be distributed by the Direction of the Legate, Four Thousand to the Abbeys of Cisteaux, Clairvaux, Grand-Selve, and Candeil, Six Thousand to Fortify the Castle of Narbonne, and the others which shall be put into the King's Hands, Four Thousand to Found an University at Tonlouse: That after he had receiv'd Absolution, he would take the Cross from the Hands of the Legate, and depart within two Years to make War against the Saracens for Five Years: That he would give his Daughter in Marriage to the King's Brother, upon Condition, That after the Death of the Count, the City of Toulouse and the Diocess thereof should belong to that Prince, and that in case he should Die without Heirs, that Country should be annexd to the Crown, and no other Children or Heirs of Count Raymond to make any Pretensions thereto: That they would likewise leave him the Diocesses of Agen and Cahors, and part of that of Albi, but that the King shall retain the City of Albi, and what is on the other side the River Tarn towards Carcassone: That he would do Homage to the King for the Territories left him, and that he would quit all his Pretences to the Country on this side the Rhome; That he would stand by what had been done by the Count of Montfort; that he would have considered the Country of the countr make War against the Count of Foix and the other Enemies of the Roman Church; that he would demolish the Fortifications of the City of Toulouse and Thirry other Castles; that for a Guarantee of this Treaty he would put into the King's Hands the Castle of Narbonne, and several others, which the King should detain for Ten Years, and keep at the Charges of the Count. This Treaty was Concluded at Park on April 18, 1228. Afterwards the Count and those of his Retinue, who had been Even provided the Count is a Sheet to Excommunicated went into the Church of Notredame at Paris on Good Friday bare-foot in a Sheet to receive Absolution from the Legate. This done the Count remain'd Prisoner at Paris, till the Conditions of the Treaty were performed. About the Feast of Pentecost the King sent him into his own Country, whither the Legate accompanied him, and held a Council at Toulouse in the Year 1229. wherein he fet up the Inquisition, and made several Orders for the Extirpation of Hereticks. Count Raymond was not at first so violent against the Albigenses, for which the Pope's Legate upbraided him in the Year 1232, in an Affembly held at Melun, where he was resolv'd that this Count should make

Laws against them according to the Instructions of the Arch-Bishop of Toulouse, and of a Lord who The Inquisition should be Nominated by the King. The Arch-Bishop drew up the Heads, according to which the and Crossades Count in the Year 1233, made avery large Iteclaration against the Hereticks which he Published at Tou- against the Albertales. This last HI w put an end to the Contest of the Alligenses, who were Albigentes. afterwards left to the Inquititors who totally deltroy'd the Unhappy Remainder of those Hereticks.

This Sect being (as has been already observ'd) compos'd of feveral other particular Sects, its hard The Errors of to determine what Errors were common to all the Sect, and what were only taught by particular the Albigenfess. The following are fuch as are charged upon them by Alams Monk of Cifeques, and Peter Monk of Vaux de Cernay, who wrote against them a: that time. They accuse them (1.) Of owning Two Principles or Two Creators, the one Good, and the other Bad; the former, the Creator of Invisible and Spiritual things, the latter, the Creator of Bodies, and the Tutor of the Old Testament. (2.) Of admitting Two Christs, the one Bad, who appear'd uson Earth; and the other Good, who never liv'd in this World, (3.) Of denying the Refurrection of the Flesh, and of believing that our Souls are Demons, confind to our Bodies for the Ranishment of their Sins. (4.) Of Condemning all the Sacraments of the Church, Of rejecting Baptilia as useles, Of Abominating the Eucharist, Of Practifing neither Confession nor Pennance, and of believing Warriage to be Unlawful. (5.) Of Ridiculing Purgatory, the Prayers for the Dead, Images, Crucifiats, and the other Ceremonies of the Church. These are the Heads to which the Principal Errors char dupon the Albigenses may be reduced. As to their way of Living. There were two forts of People among them, the Perfect, and the Believers; the Perfect boahed of living Continently, did neither Ent Flesh, nor Eggs, nor Cheese, abhorr'd Lying, and never Swore. The Believers livid as other Men, and were as Irregular in their Manners, but were persuaded, That they were sav'd by the Faith of the Perfect, and that none of those who receiv'd the Imposition of their Hands were Danned.

Luke Bishop of Tuy in Spain has Composed a Work against the Albigenses divided into Three Parts. The Treatise of In the First, he natures their Errors about the Intercession of Saints, Purgatory, the Prayers for the Luke of Tuy, Bead, the State of departed Souls, by Passag's taken out of the Dialogues of Saint Gregory and Saint against the Al-Bead, the State of departed South, by Lanage's taken out of the Dialogues of camental things, Bene-bigenfes, dictions. Sacrifices, the Authority of the Holy Fathers, the Worship of the Cross and Images. In the third Pare, he detects the Fallacies which the lereticks were guilty of, whether in denying of Truths, are by diffembling their Sentiments, or by spreading of Fables and setting up false Miracles, or in imfor by differential then Sentiments, or by presenting of Lacks and feeting up faint structures, or in finite solid or the Catholick Doctors, or by affecting to further with Conftancy.

Among all the Sects which started up during the Thirteenth Century, there was none more deThe Stadings.

petable then that of the Stadings, which shewd it self by the Ourrages and Cruelties which it exer-ted in Germany 14230, against the Catholicks, and especially against the Church-Men. Those Imcondemned that Angel to Darknes, that one Day he would be re-established, and they should be with him. Whereupon they Taught, That till that time it was not requisite to do any thing that as pleasing to God, but the quite contrary. They were persuaded that the Devil appear'd in their Assimily. They therein committed Infamous things and utter'd strange Blashhemies. 'Tis said, that there they had receiv'd the Eucharist at Easter from the Hands of the Priest, they kept it in their souths without swallowing it to throw it into the Jakes. Those Hereticks spread themselves in the Supprick of Brems and in the Frontiers of Frie land and Saxony, and getting to a Head Maffacred the chehaliticks and Monks, Pillagd the Churches, and committed a World of Disorders. Pope Gregory excited the Bishops and Lords of those Countries to make War against them, in order to excirpate it Wicked Race. The Arch-Bishop of Brenz, the Duke of Brabant and the Count of Helland ha-They rais'd Forces March'd in the Year 1234, to Engage them. They made a vigorous Defence, but were at last Defeated and curto pieces, Six thousand were Kill'd upon the spot; the rest Perish'd afto feveral ways, and they were all Roured ; to that there were but a few left who were Converted and return'd to their Obedience the next Year.

In the Year 1248, during the heat of the Contests between the Emperor Frederick II. and Pope In- The Schifma-In the Year 1248, during the heat of the Contests between the Emperor Frederick II. and Pope In-The Schriem IV. there rose up several People in Germany, who under Pretence of defending the Emperor's ticky of metals, see upon Preaching, That the Pope was an Heretick; That all the Bishops were Heretical and many. Sinoniacal; That all the Priests being in Mortal Sin had no longer the Power of Binding and Unding, nor of Confectating the Eucharist; That they were Seducers; That neither the Pope nor the hoops, nor any Man alive had the Power of Interdicting Divine Service, and that those who did it the Hereticks and Deceivers; That the France Cans and Dominicans Perverted the Church by their Preachings, and that the Life which they led was Unlawful; That none but them Preach'd the tip, or lived according to the Gospel. After they had Preach'd those Maxims, they declar'd to it Auditors. That they would give them Includences. not such as the Pope or Bishops prerended r Auditors, That they would give them Indulgences, not fuch as the Pope or Bishops pretended Grant, but an Indulgence which comes from God himself, and by our Order. These Preachers more harm than good to the Interest of Freserick and Cornade; for they were the occasion that by Catholicks abundon'd Cornade, which was in part the cause of his Ruin.

The Sect of the Fingellantes or Whippers in its rife was only the effect of an Indifcreet and Immode- The Fingellantes of Whippers in its rife was only the effect of an Indifcreet and Immode- The Fingellantes at Perufa about the Year 1260. When a great many tes or Whipperse and Immode at the Procession two and two with naked Bodies, Whipping themselves publy till the Blood came, to implore the Mercy of God. These Processions were preceded by Priests to carry'd the Crois, and consisted of Men of all forts of Quality and Age. The Women and

The Havellantes Maids exercised the lame Rigor upon themselves at Home. At first these Instances of Pennance were attended with Reconcillations, Restitutions, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, Restitutions, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, Restitutions, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, Restitutions, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom afterwards prevailed attended with Reconcillations, and Works of Charity. This Custom attended with Reconcillations, and Works of Charity. This Custom attended with Reconcillations, and Works of Charity. This Custom attended with Reconcillations, and Works of Charity. This Custom attended with Reconcillations, and Works of Charity. This Custom attended with Reconcillations, and Works of Charity. This Custom attended with Reconcillations at the Part of the Par this New institution, opposed it, and pur a stop to this Superstition for some time. But it revive this New Infitution, opposed it, and put a ftop to this Superfittion for some time. But it revived with more Fary and Disorder in the next Century, especially in Hungary and Germany, where there was an Importor who gave out, That an Angel had brought him a Letter from Heaven, which Promised those who would Whip themselves for Thirty sour Days together, the Pardon of all their Sine, misd those who would Whip themselves for Thirty four Days together, the Pardon of all their Sine. They admitted none into their Society, but such as had wherewithal to Live, obliged them to Confess Their Sins, and Pardon their Enemies before their Admission, and required if they were Marry'd, that they should obtain the consent of their Wives. They at last carry'd themselves to such great Extractive should obtain the consent of their Wives. They at last carry'd themselves to fuch great Extractive should obtain the consent of their Wives. They at last carry'd themselves to fuch great Extractive should obtain the consent state of their Wives. They at last carry'd themselves to fuch great Extractive should obtain the Critice of Laicks, and committed a great many cher Crimes. King Philip de Valor hindred them from coming into his Kingdom tod a great many cher Crimes. King Philip de Valor hindred them from coming into his Kingdom tod agreet many cher Crimes. King Philip de Valor hindred them from coming into his Kingdom tod great many cher Crimes. King Philip de Valor hindred them from coming into his Kingdom tod great many cher Crimes. by the advice of the Doctors of the Sorbinne of Paris, who remonstrated to him, That the Practice of this New Soct was contrary to the Law of God, contrary to the Customs of the Church, and prejudicial to the Salvation of Souls. They likewife acquainted Pope Clement VI. of it, who Condemn's that Sect. and Proliibited those kinds of Publick Whippings, and the rather, because several of those Whippers supported by Priests and incensed Monks, Broach'd Opinions contrary to the Doctrines. Whippers supported by Priests and incensed Monks, Broach'd Opinions contrary to the Doctrines. Whippers supported by Priests and incensed Monks, Broach'd Opinions contrary to the Doctrines. Whippers supported by Priests and incensed Monks, Broach'd Opinions contrary to the Doctrines. Whispers supported by The Church, saying, That the Blood which they shed in Whipping themselves was mix'd with the Church, saying, That the Blood which they shed in Whipping themselves was mix'd with the Church, saying, That the Blood which they shed in Whipping themselves was mix'd with the Church, saying, That the Blood which they shed in Whipping themselves was mix'd with the Church, saying, That the Blood which they shed in Whipping themselves was mix'd with the Church, saying, That the Blood which they shed in Whipping themselves was mix'd with the Church, saying themselves was mix'd w

CHAP. X.

Ecclesiafical Observations on the Thirteenth Century.

The Herefus and There were in his Century two forts of Errors against Religion, and the Church had two so Errors vais d in Adversaries to struggle with, The sinst were those Notorious Hereticks, who subverted the the Torteenth da nentals of the Christian Religion, by openly oppugning the Authority, the Sacraments, the monies and the Discipline of the Church. The others were the rash Divines, who defines and the Discipline of the Church. monies, and the Discipline of the Church. The others were the rash Divines, who defirous fittinguis themselves by maintaining nice and new Notions, Advanc'd such Propositions as were mous, Rash, Erroneous, and contrary to the Tradition of the Church, and the Faith of Jesus The Proposition and the Other Ecclesiastical Penalties, were so far from reducing them, that the communication and the other Ecclesiastical Penalties, were so far from reducing them, that the died them more insolent, and put them upon using Violence) were of opinion, That it was it is Established.

The Installed of Force, to see whether those who were not reclaim'd out of a sense of their Salar might be so by the sear of Punishments, and even of Temporal Death. There had been already in Instances of Herericks Condemn'd to Fines. to Banishments. to Punishments, and even to Death

ral Infrances of Hereticks Condemn'd to Fines, to Banishments, to Punishments, and even to De felf, but there and never yet been any War Proclaim's against them, nor any Croifado Preachds the Excipation of them. Infocent III. was the first that Proclaim'd such a War against the Alling and Walkinger, and against Raymond Count of Toulouse their Protector. War might subdue the and reduce who e Bodies of People; but it was not capable of altering the Sentiments of partial Perfors, or of Lindring them from Teaching their Doctrines fecretly. Whereupon the Pope though it adv lable to fe: up a Tribunal of fuch Persons whose Business should be to make Inquiry after He ricks, and to draw up their Processes. For this purpose he made choice of the Dominican and Francisco Friars who were newly Established, to whom he gave Commission to make an exact Inquiry and Hereticks, and to draw up Informations against them: And from hence this Tribunal was call the INQUISITION. By degrees the Authority of those Inquiry increased, and whereas are first they only drew up the Process of Hereticks and sollicited the ordinary Judges to Condemn the they afterwards had the Power granted them of Trying the Crime of Herefy conjunctly with the floors. The Emperor Frederick H. approved of this Tribunal, took the Inquifitors into his Protection and stributed to the Ecclefiasticks the taking Cognizance of the Crime of Herefy; leaving only and stributed to the Ecclefiasticks the taking Cognizance of the Crime of Herefy; leaving only and stributed to the Ecclefiasticks the taking Cognizance of the Crime of Herefy; leaving only and the Ecclefiasticks the taking Cognizance of the Crime of Herefy; leaving only and the Ecclefiasticks the taking Cognizance of the Crime of Herefy; leaving only and the Ecclefiasticks the taking Cognizance of the Crime of Herefy the Conjunction of the Crime of Herefy the C the Sigular Judges, the Power of inflicting the Punishment of Death on those who were Condemn This Tribugal of the INQUISITION was at first fet up at Toulouse, and in the other Cities and the levely of the Albigense and Waldenses had the deepest Rooting. The Polikewise in initials, from whence it passed a long time after into Spain; but it was banish'd Franciscould never be introduced into Germans.

As to the Rath Divines who advanced Errors contrary to Sound Doctrine, no more proper Method to the found interesting a from the respect than to could never be introduced into Germans.

could be found out to put a from their Progress, than to cause them to be Censur'd by other ly vines; to their item to be Retracted by those who had Advanc'd them, and to hinder them for seing Laughts and Schools. This was the Original of the Censures of the Faculties, which began it in the in that Century. But became very frequent in the succession Continues. in wie in the Century, but became very frequent in the succeeding Centuries.

The Academies or Universities. which were already Establish'd, in this Century were reduced to The History of a Form, and there were several newly Establish'd: Among the rest, that of Paris, which had began the University to be Form'd in the fore-going Century, became Powerful and Famous, upon the Account of the of Paris. great number of Scholars who flock'd thither from all Parts, and of the Mafters with which it furnish all Europe. In its first rise it was composed of Artists who Taught the Sciences and Philosophy; and of Divines, who made Commentaries on Peter Lombard's Book of Sentences, and Explain'd the Holy Scriptures. There is mention only made of these two Faculties in the Conditions made in the Year 1215, by the Cardinal of Saint Stephen Legate of Innocent III, and in the Act of Donation made to the Jacobines in the Year 1217. Those Monks and the Franciscan Friars were soon after join'd to the Secular Divines, and afterwards the Bernardines. The Faculties of Law and Physick were a short time after made Part of the University. There is mention made of that Law in the Reform of the University by Gregory IX. and of all Four in the Letterwhich the University Wrote in the Year 1253, to all the Prelates of the Kingdom against the Jacobines, wherein it compares the Four Faculties to the Four Rivers of the Garden of Eden. At first the University was Composed only of Scholars and Masters, and there were no particular Ceremonies us d for the acquiring of that Degree: The time which they had spent in their Studies, and their Capacity alone conferr'd it on them. Afterwards they distinguished several Degrees, and fix'd the time they ought to Study, or Learn to acquire them. Gregor, IX. seems to be the first who distinguish'd the Degrees of Batchelor, Licentiate, and Master or Dostor. They were the Batchelors who Faught Publickly: They began and Explainor Bollor. They were the Batchelors who Laught Publickly: They began by Reading and Explaining the Holy Scriptures, and afterwards Compos'd Treatiles on the Master of the Sentences. The former were called Biblici, and the latter Sententiarij. They bore the Name of Bacillarij, or Bacabrij à Bacilla, either because they were admitted by giving them a little Wand, or because they so called the Novices of the Militia, who Exercis'd with Sticks in order to Learn to Fight with Arms. The Bachelors were often exercis'd in Disputes, of which the Masters and Doctors were Moderators. This was the Original of School-Alls. When they had compleated the time prescribed for their Studies, and their Courses, they were Licentiated by the Chancellor of the Church of Paris, and were afterwards Admitted Masters or Doctors. The Chancellor of Genevieve pretended likewise to the Line Right, and enjoy'd it for some time; but these Chancellors could only give Degrees to such as afterwards Admitted Matters or Doctors. The Chancellor of Genevieve pretended likewise to the sime Right, and enjoy'd it for some time; but these Chancellors could only give Degrees to such as had went through the Course of their Studies in the Faculties, and pass'd the usual Examinations. So that John of Orleans Chancellor of Paris in the Year 1271, having attempted by Virtue of his own Authority to give a Doctor of Divinity's Cap to Ferdinand the King of Arragon's Son, tho' his Quative flowing thave seem'd to have a Privilege of Dispensing with the usual Laws; yet the University opposed it, and deprived the Chancellor of the Right of Licentiating and Nominated another in his thead. This was the cause of a'Tryal between the University and the Church of Parin, which did last ill the Death of the Chancellor. When the Chancellors would have exacted Duties for granting of Licenses, they were hindred from it by several Orders. The first Divinity-Schools were in the Cloy-live of Notre-dame, at Saint Genevieve, and at Saint Villar. Afterwards there were more in several or several or the Chancellors in several or the Chancellors in several or the Chancellors were more in several or the chancellors. thereies, they were minded from it by levelar Orders. The Interpolations were in the Cloyther of Noire-dame, at Saint Genevieve, and at Saint Victor. Afterwards there were more in several other Places, and several Colleges were Founded, where they held Publick Lectures. In the time of
William of Saint Amour about the middle of this Century, there were Twelve Divinity-Professorings,
Three in the Cloyster of Noire-dame, Seven among the Secular Doctors, and Two of the Dominicans:

The other Monks increased the Number of them. The Sciences and Philosophy were Taught in several Schools by Masters; the Head of those Masters is call'd in the Edict of King Philip the Fair of 1200, Schools by Masters, and afterwards had the Quality of Rector of the University. The Scholars and

Masters were divided into Four Classes, who had their Proctors or Syndicks.

The Authority of the Popes was as great in this Century as the last. The difference of the Princes The Authority of Germany in the Election of the Emperor, gave them an opportunity of maintaining their Right over of the Popes, the Empire, and of strengthning their Temporal Power in Italy. The Collection and Publication of the Decretals gave the last Blow towards the entire Ruin of the Ancient Law, and the Establishing the absolute and unlimited Power of the Pope, and were the cause of a world of Processes, which were brought before the Court of Rome.

The Election of Bishops belong d to the Chapters, and those of Abbots or Abbesses to the Societies of Elections and in Italy, France, England, and Germany. The Prebends of Cathedrals were likewise bestowed by the Collations of Election of the Chapter, sometimes by the Bishop, and sometimes by both. But the Popes made use Benefices. of several methods to get to themselves the Disposal of Benefices, as Favours in Expectance, as Reserves Process upon Elections, Compromising between the Contending Parties, and lastly by the Right of Lapsing. This Right was established to supply the Negligence of the ordinary Collators, in case they did not present to the Benefices within a set time, or in case those whom they should have Presented became unworthy or incapable. In these Cases the Right devolved to the Metropolitan or the Pope, Clement IV. reserving to himself all the Benefices Vacant in Caria, declared in his Bull Dated 1266. That the Disposal of all Benefices belonged of Right to the Pope. The Princes were maintained by the Decretal of the Council of Lions in the Royalties they were in Possession of, and enjoyed not only the Revenues of Vacant Churches, that had likewise the Presentation of those Renesices which depends Revenues of Vacant Churches, but had likewise the Presentation of those Benefices which depend-

In this Century was introduc'd the Commendam's of Benefices, and the distinction between Benefices with the Cure of Souls and fimple Benefices. Pluralities were very common, but yet Condemn'd by feveral Canons, and by the Decision of the Divines of Pars in the Year 1238. The Age of those who were Promoted to Holy Orders was fix'd: A Sub-Deacon to be Eighteen Years Old, a Deacon Twenty, and a Priest Twenty five: Several Canons were made about their Habits, and

Benefices. The Contests between the Clergy and the Mendicant Friars about Con-

of Elections and their External Duties. The Jurisdiction, Privileges, and Immunities of the Clergy were firerch'd to collections of the unnost Degree. However they were charged with Supplies by the Princes for the Necessity of the State, and by the Popes with Imposts for the Croifados, or under other Pretences.

There is scarce any thing Remarkable in this Century about the Administration of the Sacramene and the Discipline of the Church, besides what relates to the Right of Confessing and granting Abfolution. The Canon call'd Omnis utriusque sexus of the General Lateran Council, Held in the Year 1215, under Innocent III. Orders all the Faithful to Confess themselves to their proper Curate or Paftor, or if they would Confess themselves to another, to get leave of their proper Priest; because therewise they could not be Absolv'd. This Canon is Confirm'd and Explain'd to mean the Curate by several Provincial Councils of this Century, such as the 13th, Canon of the Council of Toulouse 1229, by the 46th. of the Council of Beziers 1260, by the 4th. of the Council of Sens 1269, by the 19th, 20th, and 21st. of the Council of Arles 1275, by the 8th. of the Synod of Cologne, 1280, by the 7th, and 9th. of the Council of Lambeth 1281. by the Synod of Nismes 1284, by the 5th. Canon of the Synod of Exerer 1287, by the 6th. of the Council of Roan 1299, and by the 108th. of the Council of Bayeux in the Year 1300. Notwithstanding the Mendicant Friars presuming upon the Privileges granted them by the Pope, pretended to have a Right of Confessing and giving Absolution to the Faithful without asking the leave not only of the Curates, but of the Bishops themselves, Gregory IX. was the first who gave leave to the Dominicans to Preach and hear Confessions by his Bull Dated at Anagnia, September the 26th. 1227, directed to all Arch-Bishops, Bishops, and other Prelates of Christendom. The Dominicans desirous to make use of this Privilege, and to Confess not only without leave of the Curates, but also of the Bishops; raised the whole Body of the Scular Clergy against them. Innocent IV. maintain d them in their Privilege by his Bull Dated May 14, 1244. Directed to the Bishops of England, where this Dispute was then highest. But those Prelates insisting on the Canon of the Fourth General Lateran Council, rejected that Privilege, and the Divines of Paris being Consulted with upon that Subject in the Year 1250, returned for Answer, That it was not Lawful to Confess one self to the Pope himself, nor to the Bishop, nor to their Penitentians nor to those whom they should Commission, without the confent of the Curate. Innocent IV. ind with the continual Complaints of the Ordinaries, and concern'd at the Abuses which were occasion'd by that Privilege which the Monks pretended to have of Confessing the Faithful without the leave of their Curates; prohibited the Monks according to the Determination of the Lateran Council, from Confessing the Faithful without their Curates seave. This Bull is Dated at Naples November the 21st, 254. But Alexander IV. Repeald it by his Institute Dated likewise at Naples December 22. the fame Year, and by another Dated Oflober the 21st. 1256. He Confirms the Privilege granted to the Menks of Confessing without the leave of the Curates; which was likewise Regulated by another Bull granted about the 2d. of ORober the Year ensuing against the Propositions of Odo of Doway and Christian of Beauvain, who together with William of Saint Amour had afferted, That the Monty might not Preach, Confess, or give Absolution without the consent of the Curates and Ordinaries, tho they had a Mission from the Pope. Clement IV. likewise Condemn'd that Doctrine by his Ball of the 20th, of June 1265. Notwithstanding the Synod of Clermont in the Year 1263, and the Provincial Council of Saltzburgh in the Year 1274, Order'd the Execution of the Canon, call'd Omes Unitsque Sexus, and declar d, That the proper Priest was the Curate. This last Council entirely Repeal'd the Permissions of Preaching and Confessing granted to the Mendicants. Martin IV. willing to illence the Contest, granted to the Monks by his Bull of the 10th. of January 1282, the Permission of Confessing, upon Condition however, That those who Confess d themselves to them, should Confess themselves once a Year to their proper Curate. This Accommodation was seconded by the Council of Bourges in the Year 1286. But there arose another Difficulty; for the Bishops and Curates precended, That those who were Confess'd to the Monks were obliged to Confess the same Sin to their Curates. The Monks maintain'd the contrary, and pretended, That the Precept was Obey'd by making a Confession once a Year of some Sins to the Curate. It was necessary to have recourse to the Holy See to get its Sense on this Matter, and in the mean time it was determin'd, That it was necessary to Confess to the Curates. The Clergy of France sent Deputies to Pope Nicholas IV. But he would not Decide this Controversy. Boniface VIII. undertook it in his Decretal Super Cathedram, whereby he Order'd, That the Superiors of the Religious Houses should make their Application to the Prolates, and ask their leave to Administer the Sacrament of Pennance for the Friars which they should make choice of to Employ in this Ministry; that if they grant it them, they may Confess and give Ab solution; and if they resulted, he would grant it to them by the Plenitude of his Power; after they should come to demand it of him. Benedia XI. alter d something of this Constitution by his Decre tal call'd inter Curctos, and expresty declar'd, That those who were Confess'd to the Monks were not oblig'd to Confess the same Sins to their Curate, excepting Excommunication, or in Case one was fraudulently Confess'd. He likewise orders, That the Superiors of the Monks shall demand this Licence in Writing of the Diocelan Bishops, and that if they do not grant it, they may Administer this Sacrament without Licence: Yet he exhorts them to Admonish the Faithful to Confess all their Sins once a Year to their proper Curate. This Decretal of Benedist was afterwards Repeal'd by Classics. ment V. in the Council of Vienna, by the Clementine call'd Dudum, which re-establishes the Practice enjoin'd in the Decretal Super Cathedram of Boniface VIII.

The Original, Confirmation, and Progress of the Mendicant Friars is one of the great Events of of Several Reli- this Century. The Waldenses gave occasion for this Institution; for as they made Profession of Renouncing all their Worldly Goods, of leading a Life of Poverty, of being constant in Prayer, in

Reading the Scriptures, and in Preaching, and of Practifing in the literal Senfe the Advices of the Golpel; to there were feveral Zealous Catholicks who would Imitate them. Two New Converts of that Sect, Bernard and Durand of Osca were the first who made Profession of this fort of Life, and of that deets and the Province of Tarragon a Congregation which they call'd the Poor Catholicky, in oppo The Poor Catholicky. They Practice the Advices of the Gospel in the Literal Sense, gave all this like. their Goods to the Poor, Study d the Holy Scriptures, Work'd with their Hands, Disputed against the Hereticks, attended the Prayers, preserved their Chassity, Livid in Common, Pay'd the Tithes and Offerings, but affected nothing of fingularity in their Shoes, that they might not give that Scan- The Humbled of dal which the Poor of Lions did. Innocent III. Approv'd of that Order, and Confirm'd the Order Humilies. of the Humbled or Humilies, who Liv'd much after the same manner, and apply'd themselves to Preaching. There were at the same time a great many Zealous Persons who would have set up New Orders of Monks, fo that the Lateran Council in the Year 1215, was obliged to restrain the Inventing of new Rules, or Establishing of new Orders of the Religious. Notwithstanding a little after, the Principal Orders of the Mendicants were Establish'd, and afterwards Approv'd by the Popes. ter, the Inner Year Dominick de Gusman, who had Preachd a long time against the Albigenses, took up a Resolution, with Nine more of his Companions, to Establish the Order of Preaching Friars. The Order of He went to wait upon Pope Innocent III, to obtain the Confirmation of it. That Pope made a scrutter of the Preaching ple of granting it to him, because of the Prohibition of the Lateran Council; but being admonished Friars. if the Historians of that Order may be Credited) by an Heavenly Vision of the God which the Order of Saint Dominick would do to the Church, he commended his Design, advised him, That he might not contradict the Decree of the Council, to take the Rule of Saint Augustine, and sent him to Toulouse to acquaint his Companions of it; which he did, and return'd afterwards to Rome. Whilst to Touteufe to accident his Companions of hydrocare and, and return a atterwards to Rome. Whilst these Transactions passed Imaccar Dy'd, and Honorius III. Approv'd of that Order; and in the Year 1218, consented, That those Monks should quit the Habit of Regular Canons, which they hither to Wore, and take up a particular Habit, and observe new Constitutions. They were at first Established at Toulous, and a little after spread over all Christendom. In the Year 1217, they had a Monaftery at Pavis, which was at first between the Arch-Bissop's Seat, and L'Hôtel Dieu, and the same Year in the House of Saint James, from whence they were call'd Jacobines. In the first times, hefore they had alter'd any thing of the Rule of Saint Augustine they had Abbots, as the Regular Canons, but afterwards they Created to themselves a General over all the Order and Priors or Superiors. Saint Dominick Founded also Nuns of his Order.

The Order of Minor or Franciscan Friars had been Instituted some time before in the Year 1208, by The Minor or Francis of Assisty, who had drawn up a new Rule: It was Approv'd in the Year 1215, by Innocent III. Franciscan Frie and Confirm'd by Honorius III. in the Year 1223. They encreas'd in a short time, and in the Year ars. 1216, were Establish'd in Park, where they had their House given them in the Year 1218, and in

the Year 1219, they went over to England.

The Institution of the Hermits of Saint Augustine is not so well known. Some carry it so high as Friars. Saint Augustine, but without grounds; others make William Duke of Aquitaine to be the Author of it, who Liv'd in Saint Bernard's time, and who being return'd from his Journey to Ferufalem Founded in Italy several Monasteries of Hermits, who were call'd Williamites, and not Augustines, This Order which was almost extinct, was reviv'd by John Bon of Mantua, who Founded in Italy several Monafteries of Hermits, who were call'd the Friars of John Bon, or Zambonites. He Founded likewise leveral other Orders of Hermits, of which some call'd themselves Friars of the Order of Fabala, others Britini, the others, the Friars of the Penitence of Jefin Chrift, or Saccites. Innocent had a Defice of Uniting all these Orders into One, and it was Executed by his Successor Alexander IV. who made one Conventual of them under a General, and call'd them the Hermits of Saint Augustine, tho' he had drawn them from their Hermitages to Live in Towns, and to Employ them in the Affairs of the

The Order of Carmelites which had been Founded about the Year 1121, receiv'd a Rule the The Carmelites. Year 1199, from Albert Patriasch of Jerusalem, which was Approv'd by Honorius III. They came into the West in the Year 1238, Founded a Conventual, and spread there. Their Rule was after-

wards Explain'd and moderated by Innocent IV. in 1245.

Besides these Four Orders of Mendicants, there were a great many other Religious Congregations The Order of the Founded in this Century; fuch as the Order of the Holy Trinity, or of the Redemption of Captives, Redemption of Founded in the Year 1211, by John of Matha, of Provence Doctor of Paris, and by Felix an Hermit Captives. of Valois, and Approv'd by Innocent III. Three Years after. The Order of Sylvestrines, who follow'd The Sylvestrines. the Rule of Saint Benedict, Founded in the Year 1231, at Montefano by Sylvefter Guzolini, who from a Canon, became an Hermite, and drew a great many into his Society. The Order of Saint Mary of The Order of Mercy, Founded by Perer Nolalcus at Barcelona in the Year 1223, under the Authority of James I. King St. Mary of of Arragon, and by the Advice of Raymond of Pennafort, and Approv'd by Gregory IX. in the Year 1235 The Order of Services, which began at Florence in the Year 1233, was Approv'd by Alexander IV. The Order of Scruites, which began at Florence in the Lear 1223, was approved by Alexanaer IV. The Scruites and Benediti XI. The Order of Celeftines, Founded by Peter of Moron, who afterwards was Pope The Scruites under the Name of Celeftin V. and folemnly Approved of his Order by a Bull Dated Anguft 28, in the Year 1294, which was Confirm'd by Benediti IX. in the Year 1304, The Order of the Valley of Scholars, The Order of Founded in France by William, Richard, Everard and Manasses, Doctors of Divinity in Paris, and by the Valley of Frederick Doctor of Law, who retir'd into the Diocess of Langres in the Year 1219, with Thirty se- Scholars. ven Scholars, who follow'd the Rule of the Regular Canons of Saint Victor, and had some particular Constitutions, which are to be met with in the Eighth Tome of the Spicilegium by Father Luke Da-

The Order of chery: This Order was Approved by Honorius III. in the Year 1218. There were many other Orathe Valley of ders, whose Number grew so great, that Gregory X. was obliged in the General Council of Lione Held 1274, to prohibit the Founding of new Ones, to abolish all that had been Founded since the Fourth General Lateran Council, without the Approbation of the Holy See, and even to order, That Managaries of finely as had been Confirmed by the Box box by the description of the See. the Monasteries of such as had been Consirm'd by the Pope, but had not wherewith to subssift, should the Monasteries of such as had been Consirm'd by the Pope, but had not wherewith to subssift, should Admit no more Novices, nor make any more Progress. However he excepts the Dominican and Admit no more Novices, nor make any more Progress. However he excepts the Dominican and Franciscan Friars, and as to the Carmelites and the Augustine Hermites, whose Institution he said, franciscan Friars, and as to the Carmelites and the Augustine Hermites, whose Institution he said, franciscan Friars, and as to the Carmelites and the Year 1215, he orders, That they should remain had preceded the General Lateran Council of the Year 1215, he orders, That they should remain this Prohibition, about the later end of this Century, there rose up the Frerots, Begards, Beguines, and other forts of Religious, who were supported in the next Century. and other fores of Religious, who were suppress'd in the next Century.

The End of the History of the Thirteenth Century.

CHRONO

Chronological TABLE For the Thirteenth CENTURY.

| A. C. | Popes. | Eastern Empe- | W:sternEmperors and Kings. | Ecclesiastical Affairs. | Councils. | Ecclesiaffical Writers. |
|-------|---------------|---|--|---|--|---|
| 1200 | Innocent III. | Reigns at Con- flantinop, having turn'd his Bro- ther Ifaac Ange- lus out of the Throne. VI. John Comatera | taife, and Otho I at Aix-la-Chapell Bil nop of Cologne Philip had the whose Years we I hill Augustus ach year of his hill year of I Liphonfo VIII. Kyeir of his Reig | Arch-Bilhop of Taren- Dof Saxony, Crown'd e, by Adolphus Arch- most apparent Right, shall reckon. III. King of France the Reign. Mad, King of England his Reign. ing of Castile the 42d n. f Leon, the 12th year of Arragon. | Robert de Corce These all Flor Peter of Corbei of Sens. Alama of Lift Beginning to t | urish'd at this time. I is made Arch-Bishop Flourish'd from the the End of this Cen- |
| 1201 | IV. | VII. | IV. The Pope fends a Legate into Germany to fup- port the Inter- eil of Otho. | | Soiffons held in | Nicholas of Otrantes is sent to Conflantino- ple and writes against the Greeks. Abfalam Abbot of Spinkerbac. Andreas Sylvius Ab- bot of Marchiennes. |
| 1202 | V. | VIII. | V. | The Death of William Abbot of Ros- childa. | of the History of William the P Walter of Coût Roan. Richard Canon | Tagenon Dean of Fa- via. Anonimous Author Frederic's Expedition. ilgrim. ances Arch-Bishop of |
| 1203 | VI. | Threne with h | or Alexius Angelus to Angelus, whom is Son Alexis, who olitions diffatisfy'd | , and take out of Pri- they refeated on the to is Crown'd Aug. 1. with them, Proclaim | | Stephen of Stella Nova. Fohn de Nusco Flou- rith'd. |

| | | 1 DE CIDION | 8 | |
|--------|--------|--|--|--|
| A. C. | Popes. | Eaftern Emper Western Emper | ris Ecclesiastical Affairs. Council | s. Ecclefiastical Writers |
| 1204 | VIL | | The Bulgarians are of the Ro- ya- man Church. The Emperor Bald. | Micetas Acominates compiles his History. Baldwin Count of Flanders, writes his |
| | | Advice of Ally my lecond in zulobil. The Professe Arch Biftsp charting my Longie. The Professe Arch Biftsp charting my Longie. The Colonia | ne He Lapeter Baus, win writes to the Pope of Area Chilpere Menig Contal Area Chilpere Menig deld, Ken Thill caus d Dispola Lipidus Billipp of Worms to | Letter about the ta- ple during of Conflanting to being Giffent Martin quits to of the Abby of |
| ı | | Commissi, fids him click with the commission of | Lipoldus Biffipp of Worms to letted in his flead by fome Cane Soften is Rested by the Majorit Soften control by the Pope, that of Lipoldus rejected. | be E-blours, and retires in- to the Monastery of y, his Villiers. |
| | | Contantiniple is taken by the | nedue, is der up in lik place by the G e Lating April 12. who chuse for | reeks. Emperor Baldwin Count of |
| | | fees up the See of his Empire on part of Epirus; David on Christopher when the here he | a off the Dominions of the Greek Ent a, where they fer up feveral Sower at Nice in Richynia. Michael of the l Heraelan. Rompus and Raphlagonia, a fet up an Empire, which was always | Algeries. Theodorus Lalceries Family of the Comment Selfes and Alexius his Brother on the diffinet from that of Conflan- |
| | | | urishch of Confirmationple by the Latin | ı, |
| 1205 | VIII | Baldien is taken | Adorphic Arch-Bi- floop of Cologne is de- pos of by the Pope's Legare, for having | Geofrey of Ville-har- down and Gonthia wrote against this time. |
| ă · | | office and the control of the contro | Crown'd Philip of Lambers Swabia, and Bruno pur theo his Place. Anonim St. Willia | t of Liege, Monk of Duitz, d Monk of Froimond. tous Author of the Life of m of Roschilda, Flourish'd. Magnus Born. |
| 1206 | i ix | Ingo foliment. New other Bro- IX. | A Sembin of Langton in- The C | Councill Stephen of Landa |
| | n | duer of Raditional Ortho is being in Electrical Error in Cologne by new or of Con. Ja. is somed | Phi- of England, because England. | eth in Elected Arch-Bishop of Canterbay. The Death of Nuc- cetas Acommates, His |
| | | finimple: of the Place, debrated: | He of Canterbuy; which | Brother Michael A. Bilhop of Arka makes his Panegyrick |
| 1 to a | | do England to beg Afficial Educate Region Afficial Billion Brien made Priliner. | nce, Grand | Joel Compoles his Chronology. Roger Bacon Born. |
| 1207 | Х. | II. X. The Death of Peace concl | The Inquisition and A Councillater against the in the Professional Assertion of Narbo | |
| | | Patriarch of Con- flant imple. and Orbis. | nd- Evolution and the many of North Man Adolphia Arch-Bp. gainft the Cream of the Lygates of the The Affect of North Man o | e Albi- Gautier of Contants Arch-Bishop of Roan, dies Nov. 16. |
| | | who is declar'd his Successor. | no fet at Laberty mas Hol | y-Days. |
| 1208 | Xh r | The dorus Laf- earis causes a by Otho of W. Patriarch of Con- stantinople Resi-Otho Duke | lat Bruno cauas Adol- The Af 1. 1. blue to be deposed of Paris, informe the Arch Bi- in Gallo thoprick of Cylogne, and Leg- of and takes poffer from Prance d | where- Cardi Arch-Bishoprick of ate in Toledo. |
| | | be Elected. | ect- of it again. Sifing takes possession Arch Bi- | Orders. |
| | | fult. | four Lipstdis, who enjoy'd it is the Detail. The Indication of the Order | ···· · · · · · · · · · · · · · · · · · |
| | | | Brancis. | 1209 |

A Chronological Table.

| Esstern Empe- jors. IV. V: | II. Otho Crown'd Emperor by Pope: Innocent III. Offiber 4. An Infurrection of the Peoof Rome against Oth. The Metaphyl Arijuble, newly timple, and trancondemn'd to be Council, which there under pation. Othor Revenges himfelf of the Romans by Ads of Hoffility, which obligd the Pope to Excomunicate hemenumer as the Pope to Expense of Hoffility. | his Bones dug up and caft into the Common Sewer. Several of his Disciples condemned also in that Council, and afterwards burnt. cities and Physicks of brought from Conflandated into Latin, see burnt by the fame forbids the reading in of Excommunication, and to declare if the Empire in a | An Assembly of Watzbargh wherein the Pope's Legates approved of the Marriage to be contrasted between 0the the Emperor and Philip's Daughter. The Council of Montilly a gainst Reymond Count of Todo The Council of Rome against Reymond Count of The Council Cotton. | ufe. of Avignon, Sept. 6. of Paris. The Death of Gilbert Martin about thi Year. Annold Abbot of Lu- ber Writes his Chro- nicon. c of St. Blaife. Peter |
|---------------------------------|---|--|--|--|
| ٧. | Othe Crown'd Emperor by Pope, Innocent III. Offober 4. An Infuredion of the Peoof Rome against Othe. The Metaphyt Arifotle, newly timple, and trancondemned to be Council, which them under pation. III. Othe Revenges himfelf of the Romans by Acts of Hofflitry, which obliged the Pope to Excommunicate him divested to the Individual Councils. | imany condemn'd in the Council of Paris, his Bones dug up and caft into the Common Sewer. Several of his Disciples condemned also in that Council, and afterwards burnt. Icks and Physicks of brought from Conflamilated into Latin, are burnt by the fame forbids the reading in of Excommunicatin, and to declare if the Empire in a | of Warzbargh wherein the Pope's Legace approved of the Marriage to be contracted between Othe the Emperor and Philip's Daughter. The Council of Marilly a againft Raymond Count of Toklo The Council The Council of Rame againft the Emperor Othe. Varmerus Abbood de Pullaurent. Ger | ufe. of Avignon, Sept. 6. of Paris. The Death of Gibber Martin about thi Year. Annold Abbot of Lu- ber Writes his Chro- nicon. c of St. Blaife. Peter |
| | Oth Revenges himfelf of the Rannus by Acts of Hoftility, which oblight the Pope to Excomunicate him divested of | if the Empire in a | The Council of Rome against the Emperor Otho. Vermerus Abboo de Vaux de CPuilswent. Ger | The Death of Gilber Martin about thi Year. Arnold Abbot of Lu bec Writes his Chro nicon. t of St. Blaife. Peter Cernay. William of |
| | Oth Revenges himfelf of the Rannus by Acts of Hoftility, which oblight the Pope to Excomunicate him divested of | if the Empire in a | Vermerus Abbo de Vaux de (Puilaurent, Gert | Year. Arnold Abbot of Lubec Writes his Chronicon. t of St. Blaife. Peter Cernay. William of |
| VI. | | | Metan Cit | |
| V1. : | - C. I. III | The David confort | Bernard of Compo These a | Alanus. John Galle oftella. Il Flourish'd. |
| | Arch-Bishop of A The Institution Trinity, or of the prives by John o and by Felix Hern | Germany by Sifroy Mentz. of the Order of the Redemption of Ca- f Matha Dr. of Paris, hit of Valois, approv'd | of Nuremberg, held about Pen- secoft, Wherein the Emperor Otho declard War against the who had given | e Count of Thurings, |
| VII. | II. Frederick goes into German, where he is ve- ry well receiv'd and makes great Progress against Otho. | | The Council C? <i>Paris</i> . | Robert of Mariae finishes his Chronican |
| VIII. | III. Peter of Arragon, kill'd September 10. His Son James I. Succeeds him. | | Albigenjes. | John of Oxford. John of Fordeham. Jocelin of Frakelonde. John Gray. Adam of Barkingen. Hugh le Blanc, Flou- rish d. |
| | peror at Aix-la Chapelle. Otho is 15. at Bouvines by of France. Alphonfo King of the control | Philip Augustus King Castile dies Ostob. 5. | | |
| | VIII. | Arch-Bishop of Arch Institution Trinity, or of the prives by John o and by Felix Hern by the Pope thre VII. II. Frederick goes into Germany, where he is very well received and nakes great Progress against Otho. VIII. VIII. IV. Frederick Crown'd Emperor at dix-lational Chapter of Aracgon, Itility of Crown'd Emperor at dix-lational Chaptelle, Otho is 15, at Bouvines by of France. Alphono King of | Ithe to be Published in Germany by Sifroy Arch-Bishop of Mentz. The Institution of the Order of the Trinity, or of the Redemption of Captives by John of Matha Dr. of Paris, and by Relix Hermit of Valois, approved by the Pope three Years after. VII. II. Frederick goes into Germany, where he is very well received and makes great Propress against Otho. VIII. III. Peter of Arragon, Itilia September 10. His Son James 1. Succeeds him. IX. IV. Frederick Crowned Emperor at Aix-la-Chapelle. Otho is entirely routed July 15, at Bowthes by Philip Augustus King | Sho to be Published in Germany by Sifny of the declar'd War againft to the Trinius, or of the Redemption of Captives by John of Matha Dr. of Paris, and by Feliz Hermit of Valois, approved by the Pope three Years after. VII. II. The Council of Paris. The Council of Paris. |

De Pin 13 Cent.

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| 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 | | "t . Ama Tresta I | Mallow Emboure | Ecclefiastical Affairs. | Councils. | Ecclesiastical Writers. |
|---------------------------------------|--------------------|--|---|--|--|--|
| A. C. | Popes. | rors. | and Kings. | cusquin Allmire | | |
| 1011 | хуш. | x. | v. | The Decree of the | The Council of | Alexander Neckam is |
| 1215 | | Thordorus Tre- | Simo Count | Conneil of Montbellier. | Montpeuter, the | made Abbot of Exe- |
| | | nicus Coppas no- | of Montfort Ge- | which grants to Simon | beginning of | ter. |
| 1 | | minated Patri- | neral of the | which grants to Simon General of the Croi- fade against the Albi- | this Year. | Conrad of Lichtenau |
| 1 | | arch of Constan- | Croisade against | fade against the Albi- | General Letwen | is likewise made Ab- |
| 1 | | tinople by the | the Albigenjes, | genses, all the Terri- tories of Raimond | General Lateran | St. Francis of Assign |
| } | | VIEW. | | | November. | William Deacon of |
| 1 | | , | Count of Tou- | vourer of those Here- | | Bourges then Flou- |
| | | | loufe; that Coun- | vourer of those Here- ticks, with a Charge | | rifh'd. |
| | | | ty being grant- | of receiving the In- | | |
| | | | ed to him by | velticure of them | | 1 |
| | | | Mentadiar and | from the King of France. The Pope | | , |
| | | | the Pope. | confirm'd this Decree, | l | |
| | | | 44-2-21 | ver referving to the | l | |
| | | | | Count's Son forme D | emeans in Prover | ce, and 400 Marks a |
| | | | 2 - 1 - 1 - 1 - 1 | Year. | in notorming | hallniverfine of Dat. |
| - | | , | | The Pope's Legate | ion of Reading | he University of Paris, Works; but |
| | | 1 | | Torch | ing of his Logick | rs. |
| | | | | The Pope approve | s of the Order of | f Minor Friars, which |
| | 14 die 1 | l | 1 | began this Year to b | e founded at Par | f Minor Friars, which |
| | | † | l | The Institution of | the Order of St. | Dominice. |
| 1216 | YIX. | ı XI | VL | 1 | The Council | Anonymous Author |
| | Innocent III. dies | Henry Emperor | The Death of | 1 | of Melun. | of a Collection of the Decretals of Innoces |
| | July 16. 140 | of Constantinople | the Emperor | ľ | 1 | III. |
| | rine III. is E | dies June 10. | Otho. John King of | | 1 | |
| | lleded in his | nay Count of | England dies | | 1 | |
| | flead. | Auxerre, Who | 08. 17. Hemy | | 1 | |
| | L | hád marry'd his | OH. 17. Hemy III. his Son Suc- | 1 | 1 | |
| | 1 1 | Daughter Tolan | ceeds him. | | 1 | |
| | 1 10 | ta is Elected in | | | | |
| | L | T | | ! : | 1 | I |
| | II. | l ii. | 1 VII. | The Dominicans are | · i | Matthew Paris en |
| 1217 | 44. (4. | Perer of Courtner | Honry of Callile | founded in Paris in the House of S. James from whence they were call of Jacobines The Foundation o | il | ters into the Mo |
| | 1 11 | Crown'd Empe | dies, leaving his | the House of S. Fames | , | nastery of St. Albans. |
| | | ror of Constanti | Sifter Berengaria | from whence they | / | |
| | | nople by Hope | Queen of Lean | were call d facobines | il . | |
| | | the Suburbs of | f als Heirels, Who | the Order of the Val | | 377. 3.4 |
| | Rome April 18. | He is taken in | dem to her Sor | ley of Scholars in the | el | |
| | his Journey to | Constantinople, b | Ferdinand, who | Diocess of Langres | 51 | 1 |
| | Theodorus Com | rena Prince of Epi | - Succeeded his | lapprov'd by the Pop | c | |
| | rus. His Wite | Jolanta govern | s Father Alphonfo | the Year enfuing. | | |
| | the Empire th | ice 1 cars. | in the Kingdom of Leon. | 1 | 1 | I |
| | 111 | | | The Burnett and | | Raimend of Perman |
| 1218 | + iir | Thendarus Co | | The Prancifeans of usin an House in Pa | | fort enters into the |
| | 1 | muena Prince o | f fort General o | f ris, in which they ar | e | Order of Franciscans. |
| | | By irus renoun- | the Croifade a | - Eftablifh'd. | 1 | |
| | | Pees the Schiff | n gainst the Albi | • | 1 | |
| | | of the Greeks, | genles, having | oulouse, was kill'd in | | |
| | | to the Lati | a laid Siege to I | n Amaury Succeeds hir | a j | 1 |
| | | Church. | in his Conquel | ts. | 7 | 115 |
| | 1 137 | (II. | I IX. | | 01 | Maurice made Bishop |
| 1219 | IV. | 11. | 11. | The Franciscans g | | of Mans. |
| | | | _L | bliff themselves i | n | |
| | 1. | | T. | | | |
| | | | . No. | England. | 1 | , , , |
| 7000 | | | 1 | | 1 | William of Segnelay |
| 1220 | V. | III. Maximus mad | X. | England. | | William of Segnelar is translated to the |
| 1220 | V. | Maximus mad Patriarch | X. | England. | | - is translated to the |
| 1220 | V. | Maximus mad Patriarch C Constantinople | X. Frederick Crown'd En | Bishoprick of Paris | Jourdain enter | is translated to the sinto the Order of the of S. Francis. S. Anthony |
| 1220 | V. | Maximus mad Patriarch | X. Frederick of Crown'd Entart peror at Ron by Pope Hon | Bilhoprick of Paris | Jourdain enter | is translated to the sinto the Order of the of S. Francis. S. Anthony of Richenou. Conrad |
| 1220 | V. | Maximus mad Patriarch C Constantinople | X. Frederick Crown'd En | Bilhoprick of Paris | Jourdain enters the Companion of Kalva Abboreckethard Dean o | is translated to the into the Order of the of S. Francis. S. Anthony of Richenou. Conrud F. S. Gal. William Monk |

| | | | C. CHOT GIAGO | | • | |
|-------------|---------------------------------|---|---------------------------------|--|------------------------------|---|
| A. C. | Popes. | Eastern Empe | - Western Emperor and Kings. | Ecclefiastical Affairs | Councils. | Ecclefiastical Writers. |
| 1221 | VI. | Robert Son o | f XI. | | · | Albertus Magnus en- |
| \$ 0.00 | | Peter of Court | - Frederick fall | s | 1 | ters into the Order |
| | | nay declar'd | | | 1 | of the Dominicans. |
| | 12.00 | Constantinople. | f Pope who Ex communicates | ii. | | S. Bonaventure born. |
| | | -1 1,1 | him. | 1 | Alexander of | Radulphus Niger. |
| Manuel | Charitopulus fu | cceeds Maximus i | n . | | Conrad Monk | |
| the Patri | rchihip of Confl | antinople. | 1 | I have | These Flour | ish'd at this time. |
| 1222 | VII. | II, | XII. | An Impostor who | The Assembly of Wurtzburgh. | Jourdain made te- |
| | 1 | Theodore Lalca | The Emperor | call'd himfelf the | of Wurtzburgh. | cond General of the |
| | 1 | John Duege his | his Son to be | marke in his Hands | of of Counci | Dominicans. |
| | 1 | Son in Law Suc | Elected King o | Feet and Side, as the | e or oxyora. | Alexander of Hales enters into the Order |
| | 1 | ceeds him. | Germany, in at | Feet and Side, as the Scars of the Wound | S | of the Franciscans. |
| | | 1 | Allembly held | upon the Crofs; i | S | The Death of Peter |
| | 1 | · 15 | to be Crown'd a | upon the Crofs; is condemn'd in a Count cil at Oxford, and af | 3 | of Corbeil, Arch-Bp. |
| | | 1.73 | Aix-la-Chapelle. | terwards burnt. | 1 | of Sens. |
| 1223 | VIII | III. | XIII. | The Pope confirms | The Council | Gautier Cornu is |
| | | The Birth of | Philip Augustus | the Order of Francis | of Paris against | made Arch-Bishop of |
| | , | Theodorus Laf- | dies July 25. | cans. | the Albigenjes. | Sens. |
| ** | | Ducas. | is VIII fucceeds | the Order of 8. Mary | | The Death of Wil- |
| | 1 | 1 | hun in the King- | of Mercia by S. Peter | Nolascus, at Rarce- | liam of Segnelay Bp. |
| | 1 | | dom of France. | lona, under the prote | Ction of James I. | .i |
| | | | ł | ining or Arragon, and | by the Advice | |
| | 1 70 | 1 | (Viii | of Raymond of Penna | | <u> </u> |
| 1224 | IX. | IV. | The Death of | | of Montrellier | |
| | 7 S 1 | | Alabania Ring of | <u> </u> | hald in dual | n rica |
| 1. | 2.55 | Portugal, his So | n Sancha faccee | de him His Reacher | for the Decon | pher of France. |
| | | Alphonso is decl | ar'd Governour. | his Son of the fame | ciling of the | William the Breton. |
| | | Name Greens | him fubmic co | his Son of the fame | Count of Tou- | |
| | 1 | and makes his P | eace in the Coun | the Church of Rome, | louse to the Church of Rome. | |
| 1225 |) X. | V. | XV. | Cardinal Romanus | | |
| | | 1 1 | | Legate, of the Holy | of Bourges, Nov. | beville is made Arch- |
| | | 1 | | See, demands for the | 30. against the | Bithop of Befancon. |
| | 1 | 1 | of Rourges the R | Pope in the Council evenue of 2 Prebends | Albigenjes, and | Humbert de Romans |
| | l | | in all the Cather | Irals, 2 Places in the | Contests betw. | of the Dominicans |
| | 1 | | Abbeys, and o | e Prebend in each | the Count of | Prepolitivus flourish'd. |
| | | | Church of the Ki | ngdom, and the Pow- | Toulouse and the | l |
| | | 1 | the Monafteries | of France But the | Count of Month | ort, wherein nothing |
| | ," | | Council oppos'd | it. | The Council o | f Mentz held Dec. 10. |
| 1226 | XI. | VI. | XVI. I | Raymond Count of | The Council of | Calinana of Hill |
| | A 1 | Germanus II. | Lewis VIII. K. | Toulouse is Excommu- | Parisheld 7an. | bac writes the Life of |
| | | Sirnam'd Nau- | or transe ares | cuteu in the Council | 18. against the | S. Engelbert Arch-Ep. |
| | | | | | | |
| | | Itantinop. at Nice | IX. call'd St. | minions given to Len- is King of France, to whom Amaury Count of Montfort had fur- | Lewis VIII. R. | lies on the Sundays and Festivals of the |
| | | after the Death | Lewis fucceeds | whom Amaury Count | of France against | Year. |
| | | of Manuel Cha- vitopulus. | nım at Eleven | of Montfort had fur- | the Excommu- | The Death of Francis |
| | | , reopnius. | Old under the | render'd his Title. | nicated. | of Affify. |
| | | : J | | n Blanche his Mother. | | |
| 1227 | Pope Honorius | VII. | XVII. | Raymond Count of | The Affembly | The Death of Alex- |
| | dies April 18. | | Pope Gregory IX | Toulouse is afresh Ex- | of Aix-la-Cha- | ander Neckam. |
| | and two days | | renews the Sen- | communicated with | pette, wherein | The Death of Heli- |
| | after Gregory IX is Elected. | | tence of Ex- | the Men of Toulause, and Trincavel Count | of the Emperor | nand. |
| | | | ifiu'd by his Pre- I | of Beziers in the | and the Crailade | John Algrain made Cardinal. |
| occeffor ag | inst the Empero | r Frederick, because | le he did not go | Council of Narhonne, 1 | to the Holy! | Hugh of Se Menion |
| mio Syria v | vith the Croifade. | Frederick orders | tour Manifeltoes | The Decree of the | Land is refolv'd | Flourith'd. |
| | | als to be Publish'd | | fame Council which orders, that the Feaft | The Council | |
| of S. Matth | ias shall always l | oe Celebrated in I | eap-year, on the | latter of the two Bif- | of Narhame held | |
| mante davs. | The fall of Po | THE GIPPORY Sept. 2 | 6. which gives le | ave to the Dominican I | in Lent. | |
| writach ar | na Hear Contelli | ons. But those N Curates, rais'd the | ionks using this | Privilege without the i | ! | |
| | ere purchauna | -uracco, 1415 (1 III) | . occum ciergy a | Ramer ment. | | 1223 |

| | | | | S | | |
|-------|---|--|---|--|--|---|
| Â. C. | Papes. | Eastern Empe- rors. | WesternEmperors and Kings. | Ecclefiafiital Affairs. | Councils. | Ecclesiastical Writers, |
| 1228 | II. | VIII. Robert Emperor of Conflantinople dies. His Bro- ther Baldwin II. Succeeds him. | XVIII. Frederick goes into Spria. The Pope in his Abfence feifes on a great many Towns of Apulia. | | Toulouse makes his Accommo- | William Elected Bp. of Paris. |
| | III. | I. | VIV | The University of | The Council of | Renet made Dift. |
| 1229 | 111. | Theodore Co- mnena being be- | the Sultan, and | The University of Paris, not able to have Justice done them for the Death of some of their Scho- | Toulouse against the Albigenses. | Benet made Bishop of Marscilles. Conrad of Lichtenau finishes his Chronica. |
| | , | having affum'd the Title of Em- peror of Constan- tinople, is Ex- | to be Crown'd King of Jerufa- lem. He returns | lars, kill'd by Soldiers Rheims, and fome to a nicans took advantage and procur'd Degree | , retir'd fome to Ingers. The Domi- of their Absence, | |
| | | communicated by the Pope. | takes the Towns which had been | and leave to Teach; Cause of the Contest terwards had with the | which was the s which they af- | |
| 1230 | IV. | П, | XX. Frederick is Ab- folv'd by the Pope, and re- concil'd to him at Anagnia. | Sett of Hereticks in Germany. | | Fabian Hugelin. Conrad of Everbach. John Gal Abbot of Fontenelle. Albertus Prior of Mount de Vignes. |
| | | Leon. He leave his two Daught | Alphonfo King of s his Kingdom to ers: But his Son was already King | Senlis. Pantaleon De | try. Adam of Ci acon of the Chi eks. Peter de V | Philip of Gree. banilly made Bishopos arch of Constantingle, ignes makes a Discourse |
| 1231 | v. | ш | trusting his Son | | Chateua-Gonthi- | Maurice Bishop of Mans is Translated to the Arch-Bishoprick of Roan. The Death of S. Astrony of Padua. |
| 1232 | VI. | IV. | XXII. | | The Council of Melun. | Albertus Monk of Stada is made Abbot of his Monastery. |
| 1233 | VII. ThePope writes to Germanus Pa- triarch of Con- framinople about the Reunion of | | жхиг. | The Inflitution of the Order of Services at Florence. The University of Paris is reestablish'd, and Reform'd by the | mond Count of Toulouse against the Albigenses, order'd by the | of Roan, interdicts is Diocess, and dies the Year after. |
| | the two Churches, and fends Legares to treat with him. | s : | | Order of the Holy See. It afterwards made an Order to hinder the Regular from having any more than one Divi | lun the Year b February 14. of The Council of | efore, and Publish'd this Year. |
| | | | | nity-Professorship in | they came to | o Conclusion. |
| 1234 | Alir | VI. | XXIV. | The Stadings Here- ticks of Germany ger- ting to an head a- gainft the Catholicks are Defeated and Cut to pieces by the For- ces of the Arch-Bp. of Breme, Duke of Bra- bant, and of the C | of Arles, Jul. | |
| | | | | who entirely extirpat | CH HIM SELE | 1235 |

| A. C. | Popes. | Eaftern Empe- ross. | Western Emperors and Rings. | Ecclefiaftical Affairs. | Councils. | Ecclefiaflical Writers |
|---------|--|---|---|---|--|---|
| 1235 | IX, | VII. | XXV. The War of Fre- derick in Lom- | 9. | Narbonnie held about this Year. | |
| | | | bardy. His Son Henry joyns with | | | Alexander of Hales. John of Rochel. |
| | | | Frederick cause hended and D | mbardy against him. s him to be Appre- epos'd, and Banish'd where he died in Pri- | Two Anonym the Lives of He. | ous Authors of the |
| | | <u> </u> | lon the Tear ar | er. | that time. | |
| 1236 | x. | VIII. | Conrad the Se- cond Son of Fre- derick is Eleft- | Albertus Abbor of Stada endeavours to no purpole to bring in the Reformation of Citeaux into his | The Council of Tours. | Albertus Magnus is made Vicar General of his Order. Luke Bilhop of Tuy |
| ٠ | | | Death of his | of Citeaux into his Monastery, by Virtue of Pope Gregory's Bull. | | finishes his Chronicon. John Algrin dies. Jordain dies about |
| | | | Brother Henry. | T. Salah Lerawa | | this Year. |
| 1237- | XI. | IX. Baldwin comes to defire Sup- | XXVII. Frederick goes into Italy where | A minimizata A jiyo da Mariji | The Council of London, No- vember 19. | Godfrey of S. Panta- less finishes his Chro- nicon. |
| | | plies in the West against Batarzes the Emperor of | he retakes al- most all the Towns of Lom- | | ocimies 19. | Gregory of Caerguent enters into the Mo- nastery of Glocester. |
| | 1 | the Greeks. | bardy. | | | ! <u>, </u> |
| 1238 | XIL | Х. | communicated l | The Divines of Pa- ris by a Decision con- demn the Plural ty of | ot Cognac: the Munday after | his Order. |
| | | | and Depos'd by the Pope, who offers the Empi- | Several Carmelites come from the East | the Offave of Eafter. | |
| | | i i i Tugʻi | re to RobertBro- ther of S. Lewis Roof France, who refuses it. | to the West, where they set up a Con- vent. | | |
| 1239 | XIII. | XI | XXIX. | # 1 and 1 \$ 10 | The Council | Gerard Monk of S. |
| | | *45/ | The War be- tween the | | of Tours. | Quentin at Liste Flou- |
| | | belins, who lay Frederick is repu The League of the Emperor. | is'd before Rome. | mater Corne, Archi- necy, went by the Orde of Thorns of our Savi from the Kenerians to flanting in the pawrid | our, which that whom Baldwin I | |
| 1240 | XIV. A Council ap- | XII. | \mathbf{XXX}_{ij} | William of Amergne Bishop of Paris con- | | Edmund Rich Arch |
| 1 5 | pointed at Rome against the Em- | | D. C. (C.) | demns ten Propositi- ons advanc'd by the | flery of Pontigny | Ep. of Canterbury re- tires into the Mona- in France Raymond |
| | peror by the Pope. | | William Profess | | Order of Bran | its his Generalship. If Stada goes into the ifeans. Richard of |
| | | | about Free-Will | and Free-Grace. | S. Laurence. Mo liam d' Auvergne Conrad of Litchto | Billion of Paris dies |
| 1241 | XV. Gregory IX. dies Sept. 30 Celestin | XIII. | XXXI. The Prelates who went to | | | S. Thomas enters in- to the Order of the Dominicans. |
| | IV. who is E- | om furvives but Election. The | the Council ap- | held at Rome are a | prehended and | Alberick Monk of |
| ٤. | Holy See is Vacal or thereabouts. | nt for 19 Months | nia, where there tions whom he c | Frederick takes a C were feveral of Pope aus'd to be hang'd. | Gregory's Rela- | Walter Cornu Arch- Bishop of Sens dies. |
| 1242 | | XIV. | хххц. | | | Edmund Rich goes from the Monastery |
| • | | | | e e e au light | | of Pontigny to the House of the Regular Canons of Soily. |
| | 1 | | Į. | 1 | George Pachyme | ra born. |

A Chroming and Table.

| - | - | 15.0 F-07 | W.A | Ficelelistic dist | grandi - Gunil | . Este fiaftieal Writers |
|--------|---|---|--|--|---|--|
| A.C. | Popes. | TOTS.: | Western Emperies and Kings. | คนา ใชเย่น | .NEA | in the state of |
| 1243 | John Baptiff and Confectated at Anagnia on the | | 医二极动脉 经减少数 | V (E) and they can be a filled and be a filled by a filled and a filled by a filled by a filled and a filled by a filled by a filled and a filled by a | | Z |
| : 1 | Relival of St. Reser and Paul. L | 200 € 1 48 € 100 € 2 22 48 € | | heid-horn d. ha. h Mg in had | | |
| 1244 | | Methodius is made Pakriarch of the Gaests at Nice, and dy- ing within there Months Manual faccreds him. | | The ball of J. IV. May 14 manifesta due to a design legic of Propulsi Contalling. | phich Domi- Privi- | James of Vitry dies. St. Thomas Applica comesto Paris, from whence he went af- terwards to Calene, to fludy there under Albertus Magnus. |
| 1245 | IH. Inneent IV. 10- tires to France, and appoints a Councilat Lions. | | communicated | der of the Carr is explain'd an decayed by the | Pope. They of Vincent (Work. the behal | Gene Roderick Ximens il of dies. Alexander of Hales dies. S. Cher made Cardinal. G Beauvais enters upon his Peter de Vignes is deputed on f of the Emperor Frederich uncil of Liens. |
| 1246 | V (W. | XVIII. | Sevent Princes of Genery Be lefted Mary Limites and of Thomas of Aforalism day | Board of Co | mpostella Flourish et accus'd of Diss the Capua. | cil of Barkbolomew of Braft, Godfrey of Bald, William Monk of S. Martin at Tourna, Giles Monk of Orud, d, oyalty, has his Eyes put our ois Canoniz'd the next Yen, |
| 1247 | A.C. 200 (38) | 1000 | EXXVII. Hillery of Thu- ringen being of Hilland is Elec | end, William Co | unt öf | Ode Rigand is made Arch-Bilhop of Run. |
| 1248 | Marie | Prior I no. | | The Hydra Pressings of Go and is there Crearts from Pre- uff the Salacen | matical The Company of Valen Dauphiny own'd, the Satur | ce in held day af- eftival |
| 1249 | _ wr | XXL | 1 2312 | Y DA SELECT Y DANGE IN | | Peter of Vignes dies. |
| 1250 V | Augus eren | Maria de la paga de la sere | 100 100 100 100 100 100 | The Determine of the Division | of Pa- ports, the what the con- tace of the pub- ceale, feveral holars, could done. | John of Parma made General of the Dominican: Comrad Coadjuct of Menty begins his Christon. David of Augistraft Alberican Frau. Walter Bilhop of Postfers. Rager Historiographer of Hangar. Confinguing of Orthographer Abbot of Cinguan. |
| | | Links Valle 1 | Prohibition, nor of the Universal by a Decree it I | I The Dominic | me mht i Petanni | |

| A.C. | Popes. | Baffern Erape rors. | and Kings. | Belifished Affder | Councils. | Realefiafical Winers |
|--|-----------|------------------------|--|--|--|--|
| 1251 | IX. | XXII. | I. Conrad goes into Apolia and taket Possession of the Hingdom of Shily. | \$ (75cm) | n magental Dina chik Markopo an A | St. German mide Abbests of Rodaledorf |
| i252 | X. | XXIV | Alphania Suc- | The Foundation of the College of Sur- forme, by Robert of Sorbonne. | | S. Gestrada is tranf- lated with her Nums to Helfrenden, |
| 1253 | XI. | XXV. | | The Circular Leg- ter of the University, of Paris to all the Prelates of the King- dome to engage them to stand by it against the Dominicans. | 18 December. | Robert Groffest Bp. of Lincoln dies. |
| 1254 | ХII. | XXVI. | dn heir to his Dominions, The Pope would have feiz'd up on Sicily, Main- | Rope Innecest re- litation the Presenta- tion of the Regulars, by his Decreetal of low 21, which pict- libits them from per- forming any Heigar- hical Fundious without Decreetal is regeally by allowing. William of different the Biffung Preached in the Church Rought against him by | the leave of the his Successor Amour Doctor of Paris, and in the of S. Innocent | Munbert de Roman; is made General of his Order, Ramier Sacto Flourithes, Benner Bilhop of Marfeiller dies, e Ordinaries, But this lexander, Decemb. 22. r of Parir clears him- a Sermon which he r, of the Accufations |
| 11255 (1255) (12 | | | | The Bulk of the Pope, one, which or ders the Rechability ment of the Daminions in the University of Paris, & the other the Bulk of the Bul | windinhmine | |
| 1256 | 1. | XXVIII. | William Count of Holland E c lected King of j Germany. Dies in December. | The Accommodation of March I. for a sixting an end contact of the control of the | The Affembly of Pais about the Differences etween the University of Pais and the Dominicans. | S. Bonadventure E- lected General of his Order. Vincent of Bearwait dies. Albertus a Franciscan inithes his Chronicon. Nierpoorus Blemmida |

As Bready and Table.

| A. C. | Poper. | Balem Espel | Walterford: and Kings. | Sicioficial of airs | (Marcils. | Ecclefiastical Writers. |
|---------------------------------------|--|--|--|--|---|---|
| | | ria us is cleft of Patriarch of On flaminople by the Greeks. | of the Empire being divided to the Part choic Richard the K. of England's | William of S. Amour, Odo of Doway, and Christian of Beauvan, Doctors of Paris, ha- ving maintain'd, that the Monks could not | | |
| | | fort in January, in Lent chose A | Brother for En- beror, at Ranc- and the other fillends king the g of Partugal dy- | Preach, Confeis or give Abfolution with- our the Confent of the Curates and Or- dinates, the they had received the | | |
| | a de la | ing, his Brother ceeds him. | Alphonfo III. Suc- | Pope's Million; This Doftrine is condemn Alexander dated Offah | d by a Bull of | |
| 1258 | IV. | THE PARTY OF THE P | | | of Ruffee held in April. The Council of Montpellier, Sept. 6. | Henry of Susa is made. Arch-Bp. of Ambrid. William of Breffe advanced to the Arch-Bishoprick of Sens. Bartholomes of Breffe dies. |
| 1259 | V. The state of th | Theodorus Laf | | The Pope does for the third by his Bulls a gifuilt the Secular Members of the University, that he at last obliged most of | | Matthew Paris Finishes his History and dies this Year. |
| | | Confiant mole, lon. But Mit who by Morit cd from Alexiche Governmen | ind George Muza the Palaologus ors lide descend is Comnena Usurp pagand causes him | themfelves to the Medicant Friars. | 1 | |
| 1250 | | (elf to be deck XXXII. Mathlet Pales | Eceline dies. | The Josephies of Josephinites, and the | e of Cologne. | John Christophila |
| | | canfes. Arfeniá 13 No Tepel d | e e û | ed by the Councilla of sells. The Sell of the Floring | of Arles. The Council of Cognac. | rish'd. Albertus Magno made Bishop of Re- tisbon. |
| | | and paisants M | M | begins at Perula : bout this time. | a- St. Denis. An Anonymous S. Godeberta. Cardinal Hugi | endome made Abbot of Author of the Lift of h of S. Cher dies dies about this time |
| | Alex meer D | XXXIII. Michael Pala | | and the second s | The Counci of Lambeth held the beginning | |
| | The Holy Since the Control of Buys The Cardina's W | ee Confluntinople Note the Lag Note in the Confluin | 观 数 子 可以作为他的 | once of the Greeks which Empire of the Land 18 Years. | of May. | |
| | he Election not being ab | Arfenius is realized Patriarchal Se | e of Conflantinople | put into Possession of the | _ | |
| 1262 | mon him the | M ine of Urban | IV. and is Conf | etrated Sept. 4. | The Counci | il Henry of Susa made |
| 1,40 g s | | Michael Pala | he Count of Anjohn Brother to | les ph St. | of Cognac. The Counc | Cardinal Bp. of Official Annibal of Anneban made Cardinal. George Acropolita |
| · · · · · · · · · · · · · · · · · · · | put out, and pire. | d I furps the Er | m- Ringdom of Scily. | 33- | | writes his History. Giles of Assis dies |

| | THE RESERVE AND ADDRESS OF THE PARTY OF THE | | | | | · · · · · · · · · · · · · · · · · · · |
|-------|---|---------------------------------------|---|---|--|--|
| A. C. | Popes. | Eastern Empe- tors. | WesternEmperor and Kings. | s Ecclesiastical Affairs | · Councils. | Ecclefiastical Writers |
| 1263 | III. | III. | | | The Synod of Clermont. | lays down his Gene |
| | | | | Magnus his Bishopric S. Thomas Aquinas r The Death of Thoma | etires into Italy. | - raiship and Albertus o retire to Cologne. cording to Justus Lipsus |
| 1264 | Orban IV. dies at Perufa, OH.3. | | | The Festival of th Holy Sacrament inst tuted by Pope Urban | e The Council of | of eer S. |
| 1265 | After a Vacan- cy of 4 Months, Cardinal Guy, the Grofs, born in Provence is Elefted Pope, Feb. 5. and Con- fectated March 18, under the Name of Cle- ment IV. | | Rome, where he is Crown'd King of Sicily Jun 28. | of the Regulars, whe | our mentioning of June 20, whi arifan Dottors, or reby they were in eave of the Cur- | the Correction. ch condemns the Pro- ontrary to the Privilege npowred to Preach and tes and Ordinaries, and |
| 1266 | II. | ca out of the | 26. and Charles becomes Mafter | The Bull of Clement IV. by which he de- clares, that the Difpo- fal of all Benefices be- | The Counci of Cologn unde Arch-Bp. Engel bert, May 10. | finishes his Chronicon. |
| 1267 | III. | VII. | comes Mafter of | | and enters Rome | lays down the Arch- Bishoprick of Sens. |
| 1268 | IV. Clement IV. dies Off. 29. The Holy See lies Vacant for two Years, nine Months, and two Days. | VIII. | Conradinis De- feated and ta- ken Prifoner in Aug. by Charles King of Sicily. | | The Council of London held in April. The Conflicution of St. Lewis King of France | Council of Chauteau- |
| 1269 | V. | IX, | Conradin is put to death Olfo- ber 27. | | | William of Breffe dies Feb. 8. |
| 1270 | VI. | j G | gain into A- rick, where he dies August the 25th. Philip the Hardy his Son Succeeds him. | A Confraternity e- flablished at Rome by S.Bonadventure, which gave rife to the Insti- tution of Confrater- nities in the Church. Stephen Templar Bp. of Paris, in December, condemns 13 Proposit several Protessors in Edivinity of the Univer- | The Council of Compeign held the Munday after Ascension-day. The Council of Avignon, July the 15th. ions taught by Philosophy and | Gilbert of Tournay. Ralph Bocking. John Genes of Caille, William of Sanvic. William Gnarron. Godfrey de Beaulieu, William of Chartres, Thomas Bockingam. William of Tripoli. William of Rubrock. |
| | The Cardinals after a long Debate on Sept. 1. by way of Compromifal elected a Native of Placenza | XI. Thibald Arch-Detay who was then: | acon of Liege | 1 | The Council of St. Euentin, | Peter of Tarentaife is made Arch-Bishop of Lions, Gerard of Frachet dies, The Cardinal of Oslia dies, |

| A. C. | Popes. | Eastern Empe- | WesternEmperors and Kings. | Ecclefiastical Affairs. | Councils. | Ecclefiastical Writers. |
|-------|--|---|--|---|---|---|
| 1272 | Thibald arrives in taly the beginning of January, and is Chaving taken up | XII. onferated at Romeon nim the Name | e, March the 27. | , , | Patriarchship of William of S. | Amour dies Sept. 13. |
| 1273 | II. | хіц. | Ralph Count of Hab/purgh E- lected Emperor in OHober at Francfurt on the Mayn,&Crown'd at Aix-la-Cha- pelle. I. | Ralph to the Empire | Monday after Aftenfion-day. The Affembly of Francfirt for the Election of E. | Robert of Sorbenne dies. |
| 1274 | III. | XIV. 3-/feph retires in a Monafte- ry. Vecus is E- leited from af- ter in his Place, | granted to the revok'd by the C | Council of Liohi to approve of the Infti- tution of the Con- clave for the Electi- on of the Popes. The Re-union of the Greek with the Latin Church con- | The Assembly at Nurembergh, where Radulph is recognized Emperor by all the Princes of Germany except Oltogar R, of Bohet there. The C | made Cardinal. He dies July the 15, George Acropolita Logothetes Swears to the Re-union in the Council of Lions in behalf of the Emperor of Conftantinople. mid, who would not be ouncil of Saltzbaigh. |
| 1275 | IV. | XV. | III. | | The Council of Arles. Thomas of Len | William Perault dis, Odo Rigald dies, Raymond of Pens- fort dies, Thomas Spott and tini Flourish, |
| 1276 | ed the 21st un Innocent V. Afthappen'd June Ottobon a Genoe Place July the upon him the V. He dies at without Treasure | o of Oflia is Flect- der the Name of er his Death which the 2d. Cardinal fe is Elected in his 12th, and takes Name of Adrian Viverbo Aug. 18. g been Conference | Princes of Ger by a Treaty Aul vinces which h to take an Oath The Death of gon, his Son Pet | | Sc. John Baptiffi The Councid of Bourges Sept | f e f |
| 1277 | John XXI. crush'd by th fall of the Cic ing of the Pala Novemb. 25, 5 | XVII. | V. lies May the 20th Red, and takes the | The Bp. of Paris re news the Cenfure of feveral Proposition which he had former ly Condemn'd, and Condemns feveral | The Council of Conflanting | |
| 1278 | I. | XVIII. | VI. | | terbury. Roger | made Arch-Biftop of Genes, finifles his Chronicon and dies. made Arch-Bp. of Can- Bacon accus'd of being ndemn'd by his General. |
| 1279 | II. | XIX. | VII. Alphonfo III. King of Portugual dies. Hi Son Denis Suc | The Council | The Council of Ponteaudemer held the Thurse before Ascension of Angers held in | prison'd by the Pope's |

| | | | | 0 | | Marian de d |
|---------------|---|---|--|--|---|--|
| A. C. | Fopes. | r Eastem Empe | - Western Emperor and Kings, | s Ecclefiaffical Affairs | Councils. | Ecclefiastical Writers. |
| 1280 | III. Nicholas die August 224 The Holy Seis Vacant six Months. | | VIIL | uda ews Soluma a e | The Council of Cologn. The Synod of Saintes. The Synod of Poitiers. | Bonaventure Brocard. Mark Pail the Venetian. |
| | | r | high state | | Fohn de Hayde. Robert of Russi: | Dominicans of Colmay. |
| 1281 | Simon de Brie Cardinal of S. Cacilia, is elect- ed Pope Feb. 22. | | IX. | | The Council | Nicholas de Henaps is made Patriarch of Jerusalem. |
| CONT. TOWARDS | Maine of Marti | n ry, occurre o | to March 23, ar f the Office of T Martin at Tours. | d takes upon him the reasurer which he for- | | <i>i</i> |
| 1282 | II. | XXII, | The Sicilian Vefpers. | The Pope's Bull dated Jan. 10. which grants to the Mendicants | Of Avignon. | George Acropolita dies. |
| | | 6 | Peter King of Arragon feifes on Sicily. | the Power of Preach- ing and Confelling, upon Condition; that | Saintes held the Eafter Holy- days. | |
| T e eq. | | thron'd by his | g of <i>England</i> dies | those who confess'd themselves to them, should confess them- | ning of August. | Tours held the begin- |
| . 7 | <u> </u> | I. Succeeds him | His Son Earrard | felves once a Year to Determination of the | their proper Cu Fourth General | rate according to the Lateran Connell, |
| 1283 | Ш | XXIII. Michael Paleo- | XI. | The Re-union of the Greeks and Latins is | | le a la l |
| | | gus dies. His Son Andronicas Succe | eeds him. Veccus is turn'd | broken after the Death of the Empe- ror Michael. | | + : |
| 1284 | iV. | prus call'd Gre- gory is made Pa- triarch of Con- | XII. Charles K. of Sicily is defeat- ed by the K. of Arragch, and his | - | Patriarch Veccus and the Bithops | George Metochites. Constantine Aveliteni- pta; George of Cyprus. George Moschamper, & Constantine Acropolita |
| | | the Death of Joseph. Veccus is Deposed and Ba- | Son Charles the Cripple is taken Priffiner. Alphonfo King of Custile dies; | | tain'd the Union of the Greeks a and Latins. | Flourish. Marka Greek Monk and Job Jasites write against Veccus. Simon of Creet writes |
| | | nish'd. | his Son Sancho remains in qui- et Possession of the Kingdom. | | Nifmes. 1 The Synod of Poitiers. 1 | or the Latins. Gregory Abulpharaje iniffies his Hiftory. Roger Bacon dies. |
| 1285 | Martin IV. dies Mar. 25. Cardi- nal James Sabel- lus is Elected in h | is place, Apr.2. | XIII. Charles K. of Sicily dies Jan. 7. his Son Charles | the Cripple fucceeds | ľ | Simon Monk of Af- lighem, William Prior of the ame Monaftery. |
| | and Confectated; under the Name I. | of Honorius IV: | dies Oll. 6. His fucceeds him. F | Hardy King of France Son Philip the Fair leter III.K. of Arragon on Alphonfo fucc. him. | Henry Monk of | or of Ville de Dien. |
| 1286 | n. | III, | XIV. | 5 | it Ravenna held m uly 8. da | Matthew of Vendome |
| 1287 | Honorius IV. dies on April 3. The Holy See vacant till April of the next year | | XV, Charles the Cripple is fet at Liberty, | I P | The Synod of Exeter held A-vil 16. The Council of Wurtzburgh, | |
| | | | | | | , 1288 |

| A. C. | Popes. | Eastern Empe- | Western Emperors and Kings. | Ecclefiaftical Affairs. | Councils. | Ecclefiastical Writers. |
|--|-------------------------------------|---------------------------------------|--|--|-----------------------------------|---------------------------------------|
| 1288 | Nicholas IV. is Elected Apr. 22. | v. | XVI. | | The Council of Liste in Provence. | Nicholas of Hanaps dies. |
| 0- | 11. | VI. | XVII. | | The Synod of | Thierry of Apolda |
| 1289 | 11. | George of Cyprus | Charles the | ; | Chichester. | writes the Life of |
| | | Patriarch of | Cripple causes | own'd K. of Sicily at | ! | S. Elizabeth Countess of Thuringa. |
| | | Constantinople, dies, Anastasius | Rome May 28. D | angianus K. Ot Arragon | | • |
| | | Succeeds him. | furrenders Sicily Frederick contest | to him; but his Bro- | | 1 1 |
| | 1 | <u> </u> | | 1 | The Council | Com ad of Halberflad |
| 1290 | III. | VIL | XVIII. | | of Nogarol held | makes his Additions |
| . ! | | | | | in August. | to the Concordance of the Bible. |
| i | | | | in the state of | 1,500.1 | Gobelinus. |
| | | | | Urangen. Conrad th | e Dominican | Egehard Abbot of |
| | 1 | | | Coloen. Thomas Pali | meran. Guy Of | Baif. Raymond of |
| | | 1 | 1.11 | Martins. Nicholas t Matthew d'Aqua Sport | h e G aul. | d Monk of , S. Alban. |
| | | 1 | | Luke of Padua. Ric | hard of Middleto | n Flourish. |
| The same of the sa | 1 11/ | VIII | XIX. | | The Synod of | Gregory of Caer-quent |
| 1291 | IV. | ¥1141 | The Emperor- | | Saltzburgh. The Council | finishes his Chrisi- |
| | | | Radulphus dies | | of London. | Peter the Domini. |
| | | 1 | tember. | C 4 | | can. |
| | | | Alphonfo King O | of Arragon dies in June. Sirnam'd the Just, | | Gerard of Liege. John Peckam dies. |
| | | | Succeeds him. | | 1 | |
| 1292 | Nicholas IV. | IX. | Adolphus Count | | The Synod of | James de Voraghe made Arch-Bishon |
| 7 * | dies on April 4 | | of Nassaw is E- lefted Emperor | | Chiche ter | made Arch-Bistop of Genes. |
| | The Holy Se Vacant 2 Year | s | Fanuary the 6. | |] | |
| | 3 Months and | d | I. | | | |
| | Days. | 1 X. | i II. | | 1 | Henry of Gand die |
| 1293 | 12 | · | 1 III. | Celestine V. renew | The Counci | 1 Ptolemey of Luce |
| 1294 | Peter Maron th | it | 1 | the Constitution o | f of Saumur held | writes the Lives of the Popes. |
| | is Elected Pop | e l | | Gregory X. for keep ing the Cardinal | s | Baldwin Regular Ca- |
| | the 10th of J | | nedict Cajetan per | lock'd up in the Con | - | non of Premontre Fi- |
| | fwades him to | lay down the Po | opedome: He doe | e He approves by a B | | |
| | Flefted the | ath of the lame | Month, and take | s of the Order of th | e Celestines which | h |
| | upon him the | Name of Bonifac | e VIII. | he had founded. | | · · · · · · · · · · · · · · · · · · · |
| 1295 | 1. | XII. | IV. Sancho King o | f . | The Synod o | * |
| | 1 | | Castile dies, hi | IS (| | 11. |
| | | | Son Ferdinan | a l | 1 | 1 1811 |
| | | i XIII. | V. | i | | The Death of Willi |
| 1296 | II. | Aill. | '' | | <u> </u> | am Durant. |
| 1297 | III. | XIV. | VI. | The Frerots Condemn'd by Boniface. | - | |
| -71 | | | | i i | The Synod o | of John the Teutonick |
| 1298 | IV. | XV. | VII. Adolphus is De | | _ Saintes. | Garfias. Henry Of |
| | | | nos'd by the I | Princes of Germany, an | d | Amand Suson. Gantier or Walter of |
| | | | Fmneror R adul | Austria the Son of the phus elected in his stead | l, l | Exeter. Francis Ot |
| | | 1 | Adolphus is C | onquer'd and kill'd i | n · | Moncade. James de Voragine dies. |
| | | · · · · · · · · · · · · · · · · · · · | Battel. I. | | <u> </u> | |
| 1299 | v. | XVI. | II. | | The Council of Roan held th | ne l |
| | | | | | Thursday after | er |
| | | | | ; | whitsontide. | Į. |
| | • | • | • | • | • | A CHRO |

IRONOLOGICAL TABLE

HE

Ecclesiastical Writers

Thirteenth CENTURY: And of their WORKS.

TOACHIM. Bbot of Flora: Flourish'd from the Year 1161, to the Year 1200: which is thought to be the Year of his Genuine Works Still extant.

the Catalogue of them p. 54.

Works Loft Ibid.

BERNARD,

Provost of Pavia, and afterwards Bishop of Fagure: Flounih'd about the beginning of this Century. A Gevinne Work, &c.

*Collection of Decretals.

JOHN BELETH,

Doctor of Paris: Blourish'd about the same time: A Genuine Work, &c.

A Treatife of the Divine Offices. Works Loft.

everal Sermons.

PETER,

Chanter of Paris: Flourish'd about the same time. A Genuine Work &c.

A Word in Short. The Book call'd, Manuscripts, or Works lost.

See the Catalogue of them p. 54, 57. DODE CHIN,

Abbot of St. Difibode; Flourish'd about the same time. Genuine Works, &c.

The Relation of an Expedition to the Holy Land. The Continuation of the Chronology of Marianu Status. ALBERTUS

Patriarch of Jerusalem; Flourish'd about the same Time.

The Rule of the Order of Carmelites. HERVARD,

Arch-Descon of Lege; Flourished about the same time. A Genuine Work &c.

Letter to a Canon of Laon

INNOCENT III.

Pope; Elected Idn. 8. 1198. Consecrated and sected in the Papal Chair Feb. 21 1199. Dy'd July. 16. 1216

Gennine Works, &c. A Treatife of the Mysteries of the Mass. A Commentary on the Seven Penetential Pfalms.

Prayers. Sermons.

A Differration on the Confectation of the Pore.

A Treatile of Alms-giving.

A Treatife in praise of Charity. Hymns or Pieces of Profe.

Du Pin 13 Cent.

Two Discourses to the General Council of Lateran, and the Acts of that Council.

The First, Second, part of the Fifth, the Tenth, Eleventh, Twelfth, Thirteenth, Fourteenth. Fifteenth and Sixteenth Books of Letters, with a Collection of Letters about the Affair of the Empire. Manuscrips.

The Third, Fourth, part of the Fifth, the Sixth, Seventh, Eighth, and Ninth Books of Letters. Works Loft.

The Seventeenth, Eighteenth, and Nineteenth Books of Letters.

ROBERT Of Coreeon Cardinal; Flourish'd about the beginning of the Century. A. Genuine Work Still Extan

A Body of Divinity.

ALANUS Of Life; Flourish'd at the University of Paris about that time.

Genuine Works, &c. A Commentary on the Canticles

A Summary of the Art of Preaching. A Penitential.

A Treatife on the Parables.

A Book of Senences, or of Memorable Savings. A Treatife of an Hopelt Man, in Verle, call d, Anticlodianus. Nature's complaint against the Sin of Sodomy. Four Books against the Albigenses and Waldenses.

Eleven Sermons. Six Books concerning the Wings of the Cherubims. Two Pieces of Profe.

Manuscripts. A Body of Divinity, call'd, Quot Modis, and other Works of which fee the Caralogue, p. 57

Priest of Tourney; Flourish'd about the same tin Manuferipts.

See the Catalogue of them, p. 57. NICHOLAS

Of Otrantes; Flourish'd about the same time. Manuscripts.

See the Catalogue of them, p. 85. ABSALOM, Abbot of Spinkerbae; Flourish about that time.

Genume Works, &c.

ANDREAS SYLVIUS, About of Marchiennes; Flourish d at the same time. Genuine Works, &c.

The

Dean of Pavia; Flourish'd about the same time. Genaine Works Still Extant.

The History of the Expedition of the Emperor Henry Barbaroffa.

An Anyamus A UTHOR, Who Flourish'd about the fame time. Genuine Works, &c.

Another Hiftory of the fame Expedition. GAUTIER,

Of Contances, Arch-Bishop of Roan, made Bishop of Lincoln in 1182. Arch-Miliop of Roan in 1184. Dy'd Nov. 16. 1207.

Cenuine Works, &c. The Relation of the Expedition of Richard King of England | Of Langton Cardinal; Flourished in the University of Paris. in Paleftine.

WILLIAM,

The Pilgrim, and RICHARD,

Canon of London; Flourish'd the beginning of the Century. Genuine Works, &cc.

The Relations of the Expedition of the fame King Richard in Paleftine.

STEPHEN, Monk of Cella Nova in Spain; Flourish'd the beginning of this Century.

The Relation of the Minacles of Saint Rodofin, Bilhop and Monk.

JOHN, Of Nufco Monk of Mont-Virg nie in the Kingdom of Naples Flourish'd about the same time.

A Manuscript. The Life of 3. William the Founder of his Order. NICL TAS.

Arch-Bilhop of Theffalonica, Flourish'd about the fame

A Genuine Work, &c.
An Answer to the Queries of Work Basil.

Manu cripts. A Treatife concerning the Procession of the Holy Ghost

against Hugo Erberianus. NICETAS ACOMINATES CHONIATES LOGOTHETES

Flourish'd the beginning of the Century; Dy'd in the Year Genuine Vorks, &c.

One and Twenty Books of History. A Treatife of the Orthodox l'aith. MICHAEL ACOMINATES

CHONIATES. Arch-Bilhop of subens; Flourish'd about the fame time, A Genuine Work, &c.

A Panegyrick on his Brother Niestas Choniates. Mapuferipts.

Several Serrions.

The Greeks Flattibla abor : the lame time. A Genuit : Work, &c.

A Chronological Abridgmen GILBERT AN ARTIN,
Abbot of Gamblers, Electric in the Year 1194, lays down

the Abbetship in 1204. Ly'd a few Years after. Manufcript , or Works Loft. See the Caralogue of them, post.

BAEDWIN.

Emperor of Confartinople, 11ade fo in 1204, taken Prifener by the Bulgarians, cor. 15. 1205. Dy'd 16 Months

A Genuiu Work &c. A I etter about the taking of Constantinople by the Latins. GEOFREY.

Gf Ville-Hardouin; Flourish d the beginning of the Century. A Genuine Work Still Extant.

The Relation of the raking of Constantinople.

GONTHIER.

Monk of Paris; in the Diocefs of Bafil; Flourish'd about the fame time.

A Genuine Work, &c. The Relation of the taking of Constantinople. PETER.

Of Carbeil, Arch-Bishop of Sens, made Bishop of Cambray, in 1200, translated the same Year to the Arch-Bishoprick of Sens. Dv'd Tone 3. 1222. A Manuscript.

Summary of Theology.

the beginning of the Century: Made Cardinal by Innocent III. afterwards Arch-Bishop of Canterbury.

Genuine, Works, &c.

The Hiftory of the Translation of the Body of St. Thumas of Canterbury.

Letter to King John. Forty eight Statutes.

Mittel cripts!

Commentaries on the Holy Scripture. Several Sermons.

WILLIAM.

Of Segnelay Bishop of Auxerre, Elected in 1207. Translated to the Arch-Bishoprick of Paris in 1220. Dy'd in 1223. A Genuine Work, &c.

A Body of Divinity. A Work Loft.

A Treatife of the Divine Offices. LAMBERT.

Of Liege Monk of St. Lawrence of Duitz; Flourish'd the be ginning of the Century. A Genrine Work, &c.

The Life of Herbert, Arch-Bishop of Cologne. An Anonymous A UTHOR: Flourish'd about the same time. A Genuine Work . &c.

The Life of St. William Abbot of Roschild. WILLIAM,

Of Puil Aurent; Flourist d about the same time. A Genuine Work, &c.

A Chronology of the Alligenses. WERNERUS,

Abbot of St. Blaife; Flourish'd about the Year 1210. Genuine Works, &c.

Several Postilary Sermons. ARNOLD.

Abbot of Luber; Flourish'd under the Empire of Philip and Otho.

A Genuine Work, &c. The Continuation of Memoldus's Chronology of the Scalw

GERVAIS. Of Tilbury; Flourish'd about the Year 1210-

Genuine Works, &c. A Univerfal History of the West. The Hiftory of England.

A SHE GAUTIER MAPES. Arch-Deacon of Oxford; Flourish'd under the Reigns of Henry II. John and Richard Kings of England.

Manufcripts. Pieces of Poetry against the Irregularities of the Ecckfiafticks

GILBERT, ALANUS, JOHN GALLUS of Voltenta, and PETER of Benevento, Flourish'd about the beginning of the Century. Genuine Works, &c.

Collections of the Decretals.

BERNARD.

of the Ecclefiastical Writers, &c.

BERNARD

of Compostella: Flourish'd the beginning of the Century. Genuine Works still Extant.

A Collection of the Decretals of Innocent III. A Commentary on the Decretals.

A Treatife of Cafe; on the five Books of Decretals. A Collection of the Bulls of the Pope.

An Anonymous A UTHOR. Who Flourish'd under Innocent III.

A Genuine Work, &c. A Collection of the Decretals of Innocent III. Wir during and fince the General Council of Lateran. WILBRAND

Of Oldemburg, Canon of Hildesheim: Flourish'd the begin- Monk of Freimont: Flourish'd the beginning of the Centuning of the Century.

A Gemine Work, &c. A Relation of the Expedition to the Holy Land.

ROBERT Regular Canon of Premontre, Flourish'd the beginning of the Century.

A Genuine Work, &c. A Chronology from the beginning of the World, to the Year, 1212.

IOHN Of Oxford, Dean of Salisbury, Flourish'd the beginning of

the Century. Genuine Works, &c.

The Hiftory of England. The Relation of his Voyage into Sicily. OHN.

Abbot of Fordeham, Flourish'd the beginning of the Cen-

Genuine Works, &c. The Life of S. Wolfric. The Aftions of John, King of England. The Chronicle of Scotland.

OCELIN Of Brakelande, Monk of Uske: Flourish'd at the same

Genuine Works, &c. The Chronicle of the Monastery of Uske. A Treatife of the Election of Hugh. The Life of S. Robert.

JOHN GREY. Bishop of Narwich: Flourish'd the beginning of the Century: Dyed in the year 1216.

A Genuine Work, &c.

His Chronicle.

ADAM

Of Barkingen, an Englishman: Flourish'd about the same

A Genuine Work, &c. His Chronicle.

HUGH WHITE, Monk of Pererburgh : Flourish'd at the same time,

Genuine Works, &c. The History of the Monastery of Pelerburgh. The Original of the Church of Mercia.

S. FRANCIS Of Affily, Born in 1182. Founded his Order in the year 1208. Dyed in the year 1226.

Genuine Works, &c. Treatifes of Picty.

WILLIAM,

Deacon of the Church of Bourges: Flourish'd in the beginning of the Century.

A Manuscript. A Treatife against the Jews.

MANUEL CHARITOPULA, Patriarch of Constantinople, from the year 1221, to the year 1226.

Genuine Works, &c. An Answer to the Overies of the Bishop of Pella, Two Decrees about Marriage.

HONORIUS III.

Pope. Elected July 8. 1216. Dyed April 18. 1227. Genuine Works Still Extant.

A Collection of his Decretals. Several Letters in the Annalists, in the Councils, in the Bullary, in the Decretals, and in the Milcellanies of Mon-

ALEXANDER NECKAM. Abbot of Exeter: Made Abbot in the year 1215. Dyed in the year 1227.

Manuscripts.

See the Catalogue of them, p. 60. HELLINAND,

ry. Dyed in the year 1227.

Genuine Works, &c. The four laft Books of his Chronological Hiftory.

A Letter concerning an Apoflate Monk. The Hiftory of S. Gereon, the Martyr. Manuferiots.

A Treatife of the Apocalypse. An Encomium on the Monastical Life.

S. ANTHONY Of Padua, the Disciple of S. Francis: Flourish'd. the beginning of the Century. Dyed in the year 1231. Genuine Works, &c.

A Mystical Exposition of the Holy Scriptures.

A Moral Concordance on the Bible. RICERUS

The Disciple of S. Francis: Flourish'd the beginning of the Century.

A Genume Work, &c.

A Treatise of the Methods of easily attaining the Know-

ledge of the Truth. MAURICE.

Archbishop of Roan: Made Bishop of Mans, in 1219. Tranflated to Roan in 1231. Dyed in 1234. Genuine Works, &c.

Three Letters.

JOHN ALGRIN

Of Abbeville, Cardinal. Made Archbishop of Bezancon in 1225. Cardinal in 1227. Dyed in 1236. A Genuine Work . &c.

Notes on the Canticles.

A Manuscriet. Several Sermons.

JORDANUS, Of the Order of Preaching Fryats. Made General of his Order, in the year 1222. Dyed in the year 1236. Genuine Works, &c.

The History of the first Rife of the Order of Dominicans, A Circular Letter, about the Translation of the Body of S. Dominick.

GERMANUS NAUPLIUS. Patriarch of Constantinople. Made fo in 1226. Dyed in 1243. Genuine and Spurious Works.

See the Catalogue of them, p. 86. CESAREUS

Of Heisterbae, Prior of Villiers: Flourish'd from the year 1199. to the year 1226.

Genuine Works, &c. Two Books of the Hiftory of Miracles.

The Hiftory of S. Engelbert. Sermons.

PREPOSITIVUS. A Divine of Paris: Flourish'd about the year 1225. A Manuscritt.

A Body of Divinity.

HUGH. Regular Canon of S. Marian of Auxerre : Flourish'd about

the year 1230,

A Chimiological Table.

The Continuation of the Chronicle of Robert of S. Ma- The Lives of S. Aldegonda and A Gennine Work fill Extant. Of Lightenau, Abbot of Universe Made Abbot in 1215. Monk of S. Quentin of Lifle: Flourish'd about the same Dyed in the year 1240. A Genuine Work, &c. A Chronicle to the year 1229.
RODERICK XIMENES, Archbishop of Tolado. Advanc'd to that See in the year 1208. Dyed in the year 1245.

Genuine Works, &c. The History of Spain.
The History of the Hans and Vandals. The Hiftory of the Arabians. The History of the Romans HENRY, Count of Calva, Abbot of Richenou: Flourish'd about the year 1230. A Genuine Work, &c. The Life of S. Pirmin. CONRAD Prior of Schur : Flourish'd about the year 1230. A Genuine Work, &c. The Hiltory of the Monaftery and Abbots of Schur.

A Work left:

A Chronicle. A Chronicle. ECKERHARD, Dean of S. Gal. Flourish'd about the year 1230. A Gentine Work, &c. The Life of S. Notgera WILLIAM, Mouk of S. Dennis : Flourish d about the Tame time. Works left. Three Books of History.
RADULPHUS NIGER, An Englishman: Flourish'd the beginning of the Century Manufarints. Two Chronicles: the one Copious, the other Abridg'd. The History of William the Conqueror, of John, and Henry III. Kings of England.
The Relation of an Expedition to Jerufalem.
A L EX A N D E R. Of Somerfet, Abbot of Esby: Flourish'd about the year Manufariots. The Lives of the Saints. A Calendar in Veric.) Monk of Schur : Flouriffed about the year 1220. A Manufcript. RIGORD and WILLIAM The Britain: Flourish'd about the year, 1236. The Hiftory of Philip algulhar King of Prance; by Rigord.
The Life or the fame King in Verle; by William the Briof the Order of Landson r. Fourified about the fame The Life of S. Pranti, and his Companions.

C. G. N. R. A. D.

Of Everba Alber: Fleating Work, &C.

A Treatile of the Companion Work, &C.

A Treatile of the Companion of the Order of Citemes.

J. O. H. N. G. A. L. Abbot of Fontenelle : Flou rill'd about the fame time. A Gentine Work, &c.

Whe Life of S. Walfran.

Genuine Works, &c.

GERARD

A Genuine Work fill Extant. The Relation of the Translation of our Saviour's Crown of

Regular Canon of Prementre at Floreff: Flourish'd at the fame time. Genuine Works, &c.

The Lives of S. Iva, and CONRAD

Of Marpourg, of the Order of Dominicans : Flourish'd about the fame time.

A Genuine Work, &c.

The History of the Life and Miracles of S. Elizabeth. PHILIP Of Greve, Chancellor of the University of Paris: Flourish'd about the same time.

Genuine Works, &c. Sermons on the Pfalms, WILLIAM,

Bishop of Paris: Elected in the year 1228. Dyed in the year, 1240.

A Treatife of Faith, and of the Laws. A Treatife of the Vertues, Manners, Vices, and Sins. A Treatife of Temptations.
A Treatife of the Merit of Good Works. A Treatife of Divine Rhetorick. A Treatife of the Sacraments.

A Treatife of the Caufes of the Incarnation. A Treatife of Pennance. A Work of the Universe.

A Treatife of the Trinity. A Treatife of the Soul. A Second Treatife of Pennance, A Treatife of the Collation of Benefices.

Spurious Works. A Dialogue about the Seven Sacraments.

Works Loft. See the Catalogue, WALTER CORNU.

Arch-Bishop of Sens, Elected in the Year 1223. Dydin the Year 1241.

A Genuine Work, &c.

A Relation of the Translation of our Saviour's Crown of

GREGORY IX. Pope, Elected the 20th of April 1227. Dy'd the 30th of September 1241. Genuine Works, &c.

One and thirry Letters in the Councils. Several others in the Annalists. I welve in the Bullary. Thirteen in the Thirteenth Tome of the Spicilegium. The Fragments of feveral others in the Collection of the

Decretals of Pennafort IAMES, Of Vitry, Cardinal; Flourish'd about the Year 1230. Dy

in the Year 1244.

Genuine Works, &c. The History of the East and West. Two Letters.

The Life of St. Mary de Oignies. Sermons on the Epiffles and Gospels. PANTALEON,

Prior of Mont des Vignes: Flouristid about the same time. Deacon of the Church of Constantinople; Flouristid about

of the Ecclefiastical Writers. &c.

Gennine Works Still Extant. A Treatife concerning the Procession of the Holy Ghost and Sermons.

ALEXANDER,

Of Hales of the Order of Franciscans, entred into that Order in the Year 1222, and Dy'd in the Year 1245.

A Genuine Work, &c,
A Commencary on the Mafter of the Sentences, or a Body Works Spurious and Loft.

See the Catalogue of them p. 65. IOHN,

of Rochel of the Order of Franciscans; Flourish'd about the fame time.

Manuscripts or Works Loft. See the Catalogue of them, p. 67. ADAM.

of Chamilly Bifhop of Senlis, made Bifhop in the Year 1220 Manuscripts.

Several Sermons.

WILLIAM. Abbot of Andrews; Flourish'd about the Year 1235. A Genuine Work, &c.

A Chronicle of his Abbey. Two Anonymous AUTHORS

Flourish'd about the Year 1235.

Genuine Works, &c. the Lives of \{ Herman the bleffed and St. Anthony of Padua. THOMAS,

Of Celano of the Order of Franciscans; Flourish'd about the Year 1235.

A Genuine Work, &c.
The Life and Miracles of St. Francis. LUKE,

Bishop of Tuy; Flourish'd about the Year 1235, and wa made Bishop after the Year 1226. Genume Works, &c.

Three Books against the Albigenses. The Life of St. Ilidore Arch-Bifhop of Sevil. The Hiftory of Spain.

WILLIAM, Monk of Sr. Martin at Tournay; Flourish'd about the Yea

A Genuine Work, &c.
Flowers taken out of the Works of St. Bernard. GILES, Monk of Orval : Flourish'd about the Year 1240.

A Genuine Work, &c. The Hiftory of the Eifhops of Liege.

ALBERTUS, Monk of Stada, and afterwards a Franciscan, Elected Abbor o. Stada in the Year 1232, went over to the Order of Franciscans in the Year 1240, of which he was made Genera a little after.

A Genuine Work, &c. A Universal Chronicle to the Year 1256. GODFREY,

Monk of Sr. Pantaleon of Cologne; Flourish'd about the

Year 1240. A Genuine Work, &c.

A Chronicon from the Year 1162, to 1237.

St. EDMUND,

Arch-Bishop of Canterbuy, Elected in the Year 1234 Dy'd in the Year 1246. A Genuine Work, &c.

The Mirrour of the Church. RICHARD.

Of St. Lawrence Penitentiary of Rome; Flonrish'd about the Quodlibetical Questions. Year 1240.

A Genuine Work &c. Da Pin 13. Cent.

Twelve Books in the Praife of the Virgin May.

MONETA. the other Points in Controverfy between the Greeks and Of the Order of Dominicans; Flourish'd about the Year 1240. A Manuscript.

A Body of Divinity.

ALBERIC,
Monk of Citeaux; Flourish'd about the Year 1240. A Manuscript.

A Chronicle to the Year 1241.

PETER des Vignes, Chancellor of the Emperor Frederick II. fent by him in the Year 1245, to the Council of Lions. Dy'd in the Year 1249.

Gemine Works flill Extant. Six Pooks of Letters.

A Discourse containing the Complaints of the Emperor Frederick about his being Deposed.

GODFREY the Bald,

Arch-Eishop of Bourges; Flourish'd about the Year 1240. A Genuine Work, &c.

The Life of William Bishop of St. Brieux. BENEDICT.

Bishop of Marseilles, Elected in the Year 1229. Dy'd in the Year 1254. A Manuscript.

A Treatife concerning Faith. ROBERT GROSTEAD. Bishop of Lincoln, Elected in the Year 1235, Dy'd in the Year 1253.

Genuine Works, &c. Discourses and Letters against the Irregularities of the Ecclefafticks.

A Treatife of Observations of Law. The Testament of the Twelve Patriarchs

INNO CENTIV.

Pope, Elected the 24th, of June 1243, Confectated the 29th, of the fame Month, Dyd the 17th, of Decemb, 1254. Genuine Works, &c.

Nineteen Letters in the Collection of the Councils. Several others in the Annalists.

Sixteen in the Great Bullary. BARTHOLOMEW,

Of Bresse, Profesior of the Canon-Law; Flourish'd about the Year 1240, and Dy'd in the Year 1258. Works Loft,

Works of the Canon-Law; of which fee the Catalogue, p.71. CONRAD,

Adjutant Bishop of Mentz; Flourish'd about the Year 1250.

A Genuine Work, &c. The Chronicle of Mentz.

DAVID.

Of Augsburgh of the Order of Franciscans; Flourish'd about the Year 1250.

Genuine Works, &c. A Formula for Novices.

A Rule for the Inward Man. The Mirror of Seven Degrees of Perfection of the Monks.

ALBERIC VERUS, Regular Canon of St. Augustin; Flourish'd about the 1250. A Genuine Work, &c.

The Life of St. Olytus.

A Treatife about the Eucharift. GAUTIER.

Of the Order of Franciscans, Bishop of Poitiers; Flourish'd about the Year 1250.

A Genuine Work, &c. Synodal Statutes.

Manuscripts.

A Body of Divinity.

Sermons.

ROGER

The Life of St. Dominick. Of Paima of the Order of Franciscans, was Elected General of his Order about the Year 1250, Deposid in the Year 1255, and retir'd to an Hermitage, where he Liv'd 30

Years longer.

Manuscripts, See the Catalogue of them, p. 72. ENGELBERT, Abbot of the Order of Citeaux; Flourish'd about the 1250.

4 Genuine Work, &c. The Life of St. Edwiga. ROBERT RICH, Of Abingdon Monk of Pontigny, and ROBERT BACON,

Doctor of Oxford; Flourish'd about the Year 1250. A Genuine Work, &c.
The History of the Life and Translation of Sr. Edmund.

JOHN DE DIEU. Canon of Bouligne; Flourish'd about the Year 1250. Manu cripts.

Several Tracts of the Canon-Law. A Penitential.

ALBERTANUS, Advocate of Breffe, Flourished about the Year 1250. Manuscripts.

See the Titles of them, p.79.
MATTHEW PARIS, Monk of St. Albans; Flourish'd from the Year 1220, to the

Year 1259. Genuine Works, &c. The Hiftory of England.

The Lives of the Two Offa's and of the Twenty three First Abbots of the Monastery of St. Albans. Manuscripts.

An Abridgment of his Hiftory. An Universal History.

Of S. Cher, o. S. Thierry Carcinal, Entred into the Order of Dominicans, and Flourish'd in the University of Paris from the Year 1230, was Nominated Cardinal in the Year 1245, and Dy'd the 19th. of March in the Year 1260. Genuine Works, &c.

Postillaries on the whole Bible. Commentaries on the Pfalms. The Concordance of the Bible. The Mirrour of the Priefts.

RAINIER SACHO, Of the Order of Dominicans; Flourish'd about the Year 1254, and Dy'd in the Year 1260.

A Genuin: Work, &c. A Treatife against the Waldenjes.

GILES, Of Affify, of the Order of Franciscans; Flourish'd about the middle of the Century, and Dy'd in the Year 1262. Manuscripts.

A Writing call'd Aurea Dicta. Several other Works of Piery

THOMAS Of Champre Bissinop Coadjutor of Cambray; Flouristid concerning War and Duels, and Duels, and bout the Year 1250, and Dy'd in the Year 1263.

Genuine Works, &c. A Moral Treatife cal'd, The Universal Good.

(St. Litgarda. The Lives of St. Mary d' Oignies. St. Margaret o. Tpres. IOHN COLONNA.

1255.

The Ocean of Hiftories. An Anonymous AUTHOR;

Who Flourish'd about the same time. A Genuine Work Still Extant.

The Life of St. Clara. NICEPHORUS BLEMMIDAS. Monk of Mount Athos; Flourish'd under the Empire of John Ducas and of his Son Theodore Lascaris.

Genuine Works, &c.

Two Treatifes upon the Procedion of the Holy Ghoft in favour of the Latins. Manuscripts.

See the Catalogue of them, p. 87.
THEODORE LASCARIS. Sirnam'd DUCAS.

The Greek Emperor, Advanc'd to the Empire in the Year 1255. Dy'd 1259.

Manuscripts.

See the Catalogue of them, p. 87. ALEXANDER IV.

Pope, Elected the 21st of Decemb. in the Year 1254, Dyd the 24th. of June in the Year 1261. Genuine Works, &c.

Three Letters in the Collection of Councils. Several others in the Annalists. Twenty four in the Bullary.

Six more to St. Lewis in the Sixth Tome of the Spicilegium.

An Anonymous A UTHOR, Who Flourish'd about the Year 1260. A Genuine Work . &c.

The Life of the Bleffed Godeberta. IOHN CHRISTOPHILUS;

Of the Order of Dominicans; Flourish'd about the Year 1260.

A Kommentary on the New Teffament.
JOHN SEMECA,
Provoft of Halberfladt; Flourish d about the Year 1250, and

Dy'd in the Year 1267. A Genuine Work, &c. A Gloffary on the Decree of Gratian.

VINCENT. Of Beauvais of the Order of Dominicans; Flourish'd under the Reign of St. Lewis.

Genuine Works, &c.
The Doctrinal, Historical, Natural, and Moral Mirrour. An Instruction for the King's Children.
A Consolatory Letter to King St. Lewis.

Works Lost,

See the Catalogue of them, p. 64.

Sr. RAYMOND

Of Pennafort, or of Rochefort of the Order of Dominicans, Flourished in the University of Boulogne from the beginning of the Century, Entred into the Order of Dominicans in the Year 1218, was Elected General of that Order in the Year 1238, and Dy'd in the Year 1275, at an Hundred Years Old. Genuine Works, &c.

Collection of Decretals. A Summary of the Cases of Conscience. Works Loft,

The Vifitation of Diocesses. Treatifes The Cure of Souls.

ROBERT Of Sorbonnne: Flourish'd from the year 1250. Founded the College of Sorbonne, in the year 1252. Dyed between the years 1271 . and 1274 Genuine Works, &c.

Three Discourses of Picty.

URBAN VI

Of the Ecclesiastical Writers, &c.

URBAN VI.

pope, Elected Angust 28. 1261. Confectated the second of September, the same year. Dyed Olfober the third,

Genuine Works fill Extant.

The Bull for Instituting the Feast of the Holy Sacrament. Several Letters in the Annalists. Eight in the Bullary.

A Paraphrase of the first Psalm. WILLIAM

Of Breffe Archbishop of Sens. Made Archbishop in the year 1258. Laid down his Archbishoprick in 1267. And Dyed February the 8th, 1265. A Manuscript.

A Summary of Vertues and Vices. HENRY

Of Sula Cardinal. Made Archbishop of Ambrua in the year 1258. Cardinal in the year 1262. Dyed in the year

Genuine Works, &c. A Golden Summary of the Law. A Commentary on the Decretals, HANNIBAL

Of Hamebold, Cardinal. He was of the Order of the Dominicans. After he had taught for fome time at Paris, he became Mafter of the Sacred Palace under the Popedoms of Alexander IV. and Urban IV. Made Cardinal in the year 1262. Dyed in the year 1272.

A Genuine Work, &c.

A Commentary on the Mafter of the Sentences, among the A Summary of Vertues and Vices. Works of S. Thomas.

CLEMENT IV. Pope, Elected February 5th. 1263. Dyed October 29.

1268. Gemaine Works, &c. A Letter to one of his Kinfmen upon his Advancement to

the Popedom. Several others in the Annalists.

Several others in the Gamman
Sixteen in the Bullary.
Five in the Sixth and Seventh Tomes of the Spicilegium.
WILLIAM
WILLIAM Of Saint Amour, Doctor of Paris: Flourish'd ever fince the year 1250. And Dyed in the year 1272.

Genuine Works, &c.

A Treatife concerning the Perils of the last Times.

Two Questions about Begging.

A Reply to the Erroneous Propositions charged upon him.

A Collection of Passages of Holy Writ, against the false Preachers and Mendicants.

A Sermon on the fame Subject, Preached on the Festival of S. Philip and S. Fames. ODO RIGAUD

Archbishop of Roan. Elected in the year 1247. Dyed in the year 1275.

Manuscripts. Commentaries on the Pentateuch. On the Pfalms. And on the Evangelists.

JOHN De Galles, of the Order of Franciscans: Flourish'd about the year 1260.

Genuine Works, &c. Moral Essays, of which see the Catalogue, p. 73. GREGORY

Pope. Elected the 1st of September, 1271. Consecrated the 27th of March, 1272. Dyed the 10th of January,

Genuine Works, &c. A Letter for the Calling of the Council of Lions, A Letter to the Billiop of Liege. Several others in the Annalists. Five in the Bullary.

ALBERTUS MAGNUS Of the Order of Dominicans, and afterwards Bishop of Ratisbonne. Born in the year 1205. Entred into the Order of the Dominicans in the year 1221. Is chosen Vicur General of his Order, in the year 1236. Made Bishop of Ratisbonne in the year 1260. Lays down his Bishoprick three years after; and retires to Cologne, where he Dyes in the year 1280.

Genuine and Sperious Works. Works lost, or Manuscripts.

See the Catalogue of them, p. 67, &c.
S. BONADVENTURE Cardinal. Born in the year 1221. Enters into the Order

ardinal. Born in the year 1221. Enters into the Order of Fancificans, in the year 1243. Is admitted Doctor of Paris, in the year 1243. Elected General of his Order the year following. Made Cardinal in the year 1274, and Dyed the 15th of July, the fame year.

Genuine and Sparious Works.

Genume and Spurious Works.
Works loss, or Manuscripts.
See the Catalogue of them, p. 69.
S. THOMAS AQUINAS.
Born in the year 1224. Enters into the Order of Dominicans, in the year 1241. Takes his Doctor's Degree at Paris, in the year 1255. And Dyed March 7, 1274.

Genuine and Sparious Works.

Genuine and Sparious Works.

Works Loft, or Manuforipts.

See the Catalogue of them, p. 66, 69, &c. 1

WILLIAM PERAULT

Of the Order of Dominicans: Flourish'd from the year 1250. And dyed in the year 1275. Genuine Works, &c.

Sermons ascrib'd to William of Paris. HUMBERT

De Romans, of the Order of the Dominicans. Enters into that Order in the year 1225. Is Elected General of it, in the year 1254, and Dyes in the year 1277.

Genuine Works, &c. The Mirrour, or the Inftruction of the Monaftick Life. A Letter on the three Vows of Monkery.

An Instruction of the Preachers. Two hundred Sermons.

A Commentary on the Rule of St. Augustin. GERARD

Of Frachet, of the Order of Dominicans: Flourish'd about the same time.

A Genuine Work, &c.
The History of the Famous Men of his Order. A Manuscript.

INNOCENT V.

Pope. Who was formerly called Peter of Tarentum, Doctor of Paris, of the Order of Dominicans. Advanc'd to the Arch-bishoprick of Lions, in the year 1271. Elected Pope, January 21. 1276. Dyed the the 22th of June the

Genuine Works, &c. An Abstract of Divinity. A Commentary on the four Books of Sentences. Works Loft.

Commentaries on the Holy Scriptures.

JOHNXXI.

Pope. Elected the 15th of September, in the year 1276. Dyed the 20th of May, the year following. Genuine Works, &c.

Treatifes of Philosophy and Physick. Several Letters related by the Annalists.

THOMAS Of Lentini, Archbishop of Cosenza: Flourish'd about the year 1270. Dyed in the year 1277.

A Genuine Work, &c.

The Life of S. Peter the Martyr, of the Order of Domi-

AR.

A Collection of Canons. His last Will and Testament. GEORGIUS ACROPOLITA LO GOTHETES.

Flourish'd chiefly under the Empire of Michael Palaologus And Dy'd about the year 1282.
A Genuine Work, &c.

The Byzantine H ftory. Manuscrit s.

See the Catalogue of them, p. 85.

MATTHEW Of Vendome, Abbot of S. Dennis: Govern'd that Mona-

ftery, from the year 1260, to the year 1286.

A Gengine Wook, &c.

A Poem containing the History of Tobic and Tobias. GILBÉRT

Of Tournay of the Order of Franciscans: Flourish'd a bout the year 1270. and Dy'd before the year 1293. Genuine Works, &c.

A Treatife of the Epifcopal Functions, and of the Cere monies of the Church.
A Treatife of the Peace and Tranquility of the Soul.

Sermons.

The Lives of S. John, Bishop of Tourney.
S. Eleutherius,
R. A. I. P. H. B. O. C. K. I. N. G.,

Of the Order of Diminicans: Flourish'd about the same time.

The Life of S. Richard, Bishop of Chichester.

JOHN GENES

De la Caille a Franciscan: Flourist'd about the same time. A Genuine Work, &c.

A Treatise of the City of Jesus Christ. WILLIAM

Of Sanvic, a Carmelite: Flourish'd about the same time.

A Genuine Work, &c.
A Chronicle of the Increase of Carmelites. WILLAM GUARRON,

A Franciscan : Flourish'd about the same time. A Worl Loft. A Commentary on the Book of Sentences. WILLIAM

Of Tripoly, a Dominican : Flov rish'd about the same time. A Manufeript.

The History of the Suracens, and of Mahomet. WILLIAM

Of Rusbrock, a Franciscan: Flourish'd about the year 1270. A Manufcript.

An Itinerary , or the Relation of an Expedition into the East.

GEOFREY

Of Beaulieu, a Dominican; and WILLIAM

Of Chartres, Chaplain to Bing S. Lewis : Flourish'd under the Reign of that Prince.

Genuine Works, &c. Ten Books of the Life of S. Lewis. WILLIAM

Of Rifhauger, Monk of S. Albans: Flourish'd about the fame time.

A Genuine Work, &c. The Continuation of the Hiffory of Matthew Paris, down to the year 1273.

THOMAS BOCKINGHAM, Chancellor of the University of Oxford: Flourish'd about Several Letters related in the Annalists. the year 1270.

Pope. Elected the 25th of November, in the year 1277. Dy'd the 12th of August, 1280.

Genine Works, still Extant. Letters related by the Annalists.

Two Decretals in the Bullary.

MARTINUS POLONUS,

Archibino of Gnefna. Was Penicentiary of the Church of Rome, under the Popedoms of John X X I. and Nichs-las III. Advanc'd to the Arch-bilhoprick of Gnefna, in the year 1278. And Dyed the same year. Genuine Works, &c.

Chronicle to the year 1277. Sermons.

Works loft. A Collection of the Canon-Law. A Treatise of the most Remarkable things of Rome. ROGER BACON.

Of the Order of Franciscans: Flourish'd about the year 1270. And dyed in the year 1284. Genuine Works, &c.

Philosophical Treatifes. A Manuscript.

An Abstract of Divinity.

THOMAS SPOTT

A Beneditine Monk, of the Monastery of S. Augustine in England: Flourish'd about the year 1275.

England: Plouring about the year 1275 Genuine Works, &c.
The Lives of the Abbots of his Monaftery.
MARTIN IV.

Pope. Elected the 22th of February, in the year 1281. Confecrated the 23d of March the same year. Dyed the 25th of March 1285. Genuine Works, &c.

Two Letters in the Councils. A Letter Condemning the Emperor Palaslogus, in the Bal

Other Letters in the Annalists.

NICHOLAS Of Hanaps of the Order of Dominicans, Patriarch of Junia lem, Nominated Patriarch in the Year 1281, Dy'd inthe Year 1288.

A Genuine Wrok, &cc.

An Historical Collection of the Examples of Vertues and Vices, call'd the Poor Man's Bible.
BONAVENTURE BROCARD,

A Dominican; Flourish'd about the Year 1280.

Works Loft,

A Relation of an Expedition to the Holy Land. An History of the Actions of the Emperor Frederick in Paleftine,

MARK PAUL A Venetian; Flourish'd about the same time. A Genuine Work, &c.

A Relation of Expeditions.

JOHN PECKHAM, Arch-Bishop of Canterbury, Elected in the Year 1278. Dyed in the year 1291.

Genuine Works, &c. Collections Of the Bible. Ecclefiaftical Conftitutions. Manuscripts.

Mention made of them, p. 75. HONORIUS IV.

Pope, Elected the 2d, of April 1285. Confectated the 20th. of May the fame Year, Dy'd the 3d, of April 1287. Gemine Works, &c.

Two in the Bullary.

of the Ecclefiastical Writers &c.

WILLIAM DURANTS, GEORGE Biftop of Menda: Flourish'd from the middle of the Cen- Keeper of the Archives.

in the year 1296. Genuine Works still Extant.

The Rationale of Divine Duties. The Mirrour of the Law.

A Repertory of the Law. A Commentary on the Canons of the Council of Lions. An Abridgment of the Gloffes and Text of the Canon-Law

An Anonymous AUTHOR, Of the Order of Dominicans; who Flourish'd about the Year 1280.

A Genuine Work, &c. A'Chronicle of the Dominicans of Colmar. IOHN.

Of Hayde; Flourish'd about the Year 1280. Manuscripts.

The Paffion of St. Lawrence. The Life of St. Macle.

PETER,
Of Auvergne a Dominican; Flourish'd about the same time.

Genuine Works, &c.
A Supplement of the Summ of St. Thomas.

A Commentary on the Books of Ariffetle. WILLIAM de la Mere. A Franciscan; Flourish'd about the same time.

Manuscripts. A Commentary on the Mafter of the Sentences.

A Correctory of St. Thomas. Additions to the Works of St. Bonaventure.

ROBERT, Of Ruffia a Francifcan; Flourish'd about the same time.

Works Loft. See the Catalogue of them, p. 76.

ULRIC,
Of Strasburgh a Dominican; Flourish'd about the same time. Works Loft.

St. GERTRUDA and St. MATILDIS, Beneditine Nuns; Flourish'd about the Year 1280, and Dy'd about the Year 1290.

Genuine Works, &c. Works of Pierv.

GEORGE PACHYMERES, Born in the Year 12.12. Flourish'd about the Year 1280.

Genuine Works, &c.

The Greek History. A Treatife concerning the Procession of the Holy Ghost. A Commentary on the Works of St. Dais.

Another Treatife concerning the Proceffion of the Holy Ghoft.

JOHN VECCUS. Patriarch of Constantinople, Advanc'd to that Dignity in the Year 1275, turn'd out in the Year 1283, Depos'd in the Year 1284.

Genuine Works, &c. See the Catalogue of them, p. 88.

GEORGE METOCHITA and CONSTANTINE MELITENIOTA, Deacons of the Church of Constantinople; Flourish'd about the fame time.

Works Printed and Manuscripts. See the Catalogue of them, p. 88.

SIMON. Of Crete a Dominican; Flourish'd about the end of this Cen-

Manuscripts. Three Treatifes for the Latins about the Procession of the Dominicans: Flourish'd about the end of the Century.

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GREGORY, Patriarch of Constantinople. Du Pin 13th Cent.

GEORGE MOSCHAMPER,

tury. Was made Bishop in the year 1286. And Dyed CONSTANTINE ACROPOLITA LOGOTHETES.

A Greek Monk, and JOB IASITES, Flourish'd about the end of this Century.

Manuscripts. Works against Veccus, and against the Latins.

GREGORY ABULPHARAJE, An Arabian; Flourish'd at the end of this Century. A Genuine Work still Extant.

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Prior of Afflighem; Flonrish'd about the end of this Century. The Life of St. Lutgarda.

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ALEXANDER

Of Villa-Dei: Flourish'd about the end of the Century. Works Loft.

A Doftrinal.

A Treatise of the Calendar and the Sphere. HENRY, Monk of Afflighem: Flourish'd about the same time. A Work loft.

A Calendar.

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Of Apolda, a Dominican: Flourish'd about the year 1290. Genuine Works , &c.

The Lives of S. Dominick, and

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Flourish'd about the same time. A Genuine Work, &c. The Life of S. Meinulphus.

EGEHARD, Abbot of Vrangen: Flourish'd about the year 1290.

A Genuine Work, &c. A Chronicle of the Bilhops of Hildesheim

NICHOLAS' IV. Pope. Elected April 22. 1288. Dyed April 14. 1292.

Genuine Works, &c. Three Volumes of MSS. Letters; Several of which are related in the Annalists; Six in the Bullary.
ENGELHARD

Abbot of Lankaim: Flourish'd about the end of the Century.

A Genuine Work , &c. The Life of S. Matildis.

HENRY

Of Gand, Aich-Deacon of Tournay: Flourish'd in the University of Paris, about the end of the Century. And Dyed in the year 1295.

Genuine Works, &c. A Body of Divinity.
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A Treatife of the Ecclefiastical Writers. Manuscripts, or Works loft.

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RALPH Of Cologne, a Canon of Chartres: Flourish'd about the year 1290.

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the end of the Century.

A Manuscrivi. A Chronicle to the year 1294.

JAMES De Voragine, Archbishop of Genes. Was made General of the Order of Dominicans; afterwards Archbishop of Genes, in the year 1292. And dyed in the year 1298. Genuine Works still extant.

The Golden Legend.

The Golden Marial.

Paris, in the year 1290. And Dyed in the year 1200. Genuine Works, &c.

Manuscripts, or Works loft. See the Catalogue of them, p. 78.

Of Munois Abbot of S. Germain, of Auxerre. Made Abbot in the year 1277. Dyed in the year 1313.

A Genuine Work, &c.

An History of the Abbots of S. Germain at Auxerre. CELESTINE V. Pope, Elected July 10th 1294. Lays down the Papacy

voluntarily, on the 12th of December, the fame year; and Dyesa while after. Genuine Works, &c.

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Several Opuscula of Piety. Letters and Prayers.

JOHN
The Teutonick, a Dominican; Bishop of Bossena: Flourishid about the end of the Century. Genuine Works, &c.

A Summary of the Preachers. A Summary of Confessors. A Table of Apparatus of Raymond of Pennafort. GARSIAS

A Spaniard: Flourish'd the latter end of the Century. Works loft.

A Commentary on the Decretals, and other Works of the Canon-Law.

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Of Moncade, Marquels of Ayetone: Flourish'd the end of this and the beginning of the next Century.

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A Narrative of the Expedition of Catalonians and Astach nians, against the Turks and Greeks.

A Chronological TABLE of the COUNCILS held in the Thirteenth Century, and of their Acts, Letters, Canons, &c.

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| | Beauvais, | Count of Toulouse again the Herericks. Beziers, 1233 Twenty fix Canons. |
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| The Coun- Lavaur, 1213 cils of Montpellier, 1215 | Ads and Canons. Ads of this Council. Ads and Canons. Ads and Canons. | An Assembly of Paris, An Assembly of Paris, An Assembly of Paris, and the Diminicans, |
| of the Lateran, | Seven Decrees Mention of this Assembly in the German Historians, | Ruffec, 1258 Ten Decrees. Montpellier, 1258 Eight Decrees. |
| Oxford, 1222 Paris, 1223 | Decrees in Chapters. Mention of this Council in the Contemporary Au- | S Cognac, 1260 Ninercen Decrees, Lambeth, 1261 Several Statutes. Cognac, 1262 Seven Decrees. |
| Montpellier, 1224 Bourges, 1225 | thors | Bourdenix. 1262 Seven Canons. Mention of this Synod in Mr. Lanny on the Canon |
| intentes, 1225 | Extracts of the Acts of this Council. Fourteen Decrees. Mention of this Council in | Mants, 1264 Omnis Utriusque Sexus, The Coun-Vienne, in 1265 Forty five Statutes. |
| Paris, 1226 Narbonne, 1227 An Affembly of Aix-la Chapelle. 1227 | the Chronicle of Tours, Twenty Canons. Mention of this Affembly | eils of Juffria, 1267 Nineteen Canons. London, 1268 Fifty four Canons, The Ordinance of St. 2 1268 In Five Articles. |

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| Chateau-Gonthie | 1268 | Eight Carions. | (Cologne, | 1280 | Eighteen Statutes. |
| Angers, | 1269 | Two Canons. | The Synods of & Saintes, | 1280 | Fifteen Decrees, |
| Sens, | 1269 | | Poitiers, | | Eleven Statutes. |
| ₹ Compeign, | 1270 | A Statute. | The Coun- Saltzburg, | 1281 | Eighteen Decrees. |
| Conteau-Gontmer, Angers, Sens, Compeign, Avignon, Quentin, | 1270 | | cils of \Lambeth, | 1281 | Twenty feven Startites. |
| 2 Quentin, | 1271 | | (Avignon, | 1282 | Eleven Decrees. |
| Rennes, | 1273 | Seven Canons. | The Synod of Saintes, | | Five Constitutions. |
| An Assembly of Franc- | | Mention of this Aflembly | The Council of Tours, | 1282 | Thirteen Decrees. |
| fort on the Mainy, | 1273 | in the Contemporary Hi- ftorians. | l | | Mention of this Council |
| ' ') | | Acts and Thirty one Con- | The Council of Con- | 1284 | in the Contemporary Writers, |
| The Second General | 1274 | flitutions. | stantinople, | | Decrees in 17 Chapters, |
| Council of Lims, 5 | | Mention of this Affembly | The Synod of Nifmes, | 1204 | Five Statutes. |
| The Affembly on Nu (| 1274 | | The Coun- S Ravenna, | | Nine Canons. |
| remberg, (| /4 | Writers. | cils of Bourges. | | Thirty five Decrees. |
| Cha Coun (Salteburgh | 1274 | Twenty four Canons. | The Synod of Exeter, | | Fifty five Decrees. |
| The Coun-) | | Twenty two Canons, the | The Council of Wurtzburgh | | |
| cils of Arle:, | 1275 | Four first Lost. | The Council of Life in ? | | |
| The Synod of Durham, | | Six Decrees. | Provence, | 1288 | Eighteen Decrees. |
| CSaumur, | | Fourteen Decrees. | The Synod of Chichester, | 1289 | Forty one Decrees. |
| Bourges, | 1 276 | Sixteen Decrees. | The Council of Nogarol, | | Twelve Decrees. |
|) | | Mention of this Council | The Synod of Saltzburgh, | 1291 | |
| Constantinople, | 1277 | | 1 | | Mention of this Councilin |
| ٠) | | Writers. | The Council of London, | 1291 | |
| Signatura, | 1278 | | - C - C - C - C - C - C - C - C - C - C | | thors. |
| Ponteaudemer, | 1279 | | | 1292 | |
| S Avignon, | 1279 | Five Rules about the Ec- | The Council of Saumur, | 1294 | |
| 의 / | | clefiaftical Discipline and | The Synod of Canterbury, The Synod of Saintes, | | Forty feven Conftitutions, Seven Conftitutions. |
| ⊢ Redding, | 1279 | feveral others about the | The Council of Roan. | | Seven Statutes. |
| | | Monastical Discipline. | The Council of Merton) | 1299 | Seven Statutes. |
| Buda, | 1270 | Sixty nine Decrees. | under the Arch-Bp. | 1200 | Four Constitutions. |
| Angers, | | Five Canons. | of Canterbury, | .,00 | - our community |
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A TABLE of the WORKS of the Ecclefiaffical Writers of the Thirteenth Century; disposed according to the Subjects they Treat of.

Works on the Truth of the Christian Religion.

The Sword of Faith, of Raymond of Martins a Dominican.
Nicetas's 'Freatife of the Crthodox Faith.

Treatifes on the Differences between the Greeks and the Latins.

Pantaleon's Treatile on the Proceffion of the Holy Ghoft, Unleaven'd Bread, and Obedience to the Church of Rome, Nicophona Blemmadas's Two Treadles about the Proceffion of the Holy Ghoft,

Pachymeres's Two Treatiles about the fame. John Veccus's Works.

The Works of George Metochites, and Constantine Melitenites.

Commentaries on the Books of Sentences.

The Commentary of Peter of Taventum, afterwards Pope under the Name of Immeent V.

Alexander of Halis's Commentary on the Mafter of the Sentences or a Body of Divinity.

Another Commentary ander his Name.

tences or a Body of Divinity.
Another Commentary under his Name.
Albertus Magnus's Commentary.
St. Bonaventure's Commentary.

St. Thomas Aquinas's Commentary.
Cardinal Amebaud's Commentary, among the Works of
St. Thomas.
Richard of Middleton's Commentary.

Systems of Divinity and Quodlibetical Questions.

Peter of Tarensum's Abridgment of Divinity.

William of Segnelay's Body of Divinity.

Prapolitious's Syftem in Manufeript.

Albertus Magnus's Body of Divinity.

—His Syftem of the Creatures.

St. Thomas's Body of Divinity.

Peter of Anvergne's Supplement of that Body.

Hemp of Gan's Syftem of Divinity, and Quodlibetical Que-

flions.

Richard of Middleton's Quodlibetical Queffions.

Theological Treat.

Abbot Joachim's Treatile of the Trinity, or a Pfalter on Ten Strings.

— His Treatifes against the Master of the Sentences.

Alamus of Lisse's Four Books against the Albigonses and Waldenses

of the Ecclefiastical Writers, &c.

Peter des Vaux de Cernay's Hiftory of the Albigunfer.
Luke of Tuy's Three, Books against the Albigunfer.
Of the Sacraments.
William of St. Annour's Of the Causes of the Incarnation.
Treatifes.

Treatifes, Of the Trinity, and Of the Soul.

Vincent of Beauvair's Doctrinal Mirrour.
St. Bonaventure's Treatifes.

Vincent of Beauvain's Doctrinal Mirrour.
St. Bonaventure's Treatiles.
St. Thomas's Treatiles.
Rainner Sacho's Treatile against the Waldenses.

Treatifes on the Discipline of the Church.

A Word in Short, by Peter Change of Paris.

Innucent HId's Two Difcourfes to the General Council of
the Latera, and the Afts of that Council.

—His Four Difcourfeson the Confectation of the Pope.

The First Collection of Decretals made by Bernard Bishop of Espence.
The Collections of Decretals by Alanus, Gilbert and John

Gallus.

The Third Collection of Decretals, by Peter of Benevento.

The Fourth Collection of Decretals, by Peter of Benevento.

The Fourth Collection of Decreus, by an Annymous Author.

The Fifth Collection of the Letters of Honorius III.

The Letters of Honorius III.
The Letters of Gregory IX.
Raymond of Pennafor's Collection of Decretals.

The Letters of Innocent IV.
The Letters of Alexander IV.

Wrban IVrb's Bull of Inflicting the Feaft of the Holy Sacrament, and other Letters of that Pope.

The Letters of Chemen IV. to one of his Relations, and other Letters of the fame Power.

Letters of the fame Pope.

The Letters of Gregory X. for calling the Council of Lions to the fillow of the fame.

to the Bishop of Liege and others.

The Letters of John XXI. and of Nicholas III.

The Letters of Martin IV.

The Letters of Honorius IV.

The Letters of Honorius IV, The Letters of Nicholas IV, The Letters of Clement V. Alamu's Penitential.

A Letter and Scautes of Stephen of Langton, Helimand's Letter about an Apostate Monk. The Letters of Maurice Arch-Bishop of Roan. Robert Großen's Discourses and Letters against the Irregu-

larities of the Ecclefiasticks.

His Treatifes of the Legal Observances.

William of Paris's Tracks of Pennance, and the Collation of Benefices.

The Letters of Peter des Vienes.

His Differration.

Nicetas's Reply to the Queries of Bafil the Monk.

Manuel Charitopula's Replies to the Queries of the Bilhop of

—His Two Decrees.
Germanus Mauplius's Letters and Decrees,
Affenius Autorinus's Collection of the Canons, and his Laf
Will and Teffament.

Canons and Decrees of Councils.
William of St. Amour's Tracts.

Treatifes of the Canon-Law.

A Collection of Decretals, by feveral Hands, Bennard of Compositedia's Commentary on the Decretals.—His Treatife on the Cafes of the Five Decretals.—His Collection of the Bulls.

The Golden System and Commentaries on the Decretals, by Heary of Sula Cardinal, John Sciences's Glossay on Gratim's Decretal.

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The Mirrour of the Law.
The Repertory of the Law.
A Commentary on the Canous
of the Council of Lion.
An Abfiract of the Gloffes
and Texts of the Canon-Law.

Ralph of Cologne's Treatife of the Translation of the Empire
Gay of Baif's Commentary on the Decree and Decretals.

Treatifes on the Rituals.

John Beleth's Treatile of the Divine Offices.
Innecen IIId's Treatile of the Mysteries of the Mass.
S. Thomas's Office of the Eucharist.
Several Tracts of Bonavantus.
Gibber of Tourno's Treatile of the Functions of the Bishops, and of the Ceremonics of the Church.
William Duvant's Rationale of Divine Offices.

Commentaries, and other Works on the Holy Scriptures.

Abbot Joschim's Commentaries on the Prophecies of Jereminh, Jainh, Mahum, Habbahuk, Zachary, and Malachy Sc. and on the Apocalpy.

Alamat's Commentary on the Canticles.

—His Treatife on the Parables.

Anthony of Padna's Myffical Expositions of the Holy Scripures.

John Algin's Notes on the Canticles.

Albertus Magnat's Commentaries on the Bible.

—His Commentary on the Scriptures.

Gardinal Hugh of S. Cher's Commentaries on the whole Bible.

—His Commentary on the Pfalms.

His Concordance of the Bible.

Michelus of Hamps's Boot Man's Bible.

John Peckham's Collections of the Bible.

Universal, or General Histories.

A Continuation of Marianus's Chronicle, by Dodochine. Arnoldus's Continuation of the Chronicle of the Sclavenians. Gervase of Tilbury's Universal History of the West. His History of England. The Chronology of Robert of S. Marian, continued by Hugh of S. Marian. John of Oxford's History of England. John Grey's Chronicle. Helinand's Chronological Hiftory. Conrad of Lichtenau's Chronicle, Roderick Ximenes's History of Spain. -His History of the Huns and Vandals. -His History of the Arabians. -His Hiftory of the Romans. James of Virry's Hiftory of the East and West, Luke of Tuy's Hiftory of Spain. The Chronicle of Godfrey Monk of S. Pantaleon, Vincent of Beauvais's Historical Mirrour. The Chronicle of Albertus of Stada, Matthew Paris's History of England. The Chronicle of Martinus Polonus. Ralph of Cologne's Treatife of the Translation of the Empire. Nicetas Choniates's Hiftory. Joel's Chronological Abridgment. Michael Acominates Chomiates's History. George Pachymeres's History.

Particular Histories, and the Lives of the Saints.

Gregory Abulpharaje's History of the Dynasties.

Trigonom's Hiftory of the Expedition of Prederick Barbaroffa the Emperor.

Another Hiftory of the fame Expedition, by an Anonymous Writer.

A Relation of the Expedition of Richard King of England in Paleftine, by Watter the Pilgrim and Richard.

e .

Of the Manners. Of Vices. By William Of Sins. Bishop of Of Temptations. Of the Merit of Good Paris. Works. Of Divine Rhetorick, or Prayer. Of Pennance. A Moral Mirrour, by Vincent of Bearvais.

His Infraction for the Children of Kings. His Confolatory Letter to King S. Lewis.
Raymond of Sanafore's Cales of Conference. Caymona or memagores cases or consenerc.

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Ecclesiastical History,

Containing an ACCOUNT of the

CONTROVERSIES

IN

RELIGION;

THE

LIVES and WRITINGS

O F

Ecclesiastical Authors;

AN

Abzidgment of their Works,

And a JUDGMENT on their

STYLE and DOCTRINE:

ALSO

A Compendious HISTORY of the COUNCILS

AND

All Affairs Transacted in the Church.

Written in FRENCH

By Lewis Ellies du PIN, Doctor of the SORBON.

VOLUME the TWELFTH.

Containing the HISTORY of the FOURTEENTH CENTURY.

LONDON,

Printed for TIMOTHY CHILD, at the White-Hart in St. Paul's-Church-Yard, MDCXCIX.

PREFACE.

HE Fourteenth Century furnishes us with many Subjects very Pleasing; for it represents to us the Contests between the Regal Dignity and Priesthood, or rather the Kings and Popes (for the Kingly Function and Priesthood do always fully Agree, although the Men who are raised to those Great Dignities, differ much about the bounds of their Power) the Destruction of a famous and powerful Order, the Church of Rome divided by a Schism of Forty Years continuance, the decay of the Greek Empire, endangering the Ruin of it, the Greek Church disturbed with frivolous Questions, the Order of Franciscan Monks torn in pieces by odd Opinions, and extravagant Practices; Divers Errors taught by Divines, and condemned by the Bishops, or Universities, and several Disorders suppressed by the Constitutions of Councils, and Bishops. The Divines which flourished in this Age followed the Method of the Schools, as their Predecessors had done. The Commentators upon Holy Scripture, the Preachers, and Monks produced nothing great, nor excellent, and the Historians nothing exact, or perfect. But the Study of the Civil Law came to its Perfection almost, and Humane Learning, which had been a long time neglected, was much studied and improved about the middle of this Age by a certain number of ingenious Men, who by imitating the Ancients, were eminent for their Skill in Languages, Oratory and Poetry, and brought again into the World a Desire of Antiquity, and a Love of Prositable and certain Sciences.

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A N

Historical Account

OF THE

CONTROVERSIES

I N

RELIGION

AND OF OTHER

Ecclesiastical Affairs,

IN THE

Fourteenth CENTURY.

CHAP. I.

Of the Differences between Philip the Fair, King of France, and Bonisace VIII. as well during his Papacy, and his Successor Benedict XI, as in the Vacancy of the Holy See, and in the Beginning of the Papacy of Clement V.

Enedicitus Cajetanus, a Native of the City of Anagni [in the Campaign di Roma] was The Elchofen Pope December 24. A. D. 1294, after the Voluntary refignation of Cele-Bond Begins V. and affumed the Name of Boniface VIII. He immediately after his Elenedicus varion to the Papal Dignity, entertained a Defign of rooting entirely the Gibeline-Cajetanus, Party out of Indy, and so make himself absolutely supreme as well in Temporal, named Boas Spiritual Affairs over all the Kingdoms of Christendom. And of this he gave plain inti-niace 8. mations, not only in the Accommodation, which he purposed to make between Philip the Fair The beging of France, and Edward II. King of England, by his own Authority; but also in receiving ning of the the Appeal of Gay Earl of Flanders, made to him against the said King, of France: and to quarrel bethat end, sending his Legate the Bishop of Meanx to that King, to require him to give Satis-ween the faction to the Earl of Flanders, and in case he refused, to Summon him to Appear Defore the King of Pope, that the Difference between them might be decided before his Tribunal. Philip the Fair, the Poper, at the Poper, the Poper, that the Difference between them might be decided before his Tribunal. Philip the Fair, the Poper, at the Court of his own to administer Justice to his Subjects and Homagers, and that he would Flanders. The Legate departed without effecting any thing:

The Legate departed without effecting any thing:

The Bull of thing; but the Pope in the Year 1296. published a Bull, wherein, having complained, that Bouitace, Kings exacted from the Clergy, Subfidies, Tithes and other Imports, which the Clergy payed forbidding, them, without leave from the Holy See; He forbids all the Clergy to pay any thing out of to Levy any their Estates to the Laity, or to give their Consent to any Imposition, without Permission Tax upon from the Pope. And all Emperours, Kings, Princes, or other Lords, and Judges to exact the Clergy. nothing of them upon Pain of Excommunication, and Interdict. This Bull concerned the A Probibi- King of France, more than any other, because he had levyed Money upon the Clergy, to A Pronibi- defray the Charge of the War; whereupon this Prince put out a Declaration on the 17th of tion of the defray the charge of the war, whereby he Prohibited the carrying of any Silver coined, or uncoined King, to August, the same Year, whereby he Prohibited the carrying of any Silver coined, or uncoined carry shoney out of his Kingdom; or any Strangers to remain there. The Pope thereupon sent him a carry shoney out of his Kingdom; or any Strangers to remain there. The Pope thereupon sent him a carry shoney out of his kingdom; or any Strangers to remain there. The Pope thereupon sent him a carry shoney of the property should be a support of the carrying of any Silver to show the support of the property of the property should be supported by the support of the suppo he styles Folly, and that deserves Excommunication; and if he had been induced to set out Budagainst this Edict upon occasion of the Ordinance made lately in favour of the Liberty of the this Prohi- Clergy, it was an ill Pretence, because his Decree contained no new Constitution, but only confirmed what had been formerly ordained by Canonical Decrees, under new Penalties, and that he did not therein absolutely forbid the Clergy to grant any Aid to the King for the Defence and Necessity of the State, but to do it without special leave from the Holy See; and that, upon consideration of the intolerable Exactions, which the King's Officers had made upon the Clergy in his Kingdom: Moreover, that the Holy See had always been, and likewhile for the time to come should be ready, in the pressing Necessities of the State, to oblige the Clergy of the Kingdom of France, to afford Succour to their King, without sparing even the Chalices, the Crosses, and other Sacred Utensils, if need were, rather than suffer so great a Kingdom, and so dear to the Holy See, to want Necessary Succours for its Defence; but that at this juncture all Kings and Princes, Neighbours to France, complained of his Invafions; and among others, that the King of the Romans alledges, That the King of France has feized on divers Imperial Towns, especially on the County of Burgundy; and the King of England fays, That he likewise keeps from him a Country in Gascony; that these Princes would very willingly referr themselves to the Holy See, to whom the Judgment belongs, in regard it is a Sin to detain that which is anothers, and to make an Unjust War: In fine, the Pope declares, That he would not be understood in his Decree to speak of the Impositions and Aids, which the Prelates and other Ecclefiastical Persons, owe the King on the account of the Fiefs which they hold, dependant on the Crown. He conjures the King to follow his Advice, and to revoke his Ordinance, being defirous to use all gentle means with him, before he would make use of Ecclefiastical Censures. He sent the Bishop of Viviers to him at the fame time, that he might represent the thing to him Viva voce, and gave him a Letter of particular Credence, bearing Date the 22d. of the same Month.

A New Ecclefiastical History

The King's The King let forth a Manifesto, in Answer to the Pope's Bull, wherein he observes, that Manifesto before there were any Clergy in France, the King had the Protection of his Kingdom, and against the Power to make Laws which he judged necessary for its Defence; so that he could forbid the carrying Money and Arms out of his Kingdom, for fear his Enemies should get some Advantage by them, that he had not absolutely forbid the doing it, but only without his Permission, with a defign to grant it to the Clergy, in case that it brought no Prejudice to the Kingdom; that were it true, that the King detained by Violence the Persons, and Goods of the Clergy, it would be furprizing enough, that the Pope should not pronounce him Excommunicate; that the Church is not only composed of the Clergy, but also of the Laity, and that they are not only the Clergy, but likewise the Laity whom Jesus Christ has delivered from the Slavery of Sin, and fet at Liberty: That the Clergy have in truth particular Privileges, which have been granted to them by the Decrees of Popes, by the Bounty, or at least by the Permiffion of Secular Princes; but that they ought not to deprive Princes of the Government, and defence of their Kingdoms, nor of the Things necessary to that End: That we muff give to Ca/a^c that which is Ca/a^c ; and that every one, whether Church-man, or Laick, who is not willing to contribute to the Necessities of the State, is an unprofitable Member, which must be cut off: That if the Enemy prevaild, the Clergy would be they, who would Suffer most, and their Goods be most liable to the Spoil: That it overthrows the Ancient and Natural Right, to hinder one from fuccouring one's felf: That it is a shame for the Vicar of Jesus Christ to forbid the Paying of Tribute to Calar, and to thunder out his Censures against the Clergy, who lend their Affiftance to the King and Kingdom, or rather to themselves, while they are permitted to beltow their Riches on Players, and their Friends, and to wast them in fuperfluous Expences: That it is Unjust; that the Church-men enriched by the Bounty of Princes, should refuse them necessary Aids for the defence of the State: That this is, to affilt the Enemy, to commit Treason, and betray the State, to maintain such a Prohibition; As to what concerns the King of England, the War, which he hath with him, arises from this, because that Prince would not make his Appearance when Summon'd to do Homage for the Lands, he held of France, His Majesty was obliged to seize them, till he had done his Duty; but in flead of doing it, he had declared War against him, and had renounced the Fealty, and Homage, which he owed him for those Lands: And, as to the King of the Romans, that he had offer'd that Prince to refer himfelf, as to the Differences between them, to Four Umpires: That he had not taken the County of Burgundy, till after that King had declared War, and bid him publick Defiance. In fine, the Kings his Predecessors had been very liberal to the Clergy, who could not, without Ingratitude, refuse to grant him such Aids; to the end

he might be in a Condition to oppose his Enemies.

The King was not the only one, that opposed this Undertaking of the Pope, the Archbishop The Leuci of Rheims, and the other Bishops of his Diocess sent him a Letter, wherein they humbly pre- of the tented to him, That the King, the Princes, Barons, and other Lords of the Kingdom, finding French his Decree burdentom and prejudicial to their Rights, had resolved to Summon all the French, Prelates. chiefly fuch as ow'd Fealty to the King, of whom almost all the Prelates of the Kingdom had taken the Oath of Fidelity, to defend and preserve the Rights and Honour of His Majesty and his Kingdom : That they could not live in quiet, if they were not protected by the King : That if the Clergy did not grant the King, what he demanded, the Church of France, which hitherto had enjoyed Peace, and Liberty, would be in danger of falling into Trouble, and be toffed with a Tempest, which might occasion its Ruin: Wherefore they beseech his Holineis to find out a Way to appeale this Disturbance, and to maintain Peace between the Church and State: That they therewith had fent to him two Bishops, to set forth more particularly by word of mouth the Danger, to which the Gallican Church is like to be exposed.

In the mean time, the Pope sent two Nuncio's to France, namely, Berardus Bishop of An Embassis Albania, and Simon Bishop of Preneste; to whom he gave Order to Levy the Money in that from the Kingdom for the Holy See, to transmit it to Italy, and to Declare the King, and his Officers Pope for Excommunicate, if they opposed them in it. He likewise sent by them a Bull, by which he the continucontinued the Truce between the King of France, the King of England, and the King of the ance of the Romans, for the space of two Years longer, under the Pain of Excommunication, to him, that fhould break it. These two Nuncio's being desirous to present this Bull to King Philip the Fair, before he had read it, he protested, That the Temporal Government of his Kingdom belonged to him only: That he owned no Person above him in it; neither would he fubmit himself therein to any Man whatever, and that his Resolution was to maintain all his Rights, and defend them against all Men: That he meant not to be bound by the Bull, which mentioned the continuance of the Truce; but as to what related to his Soul and Spiritual Matters, he was ready to submit to the Advice and Command of the Holy See, as far as he ought, and was obliged. He demanded of the two Nuncio's an Allowance of this Protesta-

tion, before the reading of the Bull, for lengthening of the Truce, the 20 of April, 1297.

On the 31. of July, of the same Year, the Pope declared by a Bull granted at Ornietum, The Explic that he had no Design by his first Bull, to hinder the free Gifts, which the Bishops were wile carion of ling to present to the King, or his Lords, nor the Feodal Rights, and other Services due to the Pope's the King from the Clergy, no more than the Case of the Exigency of State, on which Occa- first Bull. fion the King and his Successors have Power to oblige the Clergy to grant him a Subsidy, even without confulting the Pope: And that this Exigency shall be declared by the King, and his Successors, if they have attained to the Age of One and Twenty Years; or in case they have

not, by the Assembly of the States.

Whilst Boniface toften'd Matters with the King of France, he carried them to Extremity The Proagainst the Gibelines, and particularly against the Colonni, who were the Heads of the Party. ceeding of He had then two Cardinals of that Houle, James Colomi, Cardinal of the Title of St. Mary the Popea-in Via lata, and Peter Colomi, Cardinal by the Title of St. Enflachina. The Pope accused gaingt the them of Robbing the Treasury of the Church, after the Death of his Predecessors, and Colonni, of Disperling detamatory Libels against him: And on that account, he caused them to be and their Summoned the Fourth of May, to appear personally the same Evening before him, and the Condemnation Confiltory of Cardinals, there to hear what he had to alledge against them, and to know of time. them whether he was Pope. On the 10th. of May, these two Cardinals drew up a Writing, in the Castle of Longetia, wherein they declared, That they would not appear to the Summons given them by the Pope, because they believed it was not sate for them to repair to the place, where he was; but fince Benedictus Cajetanus has noted in the close of the Summons, that he would know of them, whether he were Pope? They declared to him, That they held him not to be lawful Pope; that they had brought their Acculation of it to the Cardinals, and demanded, that they would take Care of the Welfare of the Church, by examining, whether Benedict were a lawful Pope, having heard it from Persons of good Credit often faid, that there was room to doubt, whether the Renunciation made by Celestine V. were Lawful and Canonical, because God alone being the Bestower of the Papal Soveraignty, it could not be taken away by any Man; and if Bishops cannot be deposed, nor translated, no nor voluntarily relign their Bifhopricks, but by Authority of the Pope their Superiour; by an Argument, a fortiori the Pope, who has no Superiour, cannot be divested, no, not voluntarily, of the Papacy, the acceptance of which is in a manner a Vow which is ever obliging; and that altho' Celestine did renounce the Papacy, the Renunciation that he made was not Valid, because he was engaged to do it by Fraud and Surprize; That, in fine, though his Renunciation might stand good, several things have since happen'd, which had made Void the Election of Benedict; That these Reasons had made them of Opinion that he was no Pope; That they infifted on it, that a General Council ought to be called, to decide this Question, being ready to submit to their Determination; That in the mean time they forbid him all

the Functions of the Papacy, and Appealed, as to all he could do against them, or against others, to a General Council, to the Holy See, or a future Pope; That they made open Protelfation of it, and that not being able to have this Protestation fignified to him, for fear he should Arrest those, that should signifie it to him; according as he had threatned them, they would publish it to the whole World. In conclusion they exhorted all Christians to procure the Assembling of a General Council, and to withdraw themselves from the Obedience of Beneditt, till a General Council shall have decided this Matter. This Act was passed in the presence of an Apostolick Notary of Praneste, and divers Witnesses, the greatest part whereof

were Frenchmen. The fame day Boniface published a thundring Bull against the Colonni, wherein after having Proceeding at large recounted the Milchiefs which that House had done to the Holy See, and complained, against the That the two Cardinals Colonni would not cause to be yielded up, by Stephen Colonni their Nephew, the City of Praneste, and the Castles he Possessed, with a Design to imploy them in Favour of Frederick the King of Sicily, an Enemy of the Church, he deposeth these two Cardinals, declares them to have forfeited all their Benefices, and incapable to enjoy any Ecclefisftical Dignity, no not so much as any Benefice scituate an Hundred Miles from the City of Rome, and Excommunicates not only them, but all others, that shall acknowledge them to be Cardinals, or admit them to affilt at the Election of a Pope. He deprives for ever fohn and Odo, Sons of John Colonni, the Brother of Cardinal James, and all his Posterity of all Benefices, declares them uncapable to be promoted to a Cardinalship, or the Papacy, or to enjoy any Benefice even to the Fourth Generation; Orders, That these two Cardinals shall appear within Ten Days before the Confiftory; and in default thereof, he deprives them of all their Goods, moveable and immoveable. The Publication of this Bull was followed by a Crusade, which the Pope set on foot to make War upon the Colonni; by means whereof, he spoiled them of their Estates, took their Places, and their Castles, and drave them out of Italy. Sci.nra Colomi, one of the Heads of this Family, being withdrawn from Preselfe, was there Befieged, and for fear of falling into the Pope's hands, escaped by Night with his Nephews, and retired to the Woods, where he remain'd a long time conceal'd and wandring, till he fell into the hands of Pirates, who put him in Fetters; from which Philip the Fair rescued him. Srephen Colonni, and others fled into France, where they were well received by the King: This very much displeased the Pope. But that which made the Pope, and the King of France fall out downright, was the Judgment, which the former gave, between the King, the Earl of Flanders, and the King of England; by which he ordained, that Philip the Fair, should restore to the Earl his Daughter (whom he kept Prisoner since the Year 1296. to Marry her, as he pleased, as also some Lands he had taken from him; and that he should The Pope's go into the East to make War upon the Infidels. The Pope dispatch'd a Bull of this Judg-Bull in fa ment, and put it into the hands of the English Ambassador, who carried it to Paris: But wour of the when it was read in the Presence of the King, of Charles Earl of Valois his Brother, of Ro-Earl of bert Earl of Artois, and the Earl of Evreux; the Earl of Artois snatched away the Bull in a rage, and threw it into the Fire, Swearing, That it should not be so, and the Pope should not revenge himself at the Cost of the Kingdom. The King protested, That he would not put in Execution, what the Pope had Decreed; but as foon as the Truce was expired, he would begin the War afresh. In the Year 1300. Boniface published a Jubilee, in which he granted Plenary Indulgences

pointment to all, who should visit the Churches of St. Peter and St. Paul, at Rome; decreeing, that the of a Fubi- fame thing should be renewed every Hundred Years. The opening of the Jubilee drew a great lee by Bo- Concourse of People to Rome; and Boniface to make the Soveraign Authority, which he

Flanders.

pretended to have over the Temporality, to be owned, appeared at the Ceremony, one while in his Pontifical Habit, and another in Imperial Robes, and took for his Motto, Ecce

The King not willing to quarrel with the Pope downright, fent to him the fame Year quarrels a William of Nogaret, Baron of Calvisson, in Quality of an Ambassador, to give him Advice of the Alliance he had made with the Emperor, who on his part likewife tent him an Ambassador. The Pope had no great regard to the one or the other, blamed the Election of the Emperor, and threatned him, that he would cross it if he did not give him Tuscany, said many difobliging things of the King, and did all he could to break off the Alliance Letween the two Princes. Nogaret, who understood the ill Designs of the Pope, upbraided him therewith to his Face, which exasperated his Spirit, and made him yet more averse, than before, to the King's Interests.

Envoy to gives ill and is Arrefled.

The Biflion Boniface proposed to the Christian Princes a Crusado to go into the East against the Inof Pamiez. fidels. He sent Bernard Saisset, Bishop of Pamiez (a Bishoprick he had Erected in the Year 1296. in spite of the King) with Orders, not only to set forward this Expedition with Philip the Fair, but likewise to demand the Enlargement of the Earl of Flanders, and his Children. The King refusing to hearken to these Proposals, the Bishop forgot the respect he owed the King, telling him, That he held nothing of his Majesty, but that he owed all to the Pope, whose Subject he was, both as to Spiritual and Temporal Concerns, threatned to Interdict the Kingdom, and maintain'd the Pope's Temporal Power over Soveraign Princes. The King offended at this Procedure, caused this Bishop to be accused of divers Monopolies which he

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had exacted, and of Rebellion; and ordered him to be cited before the Parliament; where appearing, he was fent to Prifon.

Boniface enraged at this Imprisonment, in the Month of February, in the Year 1301. fent James Norman, Archdeacon of Narbonne, to the King, to order him to set this Bishop at Liberty: The which the King did, putting him neverthelels under the keeping of the Archbishop of Narbonne, his Metropolitan, to punish him for his Rashness, according to the rules of the Canon. Boniface not content herewith, required that the King should set him at full Liberty, and give him a Grant of all his Goods.

After that, by a Bull of the 4th. of December, in the same Year, he suspended the Favours, A Bull aand Privileges, he had granted to the King of France and his Successors, and to his Coun-gainst the fellors, Clergy, or Laity, and particularly, those he had granted for the Relief of the State; King's Priand decreed, that the Clergy, without his consent, should not Pay the King, what he de-vileges manded under the Title of Tenths, or Aid, though he had consented to it, and had given time, till the 1st. of November, in the Year following, to make Report of the Privileges to the Holy See, to the end they might be Examined.

Two days after he set forth another Bull, wherein he declares, that God had established him A Bull of over Kings, and Kingdoms, to pluck up, to deftroy, to featter, to build; that the King of the sove-france ought not to think, he has no Superiour, and is not Subject to the Pope; that he who raignt of is of that Opinion, is a Fool and an Infidel. He therein Discourses with the King about the the Pope, Summs of Money which he exacted of his Subjects: He therein complains that he had fill'd and against the Benefices, and Prebends vacant in the Court of Rome, without the Pope's Leave; that he the Right had seized on the Goods of the Clergy; that he vexed them with several Grievances; parti- of the King. cularly the Church of Lions, though it be out of the Bounds of his Kingdom; by receiving the Revenues of the Cathedral Churches during the Vacancy, which he fallly calls a Right belonging to the Crown. He orders the Prelates, Chapters of Churches, and Doctors of Divinity in the Kingdom to attend him, in order to provide for the Reformation of the Realm. He inveighs against the King's Evil Counsellors, and exhorts this Prince to undertake the Holy War. By another Bull of the same Date, directed to the Prelates, Chapters of Cathedrals, and other Doctors of the Realm, he writes to them, that not being ignorant of the Oppressions which the Clergy suffer from the Kings, his Officers, Earls or Barons, he has taken up a Resolution, after he had communicated it to the Cardinals, to Summon them to Rome: He orders them to appear there on the First of November following, with Powers and Instructions necessary, and Promises them, that Care should be taken for the Preservation of the Honour and Freedom of the Gallican Church, and the Reformation of the State. He writes the same thing to the Abbots in a Bull very like it: But to the end his Bull might make the deeper Impression, he made an Abridgment of it, in these words: " Boniface " the Bishop, a Servant of the Servants of God, to Philip King of France : Fear God, and keep his Commandments. We will you to know, that you are Subject to us, both in Spirituals and Temporals. You have no Right to beltow Benefices, and Prebends; and if the Custody of the Goods of some Vacant Benefices belongs to you, you ought to reserve the " Profits to their Successors. If you have bestowed any Benefices, we declare the Donation "Void, and revoke the actual Possession which ensued thereon. We declare them Hereticks, " who believe the contrary. Given at the Palace of Lateran, on the 5th. of December, in the 7th. Year of our Papacy.

These Bulls were delivered, and published in the Kingdom by the Archdeacon of Narbonne. The Assembly The King to obviate the ill Consequences, which they might have, caused the short Bull to bly of the be publickly burnt on the 8th. of February 1302. and called together the Three Estates of his States 4-Kingdom to advise about Ways of Self-preservation. This Assembly was held in the Church gainst the of our Lady at Paris, 10th of April 1302. The King proposed there the Pope's Petensions Attempt of to the Temporalties of his Kingdom, and the Summons he had sent to the Prelates to appear the Pope. at Rome. Peter Flotte, who spake for the King, represented to the Assembly the pernicious * Grants Defigns of the Pope, the Injuries which the Court of Rome did to the Gallican Church by her before the Refervations, by * Provisions of Archbishopricks, Bishopricks and other Benefices, which she Death of beltowed on Strangers, that were Non-resident, and by other Methods, by which sheassumed the present the disposal of all Renesices, by Impositions upon the Clergy; by the right she sheassuments the disposal of all Benefices, by Impositions upon the Clergy; by the right she challenged to then call'd. take Cognifance and to Judge of all Causes. He Protested on the King's behalf, that he own'd Mandata God only his Superior in Temporals; that it was his intent before the Arrival of the Nuncio, de proviif there were Occasion, to regulate the Behaviour of his Officers towards the Clergy; but dendo, & that fince he had Superfieded the doing it, for fear the Pope should take Advantage by it, and Gratize ex-believe it to be done at his instance and by his order. The King demanded the Opinion of petative, the Affembly upon all these Points, and chiefly about his Soveraign Jurisdiction in Temporals. by Civi-The Nobility, having withdrawn awhile to Deliberate, answer'd by the Earl of Artois, That lians, they thanked his Majetty for the good Will he had to maintain the Rights and Honour of his Much may State, and declared, that they were ready to expose their Lives and Fortunes in its Defence: be seen enathey thanked his majerty for the good will be had be their Lives and Fortunes in its Defence; be feen ena-state, and declared, that they were ready to expose their Lives and Fortunes in its Defence; Bedgadaff and though his Majefty would suffer, or pass by these Attempts, they would oppose it; and them in our faid, that they own'd no other Superiour, but the King. The Clergy was unwilling suddenly Statutes. to give their Answer, and defired time to deliberate more fully; but the King pressing them esseally to speak their Mind, the Prelates declared, That they believed themselves bound to Defend inthe reign

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the King, and the freedom of the Kingdom, and that fome of them were engaged thereto by Oath, and others by Duty. Nevertheless they befought the King to permit them to attend the Pope, who had fent them a Summons; but the King refused it, by the Advice of the Nobility. The third Estate was of the same Opinion, with the Nobles.

This Assembly being broke up, the King sent the Pope a short Answer, like his abridged The Answer Bull, in these terms. "Philip by the Grace of God, King of France to Boniface, who stiles of the King "himfelf Supreme Bishop, little or no Greeting. May your great Extravagance know, and States" that we are not Subject to any Person whatsoever, in Things Temporal; that the be-Dithe Pope. " flowing of Vacant Churches and Prebends, does of Regal right belong to us; that we can "Appropriate the Fruits of them to our felves; that the Grants we have made, or shall " make for the time to come, are Valid; that we will Maintain powerfully, those that are " in Possession thereof, and we declare them Fools, and Senseless, that think the contrary. The Dukes, Earls, and Barons of France, wrote to the Cardinals the same Day, "That the Dukes, Earls, and Datois of Trance, whose to the Cardinals the father Day, That "though they defired to maintain the Ancient Union, which ever had been between the Holy See, and the Realm of France, yet they could not furfer the Attempts, which Boniface made upon the King, and Kingdom. They fend them word, what was reiolved in the Affembly of the States; Prove that the King is not Subject to the Pope, in Temporals; and that the Pope has no right to fend for the Prelates of the Kingdom, nor undertake to reform it; they represent the Prejudice, the Prelates going out of the Realm would cause to the State; upbraid Boniface, that he has taken great Summs of Money for the Grants of Ecclefiastical Dignities; that he had filled the Benefices, with Persons of no Merit; that he bestowed Benefices, the Grant of which belonged to the King. They befought the Cardinals to hinder the Confequences of this Undertaking, that the Church may continue in Peace. The Prelates wrote a little after the same things to Boniface, informed him what passed in the Assembly; the Complaints the King there made; in what manner the Nobility there ipake; how that being asked, they defired time to Confult, with defire to appeale his Majefty, and to Establish the Union between him and the Holy See; but that being obliged to answer upon the spot, that they might not be looked on as Enemies to the State, they had declared, they thought themselves bound to Assist the King, and Preserve his Person, his Honour, his Liberty, his Rights, and those of his Kingdom, as well by the Oath of Allegiance, which some of them had taken to the King upon account of their Fiefs, as by the Duty of Faithful Subjects. They added, that they had befought his Majefty to permit them to go to Rome, whither his Holfness had cited them; but that the King and the Lords had forbid them: They earnestly befought the Pope to apply a Remedy to the Mischiefs that would necessarily ensue, if the Diffention, which is begun between him and the King, continued; and prayed him to reeftablish the Union, and revoke the Summons, he had caused to be given them by his Nuncio. The third Estate wrote likewise a Letter to the Cardinals to the same Estect. The Pope's Answer to the Prelates contain'd nothing, but Complaints against the Assembly,

agies of the which the King had caused to be held at Paris; and principally against Peter Flotte, whom he calls Belial semividens corpore, & mente totaliter excetatut, and reproaches, against them that and not taken his part. He affirms, That the Doctrine delivered in this Affembly is Schif-19 the King matical, because it tends to the Establishment of two Supreme Heads; and that the Design of those Persons who composed this Assembly, was to separate the Gallican Church from the Union of the Church Universal, and to Erect a See against the Vicar of Jesus Christ. In the Conclusion, he exhorts the Prelates to do their Duty, and to obey him, despising Temporal Riches, and the Threats of Secular Judges. The Cardinals answered the Nobility, That the Pope had never pretended that the King ought to be Subject to him in Temporals, or to hold his Kingdom of him: And that the Archdeacon of Narbonne had not infinuated it, neither by word of Mouth, nor in Writing, and therefore the Proposal made by Peter Flotte was without Ground; that the Pope had fent for the Prelates and Doctors of France to confult with them, as with Persons who could not be suspected by the King; that 'twas no new thing for the Holy See to affemble Provincial, and General Councils; that the Pope had tavoured the King, in not calling a General Council, where there would appear Prelates of other Kingdoms, which are not well affected to that of France; that if the Letter were confider'd which he wrote to the King, 'tis fo far from being a ground of Complaint, that there is reason to Thank him for his Paternal Care of the King and Kingdom, to procure their Quiet, and difcharge the Clergy, and People from Taxes; that if the Pope had burthen'd the Church of France, it was in favour of the King, in allowing him to Levy the Tenth part of the Church-Revenues for feveral Years; that the Benefices, and Ecclefiaftical Dignities, which he had granted within the Kingdom, he had given with regard to the King; that he had likewise granted him several Dispensations; that he had filled the Archbishopricks, or Bishopricks of France, with no Strangers, except the Archbishop of Bourges and the Bishop of Arras, who were not suspected by the King, and whose Merit was well known; that as to the Canonries he had confer'd them on Natives of the Realm, and chosen Persons worthy to supply them, and that for one Stranger, there were in them an hundred French; In fine, They complain that the Prelates had not given to Boniface the Title of Supreme Bishop in their Letter, and

had not used the terms of Respect, which were usually given him. This Letter of the Car-

dinals is Dated the 26th, of June, in the Year 1302. They wrote the same day another Letter

to the third Estate, containing much the same things, but shorter. The same things likewise are to be found in three Letters of three Cardinals directed to Robert Duke of Burgandy, who had written to them to find out Ways how to remove this Disturbance, on Condition the Pope would revoke the Suspension of the Privileges, and the citation of the Prelates, and other Ecclesiastical Persons to Rome. They answer'd him about this Proposition, that the King ought to put himself in a posture to receive these Favours of the Pope; that he should first make him Satisfaction by acknowledging he had done amis. The same year the Pope held a Consistory, wherein Cardinal Parto spake boldly for the Authority of the Pope over the Temporalties of Kings. Boniface did the like, and spake several things against the King, concluding, that he could depose him, and persisted in his resolution to force the Prelates to come to Rome. The King on the other fide forbad them to depart, or carry any Gold or Silver out of his Kingdom, and caused the Estates of those to be seized, who were gone out of the Kingdom without his Leave.

While the Potentates thus disputed their Rights, the King's Officers and the Divines endea- Treatiles voured for their parts to maintain the Rights of the Kingdom, and the Truth. We have against the among others, a Writing of one Peter Bosco, the King's Advocate at Constance, against the Pope's short Bull of Bonface, wherein he maintains that the Pope's Claim is Heretical. We have Claim. besides another Treatise more at large, where the Question concerning the King's Soveraignty in Temporals is discussed Pro and Con, and decided in favour of the King, by very solid Rea-

ions, and by Quotations out of the Scripture, and the Fathers.

In the Year 1302, the King forefeeing, that the Pope would push Matters farther, and William Nogaret against the Pope, containd Nogaret in a Petition of his to the King, which he presented to him in the Louvre, in the presence of Petition and Lords, the 12th of Mach. He therein sets forth, that Boniface is no law-guish the Pope, because he was chosen during the Life of Celestine, whom he deceived and seduced, Pope. and in fine, caused to be put to Death; and that his Intrusion could not be rectified by a new confent of the Cardinals, it being null in its beginning. He there fays, That it is the King's part to make use of the Authority which God had put into his Hands, to oppose this Usurper of the Holy See. He propounds afterwards Four Heads of the Accusation against him. 1. That he is no Pope; but that he holds the Holy See unjustly. 2. That he is an apparent Heretick. 3. That he is Guilty of Notorious Simony. 4. That he is Guilty of feveral open Crimes, in which he is harden'd, viz. The Robbing of Churches, Tyranny, Blafphemy, Extortion, &c. He declares, That he is ready to make good all thele things in a General Council, which he demands to be held, and in the mean time, that Boniface be Imprisoned, and that one be Substituted to Govern the Church, until there be a Pope choien; and adds, That he Addresses himself to the King for this. I. Because of his Religion. 2. Because of his Dignity Royal, which engages him to extirpate all Criminals. 3. Because of the Oath he has taken to defend the Churches of his Kingdom, which this ravening Woolf tears in pieces. 4. Because he is the Patron, and Protector of the Churches. 5. Because he ought to follow the Footsteps of his Ancestors, in Delivering the Roman Church from the Oppression she lies under.

The Pope for his part publish'd on the 16th. of November, his famous Decretal, Unam The Publi-Santtam, wherein he declares, That the Church, which is one, has two Swords, one Sprittual cation of and the other Temporal; that the Temporal is Subject to the Sprittual; and that none can the Bull, deny this Truth, without admitting of two Supreme Heads, with the Manichest. The Unam Sandeny this Truth, without admitting of two Supreme Heads, with the Maniches. The King having received the News of what passed in the Court of Rome, Summoned the First dam. of December a new Affembly of his Prelates, repeated the Prohibitions made to all his Subjects, neither to Depart the Kingdom, nor to carry out of his Dominions, Gold or Silver, Arms, Horses, &c. and wrote to the Pope by the Bishop of Auxerre, that he should Prosecute none of his Clergy, for Non-appearance; but that he should blame him, who hinder'd it.

The Pope sent into France John Lemoine, Cardinal of the Title of St. Marcellinus, and Proposals St. Peter, to Treat with the King upon these Points in difference, and charged him to propound to him the following Articles.

1. To revoke the Prohibition made to the Prelates of Lemone

Namician. going to Rome. 2. To own that the Pope has Soveraign Power to dispose of Benefices vacant France in Gurid or otherwise; and that to Lay Resson has rether a continuous and the results of in Curia, or otherwise; and that no Lay Person has right to confer them without his Leave. 3. That the Pope has Power to fend Legates, and Nuncio's into all Places, without asking Leave of any Person. 4. That the Supreme Administration of the Churches-Revenues belongs to the Pope, who alone has right to dispose thereof, and require a part of them. 5. That neither the King, nor other Princes have any right to feize, or posses themselves of the Goods and Rights of the Church, nor to accuse the Clergy before them for Personal Actions, nor for Real, which are not held of them in Fiefe. 6. To fend a special Proctor to Rome to clear himself for burning of his Holinels's Bull, to make him Satisfaction, and to hear the Pope's Resolution, which is to revoke all the Privileges granted by the Holy See to the Kings of France. 7. Not to Abuse the Guardianship of Cathedral Churches, that are Vacant, by a right called abusively, Regal, to hinder any wast or wrong to the Revenues of Churches, and to reserve all the Fruits to succeeding Prelates, except the reasonable Charges of the keeping them. 8. To restore to the Clergy the Spiritual Sword, and permit them to make use of it, notwithstanding all Privileges pretended by the King, and his Officers. 9. To let

him understand, that the change of the Coin, which he hath now twice practifed, ruins his State, and he is bound to Reflitution. The 10. and 11. To confess, That the City of Lyons is no part of his Kingdom, and to restore to the Church of that City, and its Archbishop, the Lands which belong to them by absolute Right. 12. To fignific to the King, that he satisfie the Holy See about all these Articles, within a certain time; if not, that he will take order therein, by proceeding against him Spiritually and Temporally.

The King made Answer to these Articles: To the First, That the Prohibition he had made, Anjuer to was not upon the account of the Clergy, nor to injure the Church of Rame; but with respect the Articles to the Rebellion of the Flemings, and to provide against any Conspiracy, which might be made in propunded his Territories: That his intent was not to hinder his Subjects from going to Rome, and returning thence, and that he will give Orders, that the Goods of the Bifhops offending, which he had caused to be seized, shall be restored. To the Second, That the Granting of Benefices belonged to him, and that he injoyed it but as St. Lewis and his Predecessors had done, time out of Mind. To the Third, That he hindred not the Popes Nuncio's and Legates from coming into his Kingdom, if they were not fulfpected by him, or if he had not fome just reason to do it. To the Fourth and Fifth, That he design d to do nothing, but what is justified by Right and Custom, and if his Officers exceed their Commission, he is ready to punish them. To the Sixth, That the Bull was not burnt in Contempt; but the Bishop of Laws, and the Sheriffs of that City having a Suit depending before the Parliament, and the Bishop having procured a Bull, the Sheriffs complaind of a Defign to remove the Business into another Court, whereupon the Parties were agreed not to make use of the Bull, and burnt it as useless. To the Seventh, That he pretended to innovate nothing, as to the Regale, or right of Patronage, but he enjoyed it as his Predecessors had done, without wast or abuse, and if his Officers committed any, he would take order about it. To the Ninth, That he hinders not the Churchmen from using the Spiritual Sword, in such case as belong to them. To the Ninth, That hemade a change in the Coin upon Necessity, and to be in a Condition to Defend the Kingdom, as his Predecessors had done on like Occasions, and that he had already eas'd the Complaints of his Subjects, as to any ill Confequence, that might attend it. To the Tenth and Eleventh, That he pities the Archbishop of Lyons, and his Church, for what they had suffered on the account of the Differences they have had with the People of that City, and for what the Archbishop has suffer'd for refusing to take the Oath of Fidelity to his Majefty; but 'tis the Archbifhop's Fault; nevertheless he is ready to Debate this Matter, and to make it appear clearly, that the City of Lyons is part of his Kingdom, and that he is not willing in any wife to invade the Rights of the Church. In fine, In answer to the Laft, he declares, That his intent is, to preferve and increase the Union, which ever was between his Predecessors and the Holy See, intreats the Pope to prosecute the same Design, and not to cross him in the Enjoyment of his Liberties, Franchises, and Privileges; adding, That if his Holiness be not satisfied with these Answers, he is ready to submit herein to the Judgment of the Earls of Britain and Bargundy, whom even the Pope himself offerd to take The Pope was not at all satisfied with these Answers, and not only shewed his resentment for Mediators.

minf the by the Letters he wrote the 13th of April, to the Earl of Alanfon, the Bishop of Anverre, and Cardinal of St. Marcellinus; but he again commands this latter, to give a fresh Summons to the Prelates of the Realm, to appear at Rome within Three Months, and fent him a Bull, wherein he declared, that the King had incurred the Penalty of Excommunication, ordered the Nuncio to fignifie it to him, to declare all those Prelates, and others of the Clergy Excommunicate, who should Celebrate or Administer the Sacraments to him, or in his Pretence; and to cite his Confessor to appear within Three Months, before his Holinels. The Nuncio having received these Bulls by the hand of Nicholds de Benefracto, gave out Copies of them; but this no fooner came to the Knowledge of the King, but he gave Order to Arrelt those that dispersed them; the Nuncio not thinking his Person in Safety, withdrew: The Archdeacon of Constance, and Benefratio were Arrested at Troyer, and the King renewed the Order he had given and after Superfeded, to Seize the Goods of the Clergy, who were out

The Afen. On the 13th. of June, was held in the Castle of the Lowere, an Assembly of the Prelates and by of the Nobility, in presence of the King; in which Levis Earl of Evreux, Gry Earl of St. Paul, States in John Earl of Dreux, and William du Plessis, made Complaint against Boniface, accused him the Louvice of Herefie, and divers other Crimes, which they engaged to prove by Oath upon the Evangelists in a full General Council, and befought the King, as Protector and Detender of the Church, to call one. The Prelates judging this Affair to be of great Importance, demanded rime to deliberate on it. On the Morrow, the Affembly yet Sitting, William du Pleffis read the Heads of the Acculation, which he offer'd against the Pope; namely, That he was an Heretick; that he did not believe the Immortality of the Soul, nor an Eternal Lile; that he doubted the reality of our Lord's Body in the Eucharift, and flow'd it no respect; that he affirm'd Fornication to be no Sin: That he approved of the Book of Arnoldus de Villa-Nova, Condenned by the Bishop of Paris, and burnt : That he had caused Images to be set up in Churches, to be adored: That he was a Sorcerer, and Simoniack: That he maintaind the Pope could not commit Simony: That he forced the Priests to reveal Confessions; That

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he Eat Flesh at all times: That he Debased the Order of Cardinals, and some Orders of Monks: That he was a Sworn Enemy of France, and that he had a Defign to destroy the Kingdom: That he had cauted Celestine, his Predecessor, to die in Prison: That he had nulled the Marriage of leveral Persons, and had made the Nuns, without any Ground, to leave their Convents. After feveral returns, and had made the rouns, without any orioning, to leave then continues. In the had read these Acculations, he protested, twas not out of any hatred to Boniface, that he produced these Crimes, but for the good of the Church; and declared, he was ready to prove them in a General Council, which he defired to be Called; and because he fear'd, that Boniface would thunder against him, he appealed to the next Council, next Pope, or to the Holy See, adhering to the Alligations infinuated by Peter Negaret, and demanded an Act of his Declaration. The King faid, That he confented to the Calling of a Council, that he would thereto contribute his whole Power, defiring the Prelates to joyn with him; and to avoid the Profecutions of the Pope, he appealed, as to all he might be able to do, to the next Council, or Pope. The Prelates likewife own'd, that the calling of a Council was Necessary, and adhered to the Appeal of the King unto the next Council. In pursuit of the Requests of this Assembly, the King wrote to all the Cities, Churches, and Communities of his Kingdom, that he might gain their consent to the calling of a Council, and to the Appeal to be made to the next Council; and in a little time after, the Clergy, the Nobility, the Commons, the Chapters, the Universities, the Secular Orders, and the Regular, even the Mendicants (except that of the Ciftercians) and feveral fingle Prelates of the Realms of France and Navarre, fign'd Acts in form of their Confent and their Appeal. The King gave Order for the calling of a Council, and gave Notice to the Kings and Princes of Europe, of his resolution. The Pope on the other hand sent out his thundering Bulls against the King, and all that adhered to his Appeal, Interdicts the Universities and other Societies, deprives the Chapters of their right of Election, complains loudly of what paffed in the Affembly, opposes the calling of a General Council, and threatens to proceed against the King, notwithstanding his Appeal.

Nogaret was then in Italy, where he received the Resolution of the Assembly held in the Louvre, The Pape with order to publish it, and signific it to the Pope, who was withdrawn to Anagai, where he taken by

cauled, on our Ladies Birth-day, to be published a Bull, whereby he Excommunicated the King Nogaret of France; and releated his Subjects from their Oath of Allegiance. He went to Anagni, atten- at Anagni, ded by Sciarra Colonni, Renaldus de Supino, and Three hundred Horse, and some Foot; and having gained some of the Inhabitants of Anagni by Money, he entred the City the 8th. of September, with his Troops, carrying the Standard of France, and crying, Let Pope Boniface Perish, but let

the King of France Live; Muoia Papa Bonifacio, è viva il Ré di Francia. Their design was to go directly to the Pope's Palace, but having been Attaqued by the Marquis Cajetan his Nephew, in passing before his Palace, they were obliged to force his Palace, and the Houses of those who had embraced the Pope's Party. Sciarra Colomi Attacked the Castle where the Pope was, took it, seized Boniface, and rifled his Treasury. Nogares twitted the Pope with what he had done in France, challenged him to call a Council; Sciarra Colonni would oblige him to renounce the Papacy; but Boniface having made him Answer, that he would sooner lose his life, Sciarra

fruck him on the Face with his Gantlet, and had killed him, if Nogaret had not interpos'd. The Pope thus deferred by all his Friends, and in the hands of his most cruel Enemies, raised The Pope's the Compassion of the Citizens of Anagni, who declared for him, and set him at Liberty. He Delivewas conducted by his own Order to a publick place, spake to the People, pardon'd those of the rance and City, except fuch as had plunder'd the Treasures of the Church; declared, that he would be his Death.

reconciled to the King of France, and the Colonni, and that he would Pardon them, and even Magaret himself. Nevertheless he scon left this City, and went to Rome, attended with some Troops. He arrived there Five Weeks after his being taken, and died with Grief and Melancholy, the 12th. of Odober 1303. in the Ninth Year of his Papacy. This was the end of this Pope, who had, whatever his Enemies may fay, great Endowments, and a great deal of Wit; but Ambition and an itch to exercise an Authority, which belonged not to him, did cast him headlong into inevitable Mischiefs, never to be escaped by any, that attempt to usurp the Rights

which appertain to such Princes, as are in a condition to defend them.

This Pope caused to be Composed and Published a new Body of Decretals, Intituled, Sextus, The Letters divided into Five Books, containing some Decretals of his Predecessors, from the time of Gregory of Bonithe Ninth, and many of those which he made in his own Pontificate. This Collection was not face VIII. only rejected in France, but there was even a time when no body durst make use of it, or quote it Rainaldus, Bzovius, and Waddingus have inserted divers of his Letters, and Decrees into their Annals, and there are some of them likewise in the Registers of the Bulls.

Ten days after the Death of Boniface VIII. on the 22. of October, in the Year 1302. Nicholas, The Elethe Cardinal, Bishop of Oftia, Native of Trevist, who was of the Order of the Friars Preachers, dien of Bewas chosen Pope, and took the Name of Benedict XI. He was a Man of good Morals and of a nedict XI. very Holy Life. Soon after his Advancement Peter Peredo, Prior of la Chefa, whom the King The Accuhad fent into Italy after the Death of Boniface, presented to him a large Memoir, wherein he fation of demanded the holding of a General Council, and propounded feveral Heads of Accusation and Boniface, Complaint, which the King and Kingdom made against Boniface. Nogaret fignified likewise, before Eethat he would continue his Profecution; but Benedict having defired him by the Archbishop of nedict XI. Twente to proceed no further till he received fresh Orders from the King; affuring him, that he would remove this Scandal, and re-eliablish the Union between the Church of Rome, and

face VIII.. France, and the

taking of Benedict

The Petitions of Nogaret

X1.

cient Golden Coin, Cu rant in France, north 2 s. fterling.

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the King of France, he yielded to this Request, and return'd into France, to report this News. and advised the King to send Ambassadors to the Pope, furnished with sufficient Power to treat of this Accommodation. He was joined with the other Ambassadors, who were Bernard Lord of Mercanil, William du Plessis, and Peter de Belleperche; but the Pope would never Treat with him. His Holineis, who earneitly defired Peace, began with Abfolving the King from the Revocation Cenfures he had incurred, by a Bull of the 4th. of April 1304. By another of the 17th. of of the Bulls the same Month he revoked the Refervation which Boniface the Eighth had made to provide for all the Cathedral and Regular Churches in the Kingdom: And by a Third of the 13th, of May, in the same Year; he also gave Abiolution to all Prelates, Lords and other Officers, who had hinder'd the King's Subjects from going to Rome, and even those, who had a hand in the taking of Bonifice, except William Nogaret. He made void likewise all the Sentences, and Bulk of Boniface, by which he revoked the Privileges granted to the King of France, and his Officers, re-establish'd the Universities; and in fine, to extinguish intirely the whole Matter of Difference, he revoked by other Buls the Sentence given by Boniface against the Families of the Colomi, and manication Montenigro, and all their Adherents, re-establish'd them to their former Condition, excepting of Nogaret to the Dignities of Cardinal, Benefices, Goods conflicate, and the Capacity of being advanced and his Af- to the Papacy. Notwithstanding all these Revocations the King's Agents infifted upon the calling of a Council, and William Nogaret defired to be cleared, or absolved at any rate. But the Pope was fo far from doing it, that being at Perus, he published on the 7th, of June a thun-Bonilace dring Bull, wherein he declares Nogaret Excommunicate*, with all those who had affifted at the probaband taking of Bonilace, and unmons them to appear before him, to receive Judgment; otherwise he declares, that he shall proceed against them according to Law. This was the last Bull of Beneditt, for he died at Perusia the 8th. of July following. He left behind him divers Letters, whereof fome are mention d by the Writers of the Annals [of the Church.]

After his Death the Holy fee remain'd void for the space of three Months; the Cardinals affembled at Perulia not coming to an Agreement about the Choice, by reason of the Contests of two Factions, of which the one was for France, the other for Boniface. Nogaret believing this Vacancy favour'd him with an Opportunity to do femething towards his Justification, passed two French, a- Acts the oth. of September, before the Official of Paris; One by which he fets huntelf against the Partitans, and Adherents of Pope Boniface, and Appeals to the next Council, to the Church, and to the next Pope, to hinder the Cardinal's Electing for Pope any of that Party, who are Excommunicated by the Canons; The other contains his Protestations, and his Excuses, and a Declaration he makes, that all he faid against Boniface is true; that he is well inform'd of it, and though he demand Abiolution ad cautelam, he does not believe he is in any manner bound by this Pope. Then he renews his old Accufations framed against Boniface, and recites a History of all that passd, as well under this Pope, as under Benedict his Successor; offers to justifie his Innocence before a General Council, and even before the Holy See, provided, he may be Heard, and be affured of the Safety of his Person; because he cannot otherwise venture thither. There are besides three other Acts of Nogaret of the same Nature, and the Letters of Attorney, which he gave to Bertrand d Aguassa, to prosecute his Business in his Name, before the Holy See, and to demand fafe Conduct. that he might accuse the Memory of Boniface, and justifie himself from the Robbing the Church Treasure, which was laid to him, and demand Absolution in case it were necessary. The French and the Colonni did likewise make request to the King, that the Process against Boniface might be hastened. These latter making use of the Opportunity, procured a re-establishment in their Estates and Dignities by a Decree of the People of Rome, who condemned Peter Cajetan, Boniface his Nephew, to give Peter and James Colonni an Hundred Thousand * Florins of Gold, or Lands of the same Value, to recompence them for the Loss they had fuftained; made void and null all that had passed against them, and ordered Poscellus Urf to restore to the People of Rome the Town of Nepi, which Sciarra Colomi had

The Cardinals of the two Factions beginning to be weary of being confined to the Conclave, Cardinal du Prat, Chief of the French Party, conferred with Cardinal Francis Cajetan, reprefented to him, that they did great Injury to the Church by this delay; and demanded, if he had not some Expedient to bring Matters to an Agreement. Cardinal Cajetan found out one; That the Italian Party should chuse Three Ultramontane Archbishops, and the other should chuse out of the Three, One, whom they pleased, Forty Days after. Cardinal du Prat having accepted of this Propolal, Cardinal Cajetan named the Three Archbishops; the first of which was Bertrand Got, who had been heretofore Bishop of Comminges, and was then Archbishop of Bourdeaux, Born a Subject of the King of England at Villandreau in Bajodois, and the King's Enemy. Du Prat forthwith gave Advice hereof to Philip the Fair, who wrote prefently to this Archbishop, and ordered him to meet him in a Wood near to St. John d' Angeli, where he declared to him, that 'twas in his Power to make him Pope, and that he would do it with a Provide that he would Promife to do him Six Favours, which he should demand of him. The Archbishop threw himself at his Feet, and said to him, "Sir, Now I know that you love me, and "that you render me Good for Evil, do you but Command, and I will Obey: The King raised him up, embraced him, and faid thus to him, "The First is to reconcile me throughly with the "Holy Church, and to Pardon me the Mischief I may have done in causing Pope Beniface to "Holy Church, and to Pardon me the Milchier I may have done in Cauling and them that he Arrefted. The Second is, to reftore me to the Communion of the Church, and them that he affilted

of the Fourteenth Century of Christianity.

" affilted me. The Third, to Grant me all the Tithes of my Kingdom for Five Years, to make good the Charge I have been at in my War with Flanders. The Fourth, to blot out the Me-" mory of Pope Boniface. The Fifth, to restore to the Dignity of Cardinals, the two Colonnis. As " for the Sixth, I reserve my telf, says the King, to declare it to you, in convenient time and " place, in regard it must be very Secret. The Archbishop promised all these things with an Oath, by the Body of JESUS CHRIST, and gave him his Brother, and two of his Nephews for Hostages: The King on his part Swore, That he would cause him to be chosen Pope. They parted, after they had faid these words; and the King wrote presently to the Cardinals of his Party, that they should chuse the Archbishop of Bourdeaux. The thing was done with so much Diligence, that the Answer was returned to Perusia in Five Weeks. As soon as it Arrived, they proceeded to the Election, and Bertrand Got was chosen Pope, according to the Agreement made the 5th. of June, 1305. He accepted the Popedom gladly, was named Clement V. and was Invested in the Month of August at Lyons, whither the Cardinals came to meet him. The King, his Brother Charles of Valois, and a great Number of Princes and Lords of France affifted at this Ceremony. The King having for some Paces held the Reins of the Pope's Mule, relign'd them to his Brother Charles, and the Duke of Britain, to mount on Horseback, and ride by the Side of the Holy Father. In the Cavalcade an old Wall loaden with a throng of People fell down, crushed to Death John Duke of Britains, and a Brother of the Pope's, dange roully Wounded the King's Brother, and flightly, the King himself, and beat off the Pope's Mitre.

The first thing which Clement did, was to confirm the Absolution, that Benedict XI. had given The Revoto the King; to revoke the Bull of Boniface, touching the Subfidies to be demanded from the cation of Clergy, and all that followed thereupon; and to declare, That the Bull Unam Santiam, should Bonitace's do no Prejudice to the King, or Kingdom of France; and that all things should remain in the Bulk by same posture they were in before that Bull. In fine, he re-established the Cardinals Colonni in Clem. V. their Dignities, and thus acquitted him of Four of the Articles, he had promised to the King. It was more difficult to farishe him in the Fifth, which concerned the Memory of Pope Boniface. The King observing, that Clement did nothing in that point, spake with him about it at Poiltiers The trend in the Year 1307, and pressed him to proceed against the Memory of Boniface. This Proposal ring of the gave the Pope much trouble, and to shift off the performance of it, he answer'd by advice of Process a Cardinal Prat, that this Buliness required the Meeting of a General Council, which he ever fince gainst the design'd to call. Nevertheless being solicited by the King, and his Creatures, to set this Affair Memory on foot, he heard some Witnesses, Summon'd the Accusers, part whereof appeared, and among of Boniothers Nogavet and du Plesses. The first boldly maintained his Accusation against Boniface, and sace VIII. undertook to make it good. Cardinal Francis Cajeran defended his Unkle's Memory: Divers Writings there were on both Sides, and the King daily pressed the Conclusion of this Affair; on the contrary, the Defenders of Boniface put off Judgment as much as possible. The Pope considering the Importance of this Affair, used his utmost endeavour to pacific the King, and to spin out the time; and to bring it to Effect, he wrote to the Earl of Anjon, in a manner to cause the King his Brother to submit, touching this Dispute, to what should be Decreed by the Church and the Pope. The King was sometime before he could resolve; but at last being pressed by the great Ones of the Kingdom, he declared by his Letters Patents given at Fontainbleau, in the Month of February 1310. that he left the Judgment of this Affair to the Pope and a Council: Lewis Earl of Evreux, and Guy Earl of St. Paul, did the like. The Pope continued to carry on the Process, received Petitions, Writings, Memoirs and Deeds, named the Cardinals to Examine the Proceedings, caused to be made thereof a tedious Verbal Process, which contained all that had been said on both Sides, from the 16th. of March 1310. till toward the close of the faid Year. It contained likewise the Informations of Fourteen Witnesses, who Swore horrid Crimes of Impiety, Sodomy and Uncleanness against Boniface. At last The Revo-the Pope, to rid himself of this Affair, gave out a Bull the 17th. of April, in the Year carion of 1311. wherein he revoked all the Sentences, Decrees, and Declarations of Boniface, which Boniface's were not inferted in the Sixth Book of the Decretals, fo far forth as they imported any Bulls by prejudice to the Honour, Rights and Liberties of the King of France, the Kingdom, and Clem. V. his Subjects, except those two Extravagants, Unam Sanctam and Rem non novam, which were to stand according to the Modifications heretofore made by his Holiness. He annuls likewise all the Revocations and Suspensions of Privileges, Excommunications, Interdicts, Deprivations, Depositions, and all other Processes of Deed or Right, made as well by Boniface, as Benedit his Successor, since All Saints Day in the Year 1300. as well against the King, as his Children, his Brothers, and his Subjects, even against Informers and Accusers, by reason of any Informations, Appeals, Demands of a General Council, Blasphemies, Ill Language, taking the Person, invading the House of Boniface, and other parts of the Difference the King had with this Pope, he Abolisht the Spot of Infamy and the Mark of Reproach that might, in these Cases, stick upon the King, his Posterity, on the Accusers, Prelates, Barons, or others; Dif-charges them from all Condemnations, sets them to Rights, and restores them, to their ancient State; Ordains, That the Sentences, Suspensions, and other Acts made against them, should be rased out of the Registers of the Church of Rome, but all this without prejudicing the principal Caule, and the Profecution, which might be made thereupon: He declares neverthelefs, That he compriles not in this Abolition and Remission, William Nogaret, nor Sciarra Colonni, and some others which he Names. As for Nogaret, who had demanded to be Absolved ad cautelam,

telam, the Pope grants it him, upon condition he would undertake some Pilgrimage, and unon the first Opportunity go into the Holy Land with Horse and Arms, there for ever to remain . at least till the Pope permit him to return. By another Bull of the same Date, he declares, That the King, nor his Successors shall not in any wife be molested, nor involved in the Profecution, that shall be made in the Affair of Bonface. By another Bull he extends the Absolution mentioned in the preceding Bull to the Inhabitants of Anagni, except such, as he has named: And by the last, he not only Excludes Nogaret; but also some other Lords and Prelates of the Kingdom of France, from the Favour granted by his Bull.

The General Council was opened at Vienne in Dauphint, in the Month of October, in the nen of the Year 1311. King Philip came thither, the Year following in Mid-Lent, with a great Company ment of the leaf 1311 Allies and was prefent at the opening of the Second Session. The Affair of General of Princes and Lords, and was prefent at the opening of the Second Session. The Affair of General about a Bouiface was there brought into debate, as 'twas promised the King, but he had therein no Satis-Council at Bouiface had ever been a good Catholick, and that there was 'twas Voted, That Bouiface had ever been a good Catholick, and that there was no proof of his being a Heretick; There was no mention made of other Crimes, whereof he was accused, and which had been Sworn by the Witnesses. The Reasons of his Justification were alledged by Cardinal Richard of Sieme, Doctor at Law; by the Cardinal John of Namure, Doctor of Divinity; and by Cardinal Gentil, Doctor and Canonist. There appear also two Knights of Catalonia, who maintained that Boniface was a good Catholick by a Challenge to the Combat, which was not accepted by any tody. The Pope and the Cardinals, to content the King, made a Decree, importing that the King, nor his Successors should never be disturbed, nor call'd to account for what had been done against Pope Boniface. Thus ended the Contest which lasted for many Years, between the King of France and the Holy See, about the Differences of Philip the Fair, and Pope Boniface.

CHAP. II.

The History of the Condemnation of the Templars.

THE Affair of Boniface was not quite finish'd, when Philip the Fair, undertook another, The Settlewhich he brought to Effect more successfully, and with greater Ease; this was against ment, Prothe Order of the Templars, which he was refolved wholly to Extirpate. This Order gress, and was Establish'd, as we have said, in the Year 1118. by Hugo de Paganis, Jeoffry of St. Omer, and Declenfion Seven other Knights, who made a Vow between the Hands of the Patriarch of Jerusalem, to live according to the Rule of the Canons Regular. They were appointed to Guard the Roads, der of Temand to defend Pilgrims, that went to Jerufalem. Baldwin II. King of Jerufalem, gave them for fome time only a House near the Temple; from whence they took the Name of Templars. The Council of Troyes held in the Year 1118. approved of their Institution, gave them a Rule, and order'd their Habit they were to wear for the time to come, should be white. Eugenius III. added hereto a red Cross, and ordered, that the Knights and the Friars should wear it on their Cloak. In the beginning they were Poor, and few in Number; but by little and little they Multiplied, grew very Rich, and spread over all Christendom, where they had an infinite number of Houses, and vast Riches. Their Wealth made them Proud and Insolent: They shook off the Yoke of Obedience, which they owed the Patriarch of Jerusalem, exempted themselves from the Jurisdiction of the Ordinaries, and from paying of Tithes, and their Power carried them out to do several Unjust Enterprizes, and render'd them formidable to Princes and Kings. While they refided at Jernsalem, they imployed their Strength against the Infidels : This City being taken by Saiadin in the Year 1187, they retreated to St. John of Acre, and after that to a Castle near Casarea; from thence they continued to make War upon the Insidels, but they were almost all Slain at the Sacking of the City of Acre or Acon, in the Year 1191. There remaind of them but Ten, who withdrew to the Isle of Cyprus; from whence they made Inroads upon the Saracens. They possessed themselves of the Island of Tortofa, from whence the Sultan of Babylon expell'd them. They Equipped a Fleet in Sicily, with which they over-run all the Coasts of Greece, which they Plunder'd and Ransack'd, invaded Thrace, took The flatonica, laid wast the Hellespont and Peleponnesus, took Athens, where they slew Robert de Brenne, who commanded there; insomuch, that abusing their Strength and Power, they turn'd those Arms against the Christians, which they ought to have imployed only against the Insidels. They no longer made War from a Principle of Devotion, as did their Predecessors, but to enrich themfelves, and oftentimes engaged the Saracens to make Incursions upon the Christians, to make themselves Necessary, and to draw great Summs of Money from Christian Princes, not being able to endure any other, but themselves should engage in this War. They had no sooner forand to endure any other, but themselves mound engage in this war. They had no holder to faken their Duty, but they fell into Disorders and Out-rages, which Licence and Impunity mers a increased, and pushed on to a strange Excess. They remained a long time concealed, but were gainst the circased, and pushed on the Rights, Condemned for their Crimes; the one, the Prior of Mort-gainst the Creat Master of the Order, femiliars. faulton of the Province of Tholonge, an Apostate condemned by the Great Master of the Order, Brother

of the Fourteenth Century of Christianity.

Brother to Squinus of Foriano, put in Prison for his Crimes; The other named Noffo-Dei, a Florentine, condemned to rigorous Punishments by the Provost of Paris. These two Criminals took a Resolution to rescue themselves out of the Misery wherein they were, or elie to involve their whole Order in the same Infamy, to discover the hidden Disorders of their Brethren. King Philip the Fair, who hated the Templars, and fought occasion to do them a displeasure, ordered that these two Informers should be examined, and their Depositions taken. They declared things fo strange, and Crimes to heinous, that the King hardly believed them. Nevertheless, he would have the Matter searched to the bottom, and know the Truth : But in regard this Affair concern'd an Order spread through all Christendom, he discoursed of it with Pope Clement the Fifth, when he affifted at his Coronation, and also had it spoken of to him at Poittiers by his Ambassadors. The Pope could not believe the Crimes charged on them to be true, they were so very incredible, and appeared impossible. The Great Master of the Temple, and many Templars of divers Countries, whose Concern it was to justifie their Order, besought him to inform himself of these Accusations, submitting to the most severe Punishments, if they were found Guilty of what was charged on them. The Pope let the King understand it, by his Bull of the 23d. of August, in the Year 1306, in which he sends him word, that in a few days he should go to Poiltiers, and there begin to make Inquisition concerning this Order; praying the King to transmit to him the Informations he had already taken.

Nevertheless the King fearing, lest this Business being discovered might cause Disturbance in The Temthe Kingdom, the Order of the Templars being fo very Powerful in France, sent Letters to all plats drithe Judges of his Kingdom, with a Command to Arrest all the Templars on the same Day; and rested, and that the Matter might be kept the more Secret, they had Orders not to open the Letters, till their Ethe Evening before the Day 'twas to be put in Execution. This was punctually observed, and flates Seiall the Templars throughout the Kingdom faw themselves Arrested and clapt into Prison the zed. 5th. of Ottober, in the Year 1307. if we may credit the Historians. But there are Bulls of the Pope dated in the Second Year of his Papacy, which ended in the Month of June 1305. and by confequence before October 1307. which suppose the Templars already Arrested : which might make it be thought, that that Accident ought rather to be referred to the Year 1306. than to that of 1307. if all the Historians of that time did not with one consent relate it done in the Year 1307. and Clement V. himself in a Bull dated the 11th of July, in the Third Year of his Popedom. Wherefore it is most probable, that there is some Mistake in the Dates of Clement's Letters. The Great Master of the Order named James Molay, of the City Befancen, who was present in the Temple of Paris, was Arrested among the rest; The King possess'd himself of the Temple, and caused the Estates of the Templars to be seized. On the Morrow after the King Assembled the University, and caused it to be told them by Peter of Negaret, who was the principal Actor in this Affair, what were the Reasons which had induced him to cause the Templars to be Arrested, and the heinous Crimes whereof they stood accused. The Pope took the Proceeding of the King ill, and sent him a Bull dated the 27th. of October, in the Second Year of his Papacy, Complaining, That he had caused the Templars, Subjects of the Roman Church to be Imprisoned absque medio, and had seized their Estates, though it belong d not to the Secular Powers to judge Ecclefiastical Persons. He adds, That he has so much greater reason to complain of this proceeding, for that he had given him intimation, that he was getting Information against them, and sending to him two Cardinals [Berengarius Cardinal of the Title of the Saints, Nerea, and Aquilein, and Stephen, Cardinal of the Title of St. Ciriaca] to treat with him about this Affair, that he might put into their hands the Prisoners, and their Effects.

While these things were transacting, the King gave a Commission to William Paris, of the Informa-Order of the Friars Preachers, Inquilitor for the Pope in France, to make ready the Process stons aagainst all the Templars, and order'd all the Lords of the Kingdom, and his Officers, to Arrest gainst the all the Templars they could light on, and thereupon to referr the Judgment and Cognisance to Templars.

the Ecclefiaftical Judges.

The detestable Crimes, whereof they were accused were, 1. That they obliged all those that The Crimes entred into this Order, at the time of their Admission, to abjure Fesus Christ, and to spit three they be times upon a Crucifix. 2. That they obliged them, to Kiss him that admitted them, on the Charged Mouth, on the Navel, and on the Extream part of the Back. 3. That they forbad them to with. converie Carnally with any Woman; but allowed them to commit Sodomy with their Brethren of the Society. 4. That they made them worship a Silver and Gilt wooden Head, with a great Beard; which they likewise exposed to be Adored in their General Assemblies. William Paris examined upon these Interrogatories an Hundred and four Templars in the Month of November, in the Year 1307. touching these Pranks. The Three first Heads were Confessed by almost all that were Impeached. The Fourth was owned to be true by some, but the others said, they knew nothing of it. There were in this great Number of Examinants, but Three, who faid they had never feen any ill in the Order, and that they had taken notice of nothing therein, but what was of good Repute. James Molay, the Great Master of the Order, Hugh Perrant. and Guy, Brother of Dauphin de Viennois, who were the most considerable Persons among the Templars, were heard to this Information, and Confessed one Part of these Deeds. One of the Examinants, which was Jeffery of Gonneville, who had been received in England, declared, That at his Admission, having refused to abjure J ESUS CHRIST, the Governour

quisitor

Affair of

Swore to him, that it could not hurt him; that it was the Custom of the Order, which had been introduced by a wicked Great Master, who having been taken Prisoner by a Sultan, had not been fet at Liberty, but on Condition he would introduce this Custom into the Order; that others faid, this had been brought up by Roncelin, Great Mafter of the Order, others by Thomas Beraldus, a Great Master likewise of the Order; and others, in fine, that it was in imitation of St. Peter, who denied JESUS CHRIST thrice. The greater part of the Examinants testified,

they did not this, but with regret, that they had confess d and repented of it.

There were several other Inquisitions, taken in divers places; to wit, one of an Hundred and Eleven Templars, by the same William Paris at Trojes, who agreed in all the Articles, except the Adoration: Another taken at Bigorre, by Bertrand a Agassa, President of that City, who allowed hearing to five Templars: Another of thirteen Templars at Caen, by the Monks, who received a Commission for this purpose, from William Paris: One of these Thirteen denied the Articles; but being put to the Queltion, he confessed them: Another of seven Templars taken at Cahors, by John d' Arrellay : Another of ten Templars taken at Pont de l' Arche, by the Bailiff of Roan, and others: In fine, that, which was taken the same Year at Carcassonne, wherein seven Templars were Examined, who confessed the Articles, and thereto added remarkable Circumstances; among others John de Cassanhas Master to the House of Nogarede near Pamiez, who declared, that when he was admitted into the Order, they fent to him two Knights, who demanded of him, whether he would enter into it? who having answer'd, 'twas his intention; they told him, that it was a great Undertaking, and that their Rules were hard to be observed, and he saw nothing, but the ourside; that persisting in his Resolution, they admitted him; that he fell on his Knees before the Master, assufted with about ten Brethren of the Order, who held a Book in his Hand, and asked him what he Craved? and that having made Answer, he defired to enter into the Order, he made him put his Hand upon the Book, which he held, and Swear that he had no Incumbrance of Debts, Marriage, or any other servile Obligation whatever; That next to this, he faid to him, You must Promife to God and us, that you will live without Property, keep Chastity, and observe the Ulages and Customs of the Order, and that you believe in God the Creator; that he is Dead, and shall not Die; the same, which he Swore. He after that cloathed himself with a Cloak, whilst a Priest read the Psalm, Ecce quam bonum, &cc. That this being done, the Master kissed him on the Mouth, and next to that lay down on the Bench, whereon he sat; that he kiffed the Master about the Fundament, upon his Garments, and the same being set, the other Brethren kissed him on the Navel : That after this, the Master pluckt out of a Box a Copper Image of a Humane Shape, placed it on a Chelt, and faid; Sirs, behold a Friend of God, who speaks to him, when he will; give him Thanks for that he hath brought you unto the Dignity you have so much defired, and hath accomplished all your Wishes; that forthwith they worthipped this Image three times, falling on their Knees, and they produced a Crucifix, to shew, that they renounced it, and spat thereon; that the Master gave him a small Girdle of Cord, and gave him leave, when he felt any Provocations of the Flesh, to make Use of his Brethren; that this being finished, he was conducted to another place invested with the habit of the Order, and brought back to the Master, who instructed him how he must behave himself at Church, in the War and at Table: Another of the Templars added to these Particulars, That the Master shewing the Image, kissed it, Saying, Talla, which is a Saracen word. It is related in the History of Provence, That one of the Commissioners deputed by the King about Beaucaire, named Odoardus des Moulins, wrote to his Majesty, how he had Arrested Five and forty Templars, whereof there were five Knights, and one Prieft; who being examined, they all Agreed as to the Denial of JESUS CHRIST, the Permiffion of Sodomy, and the shameful Kissing: That as to the Image, they said, that they never worshipped it, but once at a Provincial Chapter held at Montpellier; That the Priest added, how he that did admit him had arrived the Montpellier had been added to the Consequence of the Montpellier. him, had enjoined him never to Pronounce the Words us'd at the Consecration of the Host; the which he had observed in his distribution of it to the Brothers of the Society, but not as to that, which he shewed to the People, though he had been commanded not to Consecrate it. Some Authors accuse them further of other Crimes; as of burning the Body of those who died firm in their Idolatry, and of giving their Ashes to be Swallowed down by Novice-Templars; of Roasting the Children of the Women they had Abused, to rub their Image in the Grease, that dripped from them, and to cover it all over with the Skin of a Man; but these Accufations were not Proved by their Interrogatories. The greatest part of these Inquisitions were taken at the end of the Year 1307. and the beginning of the Year 1308.

The Pope, to put a stop to these Proceedings, which he thought intrenched upon his Authoforbids the rity; forbad the Archbishops, Bishops and Inquisitors of France to intermeddle herein, and Ordinaries ordered the Cause to be Heard before himself: The King hereupon fignified to him his Refentand the In ment, and represented to him, that he was amazed, that his Holiness shew'd so great coldness in the Projecution of this Affair; that 'twas, as if he confented to the Crimes of the Impeached, and would shew them a way to defend themselves; that he ought rather to stir up the Prelates. to meddle and Ordinaries of Places to do their Duty in the Extirpation of this Order; that they could better fearch out this Matter in their Diocefes, than Strangers; that 'tis a great Injustice to take from the Bishops without reason, the Administration wherewith God hath entrusted them, and the Merit of Defending the Faith; that neither the King, nor they could endure it; that the Suspension of the Inquisitors Power gave hopes to the Templars to find Favour in the Pope's Court, and to spin out the time. The King, who desired to dispatch it out of hand, proposed it to the Divinity-Faculty at Paris, to be satisfied, whether he could not order Process against the Templars before Secular Judges. They answered him by their Resolve of 25. March, in the Year 1308. Shewing, 1. That the Authority of a Secular Judge, cannot extend to far as to The Arproceed against any one for the Crime of Herefie, if it be not required by the Church, and she free of the hath not refiguid up the Criminal to him; nevertheles, in case of Necessity, and where there is Divinity Danger, the Secular Judge may order Hereticks to be Arrefted; but with a Refolution to refign Faculty of the Power of the Church. 2. That these who are listed for the Defense of the Fail. them into the Power of the Church. 2. That those who are lifted for the Defence of the Faith, and have made Profession of a Religion established by the Church, ought to pass among the Religious, and enjoy the benefit of Exemption. 3. That their Eftates ought to be referred to be employed to the Ends for which they were conferred on them. This Refolve discovered the Wildom and Steadiness of the Divinity Faculty of Paris, which seeks not to please the King by agreeable Answers, and conform to his Designs, but explains to him the Truth sincerely without any Evation or Difguife.

The King, that he might take just Measures, resolved to go himself to Poilliers, and before he The Posts repair'd thither, he appointed at Tours a Meeting of the Deputies of the Cities of the Kingdom himfelf exby Letters Patents fent to the Bailiffs on the 25th. of March, in the Year 1308. But in Con-amines the clusion, having no way to do it otherwise, he religned into the hands of two Cardinals sent to Templars. him by the Pope, some of the Principal Templars, and ordered them to be conveyed to Poitiers, where the Pope was, to the end he might know the Truth from their own Mouth. The Pope having examined them in presence of the two Cardinals, who had been sent to the King, and of three others; they confess d the Crimes, whereof they were accused, and persisted in their Teltimony. He understood likewise the same things from one of his Domesticks, a Knight of this Order, who confessed ingenuously all the Evil which was committed among them. The Pope being by this convinced of the Necessity of profecuting this Affair, by a Bull The Pope directed to the Archbishops, Bishops, and to the Inquisitors of the Kingdom, dated the 5th. permits the of July, in the Year 1308. he took off the Suspension of their Power, and permitted them to carrying on proceed in their Diocesses against the Templars, even to the Sentence, which should be pro- the Process nounced in their Provincial Councils, referving nevertheless to himself, and the Holy See the against the Process against the Great Master of the Temple, and against the Masters and Heads of that Templars. Order in France, the Lands beyond the Seas, Normand, Poicton, and Provence. He took Care of the keeping and prefervation of their Estates by four other Bulls of the same Month, willing, that they should be reserved to the same end for which they had been given; that is to fay, for the Relief of the Holy Land, without prejudicing the Rights, which the King, and the other Lords might have to them; that to this Effect he would Name two Administrators-General to make up the Account with them, who should be named on the King's behalf; and that the Money should be imployed for the Kelief of the Holy Land, according to the Appointment of the Pope. The King confented to this Business, and named Administrators on his part: As to the Persons of the Templars, the Pope Commission of Peter Capella Cardinal, Bishop of Prancste, that they should be put into his Custody, and joined to the Ordinaries, to prepare the Process against the Templars, two Canons of each Church, and two Grey Fryers. The King represented to him, that he meant not that what he had done in this Affair should be prejudicial to his Rights, and the Pope confented thereto in one of his Letters.

The Pope whether it were, that he had no entire Confidence in the Inquisitors of France, or Inquisitions rather, that he was willing to tellifie, he had done nothing in this Affair, but with great Pre-taken by caution, deputed three Cardinals, Berengarius, Stephen, and Landulphus, to understand from the three Car-Prisoners themselves, whether the Examinations taken by the Inquisitors were true. The King dinals at made the Principal Prisoners to be removed to Chinon, where they were again Examined by Chinon, the Cardinals, and they perfifted in the Confession they made at Paris, among others the Great Master of the Order, High Perrant and the Master of Cyprus; these three last and divers others prayed Absolution, and received it. The Cardinals made Entries of all this, on the 15th, of August, in the Year 1308. and gave the King to understand, that they intreated him to shew the Templars some Favour, on consideration they had Acknowledged, what they had done; but both the Pope and the King had a defign wholly to break this Order. Whereupon the Bulls c. former, upon the Information of these Cardinals, in the close of the Month of August, in the gainst the Year 1308. directed several Bulls to the Archbishops, and Bishops of Christendom, wherein Templars after the Recital of what had been already discover'd of the Templars Exploits; he orders them to make ready their Process, and sends them likewise the very Articles, on which they were to be Examined. The King on his part held an Assembly at Tours, where were present the Deputies of the Archbishops, Bishops, Lords, and Commonalty of the Towns, furnished with Letters of Attorney, giving them Power to appear before the King and the Pope, there to intreat of this Affair. After the Meeting of this Affembly, the King accompanied with one part of the Deputies, went to meet the Pope at Poictiers, and having conferr'd with him, they Agreed upon the Articles following: That the Templars should be kept in Custody by the King's Authority, at the Request of the Pope and the Prelates; That the Prelates might Judge the Templars in their respective Diocesses, except some few, whose Judgment was reserved to the Pope. That in case of putting down the Order, their Wealth should be imployed for the

Relief of the Holy Land, and that no other use might be made thereof: That the Estates of

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the Templars should be put into the Hands of the Administrators nam'd by the Pope; in the mean while the Pope order'd, that all the Templars should be Arrested, and put into the Hands of the Inquifitors, and named by his Bull dated the 11th. of Anguift, of the Third Year of his Papacy (which must fall in the Year of our Lord 1307, if the Years of his Papacy be counted from the 5th. of June 1305. but according to the Authors of that Age, in the Year 1308.) the Archbishop of Narbonne, the Bishops of Bayeux, Mande, and Limoges, with Four other Clergymen of the second Order; to make Process against the whole Order of the Templars in any of the Towns in the Province of Sens. These Commissioners met at Paris, in the Month of November, of the Year 1309, to hear the Depositions of the Witnesses, and the Answers of the Accused. James Molay, Great Master of the Order being Conven'd before them, they asked An Insuest him, if he would defend his Order: He made Answer, That his Order having been approved of, and honourd with divers Privileges by the Holy See, had no need of a Defender; that he was furprized, they would fo fuddenly abolish a considerable Order, since the Sentence of Depofition against Frederick had been deferred for Two and thirty Years: that he was not wife enough of the loge, to Undertake this Defence, but he would do what he could; That he had been a Captive, neither had he a Sous to defray the Charge; he demanded, that they would allow him Councel, and some Assistance; he desired, that, to know the truth of what concern'd his Order, they would take not only his Deposition, and those of his Order; but likewise the Testimonies of all the Kings in the Earth, of the Princes, Barons, Earls, and also of the Prelates. The Commissioners advised him to have a care what he adventur'd on, after the Deposition he himself had given against his Order; and told him, that in a Plea of Herefie, and or what concernd the Faith, they proceeded fingly, and without affiftance of Councel or Advocate. The Commilfioners hereupon cauled their Commission to be read to him; and when they came to the Place, where mention was made of the Points, which, 'twas faid he had confelt, he appear'd amazed, made the fign of the Crofs, and faid, That if the Commissioners were of another quality, he knew what he would fay to them; and as to their reply, that they were not in condition to accept a Challenge, he return'd, that that was not his meaning, but he prayed God to use his Slandeters in the lame manner, as the Turks and Saracens used Impostors, whose Heads they cut off, or cleaved them alunder. The Commissioners told him, That the Church Judged Hereticks, and deliver'd up the Obstinate to the Secular Power. He withdrew, and having conferr'd with a certain Lord, he asked time till Friday, which was granted him; and appearing on that day, and being demanded, if he would defend his Order, he faid, he was Poor and wanted Skill, but had understood in one of the Bulls read to him, that the Pope had referved the Judgment of him, and some other Masters of the Order to himself; so that he could do nothing at present but declare, he was ready to appear before the Pope; and entreated them to bring it about, that his Holiness might admit him to his Presence. The Commissioners shewed to him, that they were not entrufted with the Judgment of particular Persons, but that of the Order, and that he had liberty to speak, if he would offer any thing to hinder their infifting upon the making this Matter ready for a Hearing : He faid, No; but he demanded of them only to behave themselves with Justice and Fidelity: as for the rest he thought himself obliged to lay before them, for discharge of his Conscience, three Things on the behalf of his Order. The First, That he believed, there were no Churches, except Cathedrals, which had better Ornaments, more Reliques, or where they performed Divine Service better, than in those of his Order. The Second, That no Religious Order was more Charitable, than theirs, in regard they had a general Rule in all their Houses, of giving Alms three times a Week to all that presented themselves to receive it. The Third, That he knew no Order, nor Nation, which exposed their Lives more freely for the Defence of the Faith against the Enemies of the Christian Religion, and which was more fear'd by the Infidels. The Commillioners told him, that this was to no purpose without Faith: He replied, that was true; but that he believed in God, in a Trinity of Persons, and all that which is of Faith; that he was perswaded, there was but one God, one Faith, one Baptifm, one Church; and that, when the Soul shall be separated from the Body, we shall know the Good and the Bad, and that every one shall know the Truth of what passes at present. Nogaret affirmed to him, that their Order had obeyed Sultan Saladin, and that this Tyrant had upbraided them with the Vice of Sodomy : He excused the Agreement he made with Saladin, from the Necessity they were in, to preferve the Towns and Caitles, which they could not have Defended, if they had not Com-

A great many other Templars of feveral Provinces in the Kingdom, being after this by the King's Order at Paris brought before the Commissioners, the Articles were read to them, upon which they were Impeached, and about which they were Examined. Threefcore and Fourteen maintain'd the Innocence of their Order, and declared they were ready to defend it, and named Peter of Bononia for their Proctor, publickly averring, that all those shameful, foul, unreasonable, deteitable and horrid Articles, upon which they were Impeachd, were so many Falsities, Lyes, and Slanders, forged by their Enemies, and attested by false Witnesses; that their Order was pure, without Stain, and free from all Crimes; they demanded their Liberty to be in a Condition to defend it, and leave to go in Person to a General Council; they are twer'd to the Depolitions of their Brethren, who had confessed these Crimes, That it was Exercised to the Depositions of their Detailers, who had extorted from them, or that they are Confession, which sear of Death and Torments had extorted from them, or that they

of the Fourteenth Century of Christianity.

had done it, to fave themselves, being corrupted by Intreaties, or Promises. In fine, they intreated. that Iuftice might be done them, and they deliver'd from the Oppression they lay under. E_{θ} maila, by Virtue of this Power, with Nine other Templars prefented a Memorial, in which he declares as well for himfelf, and these Eight Knights, as for the rest, they are ready as well in the general as in particular to defend themselves in a General Council, or any where else, when they shall be set at Liberty; They protest, that whatever any of their Brethren have said against their Order, ought not to hurt nor prejudice them; they defired that the Brethren of their Order, who had quitted their Habit, should be put into Prison : That when any of their Brotherhood shall be Examined, no Lay Man be present; they say, it is strange more credit should be given to the false Depositions of some few, extorted by Fear, or surprized by Promiles, than to those of so many Martyrs, who suffer with Constancy, Torments and Impriforment; They add, that out of the Kingdom of France, none of the Templars had faid any fuch thing of their Order; which makes it plain, that those who have depoted these things in France, have been constrain'd by force, or wrought upon by Money; That in defence of their Order they fay plainly, it is founded on Charity and Brotherly Love, in honour of the Virgin Mary, and to defend the Holy Church, and the Christian Faith, and to destroy the Enemies of the Crois principally in the Holy Land; that their Religion is pure, and without spot, before God; that the Rules and the Discipline of it are, and ever have been most exactly obferved; that it hath been approved, and honour'd with many Privileges by the Holy See; that those, who enter into it, make Four principal Vows, of Poverty, of Obedience, of Chastity and of Warfare, to Conquer, or to Preserve the Holy Land; that they are admitted with a Kiss of Peace; that the Habit is deliver'd to them together with a Cross, which they always carry in honour of JESUS CHRIST crucified; that they are instructed in their Rule, and the Cultoms, which they observe by the Church of Rome, and the Holy Fathers; that such is the Ceremony of the Profestion, which is observed, and hath always been generally observed through their whole Order; that the heimous and abominable things charged on them are Lyes invented by Apostates from their Order, expell'd for their Crimes, who have been suborned by others, and have deceived the King and the Pope: that many of those who have Confelled through fear of Torments, are ready to retract, if they had freedom to speak the Truth, and did not fear being burnt for contradicting their Oaths. One of these Eight Templars added, That all the Depositions made use of against them are void, because that by a special Privilege none of their Number ought to Answer, unless before the Pope, and that no one can renounce that Privilege: That particular Persons ought not to be admitted to give Testimony against their Order; and that those who had been Sworn, were forc'd to speak what they knew not. The Commissioners replied, That it was not in their Power to set them at Liberty, because it was not they, who had put them in Prison; but they were the Pope's Prisoners, in whose Hands were the Revenues of their Order; that they had been very much traduced; that in respect to the Privileges, which they alledged, they took not place in Point of Herelie; that for themselves they had no other Charge, but to inquire into Matters of Fact, comprehended in the Memorial ient them by the Pope. So the Commissioners began their Inquisition, notwithstanding the Declarations of these Templars, who moreover gave in another Memorial, in which they let forth, that they had observed no judicial Form in making ready their Process, that several Violences had been exercised upon them, they had been Arrested, put in Prison, their Estates had been feized without any reason, they had been compelled by force of Torture, or by Promises, or by Rewards to Swear false things against their Order; that all the reasonable Presumptions were on their Side. I. Because it was not to be believed, that any Body should have been fo much a Fool as to engage, or continue in an Order fo abominable. And, 2. Because their Order was made up of People of Quality, of good Morals, who would never have fulfered thefe Diforders: They demanded a Copy of their Commission, the Articles of their Impeachment, and the Names of the Witnesses which had Sworn, or of those that defigned to Swear hereafter; that they would diftinguish them, that had already been Sworn, from those that were yet to make Oath; that they should be made to depose, they would speak the Truth; and that they would Suborn no Person; that inquiry might be made into the manner, how some of their Brethren came to their end, and the reason, why some of them declined to appear; that among others, it may be known of Friar Adam of Valencour, who had deserted their Order, to be enter d in that of the Carthesians, and after that came back to it again, whether what was reported of their

While the Pope's Commissioners were informing themselves against the whole Order, the A Provin-Archbishop of Sens held a Provincial Council at Paris, in the Month of May, in the Year 1310. cial Counwherein he undertook to proceed against the particular Members. The Knights engaged in the cil held of defence of their Order in General, fet forth that it was not just, while the Popes Commission Paris aners were taking their Inquest, the Archbishop of Sem should attempt to make out their Procels: That they appealed from all this Archbishop could do; and that if in bar of this Apin the Zenin the Zenin the Zenpeal any Execution were brought against them, twere an Injustice: That they would put themselves under the Protection of the Pope: That they prayed the Commissioners' to forbid the Archbishop of Sens, and other Bishops of the Realm, to proceed against any Templar, and that they would give them leave to fignific this Appeal to the Archbishop of Seni, and to make it Publick. The same Evening they presented another Writing directed to the Archbishop of

Seas, containing their Appeal. The Commissioners made Answer, That the Matter, which was handled by the Archbishop of Sens, and his Suffragans in their Council, was far different from that which they treated of: That they were likewise deputed by the Holy See, and that they had no Authority over them; and hereupon they did not believe, they could oblige them to delay the making out Process against the particular Members of the Order; nevertheless they should debate it more fully. The Commissioners went on with their Inquest, and heard Two hundred and one and thirty Witnesses, who took their Oaths against the Order, from the close of the Year 1309. to the Month of June, in the Year 1310. The greater part confess d the Facts. whereof their Order ftood accused; but some denied them, and others, after their Confession. retracted, and faid they had not Sworn those things, but for fear of Punishment, or because they had perceived, they did defign to Burn fuch of their Fellows, as had afferted the Innocence of their Order. But before the Inquisition of the Commissioners was finished, the Provincial Council of Sens pronounced several Judgments upon particular Men of this Order: Some were Absolved, others Condemned to certain Penances, and afterwards released: some confined more closely, or condemned to perpetual Imprisonment, and Nine and fifty, who persisted in the difowning of what they had confessed, were degraded as Relapsed, and deliver'd up to the Secular The Execute Power, and condemned to be Burn; which was accordingly put in Execution without the steam of the Gate of St. Authory, in the Month of May in the Year 1610. These poor Wretches declar'd to the last moment, that they were Innocent. They dug up the same Year the Body of John de Turreio, who had been Treasurer of the Temple, to burn his Bones.

Lemdars.

They proceeded likewife in other Kingdoms against the Templars, in pursuance of the Pope's rious of the Bulls. In Italy the Archbishop of Ravenna cauled those of his Diocess to be Arrested, and got Information against them. After that, he assembled a Council of his Province, wherein he made inferent Report of the Charge he had against them, and asked, whether they ought to be put to Kingdoms: the Rack: it was concluded in the Negative, though the Inquisitors maintained, that Hereticks ought to be put to it; It was demanded, whether they should be sent back to the Pope; they faid, No; feeing a General Council was fuddenly to be called; that they ought to be absolved, or clear themselves. On the next day, the Bishops being met, declared, That the innocent ought to be dismissed with Absolution, and the guilty punished according to the Law: that the Order ought to be kept up, if the greater part were found and innocent. The Examinations taken by the Archbishops of Pifa and Florence, and other Persons Commission d by the Pope, to inquire in Lombardy and Trefany, were less favourable to the Templars; for the Witnesses deposd, that they had feen, heard, and had Knowledge of the horrid and deteltable Crimes, of which they were accused. James II. King of Arragan, having received a Letter from the King of France against the Templars, charged the Bishops of Valentia and Saragosa, and the Inquistor General of his Kingdom, to get Information against them; and notice being given him that the Templars retreated to their strong Forts, he caus'd all to be Arrested, that he could light on, and prepared to force the others in their Castles, while the Inquisitor General, who had cited them to Valentia, made ready their Process. The Knights of this Kingdom writ to the Pope, that they were falfely accused; that their Innocence was known to all the World; that they were so far from denying JESUS CHRIST, that there were now a great Number of their Brethren in the hands of the Infideis; who choic rather to continue in Captivity, and suffer divers Torments, than renounce the Faith: That if fome had confess'd Abominable Crimes, they ought to be Punished; but that it was not just, the whole Order, or the Innocent should Suffer: they befought the Pope to grant them his Protection, declaring, that they submitted to his Judgment, and that waiting for his Answer, they were retired to their Fortresses. The King of Arragas took several of their Castles, and the Pope commission of the Bishop of Valentia to proceed upon them, who were taken. In Castile King Ferdinand IV. caused all the Templars to be Arrested, and took Informations against them, by the Archbishops of Compostella and Toledo, and by the Inquisitor Aimerick. Their Estates were seized, and the Bishops appointed Guardians. The Matter having been debated in the Provincial Councils, the Templars were declared Innocent, and nevertheless fent back to the Pope. In England they were all Arrested the sameday, examined in an Affembly held at London, which lafted for two Months, and they there confessed the Crimes whereof they were accused. The Pope sent a Commissioner into Germany to Examine those of that Country, and Exhorted the Princes and Prelates of Germany to prosecute the Templars; but it appears not that they did any thing against them. He gave Order also to Arrest them in the Isle of Cyprus, but Almericus, Lord of Tyre and Governor of the Kingdom, sent him word, that he could not put that Order in Execution, because the Templars had taken Arms upon the Notice they had of it: that nevertheless Ten of the Chief came and refigned themfelves into his Hands, and had promifed to obey. In Provence Charles II. King of Sicily, and Earl of Pravence Arrested them all, the 24th of January, in the Year 1308. and seized their Estates. They were condemned to Death and Executed, their Personal Estates divided betwixt the Pope and the Earl, and the Real kept for the Hospitallers. The Pore's

The time of the General Council, which the Pope had appointed, drawing near, King Philip the Fair, wrote to the Pope in the beginning of the Year 1311. That fince the Templars appear to be Charged fo fully by the Informations, they ought to be rooted out by the Judgment of vienne, at the future Council. He belought his Holiness to order it so, that their Goods might be emvienne, at gainst the played in some new Expedition, or rather be transferred to some Military Order already esta-

of the Fourteenth Century of Christianity. blished for the Relief of the Holy Land. The Pope agreed to this Proposal, by his Bull of the

Month of March, in the same Year. In fine, the General Council of Vienna being Affembled, and the First Seffion held the 16th. of October in the Year 1311. the first thing, that the Pope proposed, was the Affair of the Templars. There were divers Opinions about them. Some were of the Mind, that they ought to he heard before they abolished the Order; others on the contrary were of Opinion, that it ought to be no longer deferred; and that if it were, 'twould be a great Scandal to the Church, after the enormous Crimes, of which they stood Convict. William Durantus, Bishop of Menda, was of this Opinion, and deliver'd a Memorial to the Pope to prove it. On Wednesday in the Holy Week, in the Year following, which was the 19th. of March, the Pope held a particular Aslembly of Cardinals and Prelates, in which the Destruction of the Order of the Templars was refolved on. The Bull of it was Published in the following Session held the 22. of May 1312. at which the King was prefent. The Substance of it was this; That the Templars being convicted of a great Number of Crimes, he decreed the Abolishing of them, with the Approbation of the Council, not in form of a definitive Sentence, because it could not in rigour of Justice be carried to far, according to the Informations and the Process, which had been made, but in form of Provision, or an Apostolical Direction, and that he forbid any whomsoever to enter into that Order for the future, and to take, or wear their Habit, on Pain of Excommunication ipso salto. That all their Estates should remain in the disposal of the Holy See; and that from this present time, after Mature Deliberation, and by the Advice of the Prelates of the Council, he did unite them for ever to the Order of St. John of Jerusalem, as well Moveables, as Immoveables, together with all their Rights, and their Privileges, excepting nevertheless the Goods which they had in the Kingdoms of Castile, Arragon, Portugal and Majorca, which shall not be given to the Hospitallers, and yet reserved to the disposal of the Holy See. In fine, he enjoins, under Pain of Excommunication, all Persons of what Degree soever, even Kings themselves. who have any thing in Possession belonging to the Templars, to return it into the hands of the Hospitallers, within one Month after the Publication of this Bull. And to that end, the Pope commissioned the Bishop of Nevers, the Abbot of St. German des Prez, and the Dean of Chartres, to put the Knights of the Hofpital into Possession of the Goods, which the Templas had in France; and gave out several other Bulls, upon this Subject. The Judgment upon the Processes of particular Members of the Order were fent away to the Provincial Councils, and it was decreed, That those who were found Guilty, should be severely Punish'd, and that Pensions should be assign'd to the Innocent, out of the Goods of the Order. As to the Great Master, the Brother The Execuof the Dauphin, and some others, whom the Pope had reserved to his own Judgment, he sent tion of the Cardinals to Paris, to declare what he would have done on their fcore. These Cardinals order'd Great Maa Scatfold to be Erected before the great Gate of the Church of our Lady, in the Month of fler and a-March, in the Year 1313, and having caused the Great Master, the Brother of the Dauphin, nother Tem-Hugh Perrandd, and another Knight to be setched, they read to them the Sentence of the Pope plar at Pa-High Perrand, and another Knight to be fetched, they read to them the Sentence of the Pope, ris. by which they were depos'd and condemned to perpetual Imprisonment. The Great Malter, and the Dauphin's Brother upon hearing this Judgment, declared, That what they had Sworn against their Order, was false; that they had done it at the instance of the Pope and the King, and that they were ready to Die in defence of this Truth. The Cardinals delivered them up to the Provoit of Paris; and the News thereof being carried to the King, he presently called his Council together, in which it was refolved, that in the Evening the Great Mafter, and the Brother of the Dauphin should be Burnt at the Point of the Isle of the Palace, between the King's Garden, and the Angustin Friars; which was performed accordingly. These Wretches

This was the End of the Order of Templars, which was aboliffed in all the Countries of Chri-The use of stendard, except Germany; where they stopt the Publication of the Bull, and procured Abso. the Templars of the Bull, and procured Abso. the Templars of the State lution in a Provincial Council. The Knights Hospitallers in France were put in Possession of Plars Etheir Immoveables, but they were obliged to leave to the King two Thirds of their Moveable states in Goods, for the Expence he had been at in the Profecution of the Templars, according to the feveral Agreement made between King Lewis Hutin and the Great Malter of the Hospital, on the 14th. of February, in the Year 1315. In Arragon the Pope, at the instance of King Jemes, annexed the Estates of the Templars to those of that Order of Calasrava, which was made an Order separate and independent from that of Castile of the same Name, having a Great Master resident in Arragon, and depending on the Order of Cistercians. The King of Arragon detain'd nevertheless Seventeen strong Forts, which had belonged to the Templars. Ferdinand IV. King of Castile, would not comply with the Sentence of the Pope, which join'd the Templars Estates to the Order of St. John of the Hospital, but laid to the ancient Inheritance of the Crown, the Towns, Lands, and other Goods, which they had in his Estate. Dioaysius King of Portu-Ed, by advice of the Pope, infituted in his Kingdom, an Order of Knights of Chrift, which was approved by Pope John XXII. and founded out of the Goods of the Templars, whose principal Imployment was to make War upon the Moors. In England, it was refolved in a Parliament held in the Year 1324, that the Estates of the Templars should be united to the Order of Hospitallers; which gave occasion to some English of that Order, to think they

endur'd the Punishment with Resolution, and persisted unto the last to affert their own Inno-

others, which faid nothing, had their Lives faved.

cence and that of their Order: this made many believe that they died innocent. The two

were discharged from their Vows, and at liberty to Marry, which the Bishops of England

pine the

the Order

It is one of the famous Questions in History, to wit, whether the Templars were Guilty of all which may the Crimes, whereof they were accused, and justly condemned; or whether they were imputed be alledged to them fallely, and whether they were not compelled by the violence of Torments and Fear. yor the ju- to confels things which they had not done, to grow rich by their Spoils, and seize on their Stification Effects, as some Historians have afferted. It may be alledged in their Defence, 1. That the of the Tem-Informers were two Wretches condemned for their Crimes, no way worthy of Credit, who plars.

Note thought of this Project, to refcue themselves from the Punishment, to which they were controlled the plants. demned. 2. That the Crimes whereof they stand accused are so horrid and execrable, and at demned. 2. That the Crimes whereor they train accused are to normal and exectable, and the fame time fo extraordinary, that they must, if Guilty, have lost not only all fense of Honour and Religion, but also Modesty, Common Sense, and Understanding. Now is it credible, that a vast Number of Men of all Nations and Degrees, spread throughout all Christendom, should all fall into so horrid an Excess of Wickedness and Extravagance; and that neither Religion, nor Shame, nor fear of Discovery, nor any distast, which any of the Order might have taken, should induce none of them to reveal their Actions? This Silence is strange, if the Thing be true: A Silence, which lasted for almost an Hundred Years, which was observed religiously by all those of the Order. During this time many Malecontents left the Order; how could it possibly be, that not one of them, to justifie his Desertion, should offer for a Reason the Disorders he had there met with? How could an infinite Number of People, who presented themselves to be admitted with a good intent, and not being yet corrupted, resolve at their Admittance to make so damnable a Profession, and therein persevere? 3. That they confessed not these Crimes, but for fear of Torments, wherewith they were threatned, and in hopes, which were given them, of being well used, and likewise rewarded for their Confession: that such as refused to own them, were put to the Rack, that Torments might force from their Mouths the Confession of what was False: that notwithstanding there were some, who would never Swear against their Order, and honourably afferted their Innocence : that the greater part of those, who were Cowardly enough to yield to Fear, or be wrought on by Promises, had recanted, and perfifted in that Recantation to their Death, ever proteiling, that they had been imposed upon, or that they had spoken fallely, and that the Confessions were extorted from them by Threats or Promiles, or by Violence: that they had shewn as much Constancy in this Retractation, as they had teltified Weaknels and Change from their former Deposition: In fine, that they choic rather to be Burnt alive, and going to Execution they declared aloud, that they died innocent; the time, in which the fear of Hell, and the Judgment of God before whom they must appear, forces the Truth from the Heart and Tongue of the most Wicked. 4. That there were found no other Witnesses against them, than themselves: that 'twas only in France, where they were constrained to confess these Crimes: that every where besides, whatever Profecution was made against them, they were not found Guilty of these Crimes, neither did they confess them. 5. That their Judges were Parties; That Philip the Fair, had a Mind to this for a long time, accuring them of raifing and fomenting Sedition against him: that he was the particular Enemy of the Great Master: that he owed them Money: that he desired to enrich himself with their Spoils, as it came to pass: that he engaged himself in the Prosecution of this Affair, with Zeal and Partiality: that he practifed unheard of Cruelties on the accused: that the Pope was unwilling at the first to enter on this Business, as being acquainted with the Injustice of it; but that at the last he suffered himself to be prevailed with by the importunity of the King of France, and the offers he made him to leave the disposal of the Templars Possessions to his Holines: that in fine, the Pope, the King of France, and other Princes found the Destruction of this Order would turn to Account, and made Advantage of their Estates in whole or in part. 6. That the Proceedings against them were Irregular, and against the Forms prescribed by the Law : that at the first they were arrested upon slight Suspicions by the Authority of the King, and without having confulted the Pope; unto whom alone it belonged to judge them, because of their Privileges: that the first Examinations were taken either by the King's Officers or by the Inquisitor: that their Proceedings were not against the whole Order: that they were not Summon'd, nor their Process prepared according to Form: that the Pope acknowledged all these things, in declaring, that he could not of right give a definitive Sentence against this Order, according to the Inquest, and the Method wherein the Process was prepared: Non per modum definitiva Sententia, cum cam super hoc secundum inquisitiones & processus super his habitos non possumu ferre de jure. That he Condemn'd them nevertheless and Abrogated their Order, by way of Provision, as if the utter abolishing of an Order could be decreed by Provision, when 'twas acknowledged, it could not be decreed of right. It may be answer'd to these Arguments, That in Matters of Fact, we are not to make use of

fons, which Conjectures, and Reatonings against the Depositions and Confessions themselves of the Criminals, by we the upon which they were legally Condemned: That we have the Interrogatories of a vast number of Templars, who have Acknowledged the Crimes whereof they were accused: That it matters not, who are the Informers, provided that in the Sequel the Fact be Evident : that the Crimes, whereof they are accused, are in good earnest very heinous; but Men that give themselves over to their Pasisons and Lufts, are capable of all of them, and there is no disorder so strange, into which they may not fall : That those, whereof the Templars are accused, are of two Sorts, Im-

pieties, and a kind of Idolatry, and the Vice of Sodomy; that the Commerce which they had with the Saracens, might engage them in the former, which is the more Extraordinary, and that Debauchery hurried them to the Second: that these Disorders had been a long time kept fecret, because all the Members were concern'd to conceal them: that 'twas the Order gave them their Settlement and Fortune, and that they could not accuse it without undoing themfelves, and accusing themselves of Shameful Crimes; besides that it was dangerous to bring about their Ears an Order so powerful, on which they had their dependance: which was likewise the Reason, why those, who had deserted the Order, made no Discovery: that some had revealed these filthy acts to particular Persons; who did not dare to mention them: that many of them, who had confessed these Crimes, had done it voluntarily, and without Constraint: that they all agreed in their Depositions; but that some had not Sworn to all the Articles, because they had knowledge but of part, which proves their Sincerity: that they all speak of Circumstances so particular, that it is hard to imagine they should be invented : that the greatest part stuck to their Depositions: that such as had retracted, did it not, till they saw they must undergo the Punishment their Fault deserved, and to cover their Disgrace: that since they kept these Disorders very secret, and discover'd them not, but to those of their Order, it is not to be wonder'd at, if the principal Witnesses were such as were accused: that the they prepared not their Process in Form in other Kingdoms; yet for all that there was proof enough found against them to pull down their Order: that King Philip the Fair acted not in this Matter, but upon a Principle of Justice: that he had not ordered them to be Arrested so suddenly, but because it was to be fear'd, lest, since they were Powerful, if they had had notice of the Defign, they should have made an Insurrection in the Kingdom: that he had caused an Inquifition upon them to be taken for his own Justification, and thereupon left the Judgment to the Pope, into whose hands he resign'd them: that he enriched not himself with their Estates, but always offer'd they should be employed for the good of the Holy Land: that he consented to the Incorporation of them into the Order of the Hospitallers, and had restored them to it without any Deceit, retaining only what he was obliged to expend in Suing out the Process: that the Proceedings, and Examinationstaken against them, were sufficient to prove the Irregularities of the Order in general: that it was Necessary to abolish it, and there was no Remedy to be applied otherwise, though possibly according to the Formalities of Law there must have been another manner of Proceeding, in order to the giving a Definitive Sentence: Yet this hinder'd not, but that by way of Provision, that is to say, of Discipline, Equity and Justice, the Order might be wholly abolifhed, and their Estates given to an Order, which ought to put them to the use to which they were designed. These Reasons are sufficient to maintain the Judgment given by the Pope in the Council of Vienna, against the Order of the Templars, and to justifie the Behaviour of Philip the Fair, in this matter.

CHAP. III.

An History of the Popes, who had their Residence at Avignon from Clement V. to the Death of Gregory XI. and of what Remarkable Things happened in the Empire, Italy, and in the Church, under their Pontificates. And among other Things, what Quarrels Lewis of Bavaria had with those Popes. The Contests between the Grey-Friars, and Pope John XXII. And about the Question concerning the Happiness of Souls, moved by that Pope.

Fter the Death of Clement the Vth. Three and twenty Cardinals, which were at Car- The Elepentras, where that Pope held his Court, entred into the Conclave, and remained there Gion of from May to July 22. in the Year 1314. but could not fix upon the Election of a Pope. Pope John The Italian Cardinals were very defirous to have a Pope of their Nation, who might have his XXII. Refidence at Rome, and the Galougues were for a French-man, who might refide on this fide the Alps. The Italians propounded the Cardinal of Prenefte, who had been before a Bishop of Aix, and wrote for him to the King; but he was not at all liked by the French. These Contests lasted folong, that the People gathering together under the Conduct of Bertrandus and Raimondus Gott, the North Conduct of Bertrandus Go the Nephews of the deceased Pope, and coming Armed to the Conclave, demanded, that the Italian Cardinals should be delivered to them, and crying out, That they would have a Pope, set Fire on the Conclave. The Cardinals hereupon made their Escape and were dispersed, and it was a very hard thing to get them together again after this Accident; for the Cardinals of Gascoigne were eager that the Conclave should be held at Carpentras, where Pope Clement V. died, or at least at Avignon; but the Indian Cardinals thinking it not safe or consistent with their Liberty to meet in those Cities, were importunate it should be at Rome. They had perhaps both proceeded to a separate Election, which would have caused a Schissn, if Philip the Fair had not written to

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them to diffwade them from it, by proposing to them the City of Lyons, as a proper place for an Election, which could not be suspected by either Party. The Cardinals nevertheless could not agree upon a Meeting, till after the Death of Philip the Fair, which happened Nov. 29. 1314. and in the Reign of Lewis Hutin, who Succeeded him, Philip that King's Brother, Earl of Poictiers, was fent to procure the Cardinals to meet, and to proceed to an Election of a Pope. He caused them to meet at Loons, and having had several Conferences with them, without bringing them to an Agreement, he fent them on a certain Day to the House of the Friars-Preachers at Lyons; and having exhorted them to come to an Agreement about the Election of the Pone. he withdrew, and left them shut up in the House, having given order, that they should not be let out, till they had chosen a Pope. In the mean time, he received the News of the Death of Lewis Hurin, which happen'd June 5. 1316. who having left his Wife Clemence great with Child, he was forced to return on a fudden to the Court of France, without recalling the Orders which he had given. Lastly, The Cardinals Forty days after they had been shut up, upon Aug. 17. chose James d O(a, or Eula, a Native of Cabors, who had been Bishop of Frejus and after of Avignon, and was then Cardinal Bishop of Porto. Some Authors write, that the Cardinals having put it in his Power to choose a Pope, he chose himself; but this is not certain, and it was never objected to him by his Adversaries, but on the other side the Historians of the time agree, that he was chosen by the Votes of the Cardinals. Some Authors report, That he had Sworn that he would not ride upon any Horse or Mule, that did not carry him to Rome; but this also is a Story without Ground. This Pope after his Election took the Name of John XXII. was Crowned at Lyons, Sept. 25. and immediately went from thence to take up his Residence at Avignon, where he Arrived, Octob. 2. Queen Clemence was brought to Bed of a Son, Nov. 15. who dying Eight days after, Philip was Crowned Jan. 6. 1317. Some time after that Pope John XXII. was arrived at Avignon, he discovered that Hugh Giraldi, Bishop of Cahors, had contrived to Poifon him, and was Guilty of divers other Crimes. He thereupon had him Examined before the Cardinals, caused him to be formally Degraded, and Condemned to perpetual Imprisonment in April, the same Year, and having delivered him to the Secular Power, he was Condemn'd to be Flea'd, Drawn through the City, and Burned; which Sentence was Executed

upon him in August, of the same Year. At the faine time John XXII. endeavoured to make a new Archbishoprick and several Bishop-Eredinew ricks in France. The Diocele of Tholonfe was of a great Extent, and very confiderable for its Revenue. Clement V. had some Thoughts to make it a Province, and John XXII. being resolved to put his Delign in Execution, made Tholonle a Metropolis, taking it from the Jurisdiction well to put his Dengin in Execution, made Landburgers, who had been Bishop of Mand Bishop of the Archbishop of Nurbonne, and preferr'd John de Cominges, who had been Bishop of Mandality.

Well to put his Dengin in Execution, made Landburgers, who had been Bishop of Mandality.

Rephase of the Community of the Co in Six small Cities, viz. Montalbanum, which was before partly in the Diocess of Cahors, S. Pa. poul, Rieux, Lombez, Lavaur, and Maripoix, to which he added the Bishoprick of Pamiez, then newly Erected. He also Created two new Bishopricks in the Archbishoprick of Narbonne, viz Aler and S. Pons. He took away Caltres from the Diocess of Albi to make a Bishoprick of it, Toul from that of Limoges, Surlae from that of Perigueux. S. Flour from that of Clermont, Valrus from that of Illudes, and made two of that of Poistiers, Maillezais and Lugos. He also Ere-Eted several Colleges in the Province of Tholonse, and in the Diocess of Albi. In the following Year he divided the Province of Tarragon into two Parts, made Saragofa a Metropolis, and Subjected the five Suffragans of Tarragen to it. Some fay he also made a Bishoprick of the Abby

of Mont Cassin; but we find before his Pontificate Bishops of that Title.

While John XXII. lived in Peace at Avignon, Italy was disturbed with the Factions of the of the Em. Guelphs, and Gibelines, who continually made War one against the other, and put the City of Hie, and Rome into strange Confusion. The Emperors of Germany had no Authority almost in Italy, Apu.ia and all the Kingdom of Naples were under the Dominion of Robert the Son of Charles II. King of Shily, who maintained the Party of the Guelphs against the Gibelines. The Empire was then under Contest between Lewis Duke of Bavaria, and Frederick Duke of Anstria; for after the Death of silbert Duke of Austria, who was Slain in the Year 1308. by one of his Nephews, Henry Earl of Luxemburg was chosen Emperor, and his Election was Constrmed by Clement V. who had favoured him privately, by breaking his word with Philip the Fair, who would have had his Brother Charles de Valois chosen Emperour. Henry, who was the Seventh Emperor of that Name, spent the Year 1311. in Italy, to appeale the Troubles of that Country, and to cause himself to be Crowned Emperor, as he had promised the Pope; he required the People of Floring rence and Aretium, ... that they would entertain him and his Army, but they refuted; yet he kept on his March, feized on Milan, where he was Crowned, brought the greatest part of the Cities of Kaly into Subjection to him, marched directly to Rome, where he was received in spite of the Contrary Faction, and was Crowned there by the Cardinals. Notwithstanding the Oppofition of Clement V. and took an Oath of the People of Rome; but prefuning to impose a Tribute upon them they revolted, and by the Affiltance of Robert King of Apulia, constrained Heary to retire to Trooli; from whence he went to Pifa, where he began the Quarrel with King Robert, against whom he declared War, and departing from thence to go into Apulia with his Troops to invade that Kingdom, he fell Sick by the way, Ang. 15. at the Castle of Bencovest, where he died the 24th. of the fame Month, being Polioned, as our Historians relate, by a Do-

of the Fourteenth Century of Christianity.

minican Friar called Peter de Chasteau-Renaud, who gave him a Poisoned Host. Nevertheless, the Dominicans obtained a Letter several Years after, dated May 17. 1346. from John King of Bohemia; in which that Prince declares, That the Reports, which have been spread abroad against these Monks, were False and Groundless.

The Electors of Germany being Assembled at Franckfort in the Year 1314. were divided in Two Empetheir Choice of an Emperor to Succeed him: The Archbishop of Menz, and Treves, John King rors Eleof Bohemia, and Wolemarus Marquels of Brandenburg, gave their Votes for Lewis Duke of Bava- Hed in ria; but the Bishop of Colen, and Rodolphus of Bavaria Count Palatine, gave their Votes for Fre- Germany. derick Duke of Austria. Lewis was Crown'd at Aix la Chapelle, by the Archbishop of Mentz; and Frederick at Bonne, by the Archbishop of Colen. The Cities of Germany took part, some with Lewis, and others with Fredrick. The first was Acknowledged by the Cities of the Lower Rhine, as far as Strasburg, and by the Cities of Sudbia; and the other by the Cities of the Higher Rhine, and Suitzers. Lewis of Bavaria apply'd himself to Pope John XXII. to have his Election confirmed as the only Lawful One, fince he had the greatest Number of Votes; but the Pope refused to do it, not only because twas contested, but because he had attempted to do some Things, which he affirmed to be above his Power; whereupon he declared the Empire vacant, and that the Administration of Affairs belonged to the Holy See; and upon that account Deposed the Governors and Deputies, which the Emperor had set up in Italy: This was the beginning of the Quarrel between John XXII. and Lewis of Bavaria: These two Competitors for the Empire, made War against each other, while Italy was troubled with the Factions of the Guelphs and Gibelines. Matthew Viscount of Milan being in League with the Gibelines, Besieged Genoa, The Genoeses having put themselves under the Protection of Pope John XXII. and Robert King of Apulia; this last came to relieve them, and the Pope thundered out Excommunications against Matthew, and invited Philip of Valois to Succour Genoa; but that Prince being retired without doing any thing, the Pore published a Crusado against Matthew, and begged of Frederick Duke of Austria to furnish him with some Troops, promising him to confirm his Election to the Empire, and make his Brother Archbishop of Mentz. Frederick allured by these Promiles fent his Brother Henry with 300 Men into Lombardy, who should joyn themselves with the Soldiers of the Cross; but Matthew having humbly shewed him, that he acted contrary to the Interests of the Empire, because if King Robert and the Church got the Possession of the City of Milan, they would make themselves Masters of all Tuscany, he recalled his Brother. The Pope thereupon clapped up a League between Robert King of Apulia, and Frederick King ot Sicily, upon condition, that the City Rhegio, and whatever Frederick had Conquered in Calabria, should be put into the hands of his Holiness; which he had no sooner gotten, but he delivered them to Robert. This provoked Frederick so much, that he broke the League, which brought on him the Pope's displeasure; but he escaped the dint of it, by giving his Kingdom to his Son Peter.

While these things passed in Italy, Germany was involved in Wars, but at length Lewis of Ba- The Wars varia, in September 1323, defeated the Army of Frederick Duke of Auftria, and took him Pri- in Germafoner, with his Brother Hemry. Their third Brother Leopold appealed to the Pope, who pro-ny, teneen nounced the Sentence of Excommunication against Lewis of Bavaria; by which he Commands the two him to renounce his Election within three Months, and to appear before him in Person to justifie Emperors. himself against an Accusation brought against him, that he was a favourer of Hereticks, Schismaticks, and other Rebels against the Church; forbids all Christians to own him, as Emperor, and declares all such as favoured him, if they were of the Clergy, suspended from their Offices and Benefices, and if Lay-inen Excommunicate. Lemis of Bavaria appealed from this Judgment to a General Council, which he resolved to Call, or to the next Pope lawfully Chosen, and accuses John XXII. to be the Cause of the Troubles of Germany and Italy, to overturn the Church and Empire, to Invade the Rights of Princes, to Rob the Church, and laftly, to Teach an Heretical Doctrine concerning the Poverty of JESUS CHRIST, and his Apostles. A Copy of this Appeal dated in the Year 1324, is published by Mr. Balusus, among the ancient Acts, which he joined to the Lives of the Popes of Avignon. Leaving of Bavaria at the fame time fent Ambassadors to Rome to justifie himself, promising, that he would be kind to the Church; but the Pope would not give over the Profecution, but excommunicated Lewis of Bavaria, and condemned him as an Heretick. Lewis appealed again from all these Proceedings. Italy suffered much by this Division between the Empire and the Church. The Pope invites into Tuscany Charles the Son of Robert King of Apulia, who made himself Master of Florence, and publishing Plenary Indulgences, raifed Soldiers, which he fent into Italy against the Gibelines, and particularly against Galeasius and his Brethren, Viscounts of Milan, who Succeeded to their Father, who died excommunicated. These Troops were defeated, and the Pope obliged to fly to the King of France, to raise a Tax upon the Clergy of that Realm to keep the War still on foot; which the King granted him, upon condition, that he might receive the Tenths for himself the two next Years. The Tax, which the Pope imposed, was unreasonable, being almost the Value of the whole Revenue of all their Benefices. Galeasius and the Gibelines on their part, prayed Lawis of Bavaria to come into Italy. The Senators and the People of the City of Rome, tent Ambassadors to the Pope to beg of him to come, and reside at Rome, and threatned him, if he did not, that they would in due time and place provide another Pope for the Holy See, and Church. The Pope having excused himself, they fent to Lewis of Bavaria, to pray him to

come to Rome. This Prince promifed them, and fent away their Ambasiadors very well satisfied. and called the Princes of the Empire together at Spire, to confult about that Voyage. Here it was resolved on, and in the Year 1327. Lewis of Bavaria passed the Alps with a Body of Horse. and arrived at Trest, where he held a Meeting of the Deputies of the Cities of Lombardy, and then he went to Milan, where he was Crowned. The Pope renewed his Excommunication, against Lewis of Bavaria, and condemned him as an Heretick and an Excommunicate Person: and after he had Summoned him once more, he declared, That he had fortested all his Goods, Moveable and Immoveable, his Rights, Estates, and Jurisdictions, which he possessed Lenis of Bavaria did not yet defit from advancing his Interests in Italy, and having gotten a considerable Summ of Galeasus and the Viscounts, whom he deprived of the Government of Milan, he made himself Master of the greatest part of the Cities of Italy, went to Rome, was received by the Clergy and Senators, who came to meet him, and was Crovvned Emperor there Jim. 17. 1328. by the Order of the Clergy and the People of Rome, and by the hands of Cardinal Steven Colomi.

Sometime after the Coronation of Lewis of Bavaria, the Romans confulted to choose a Pone who should make his Residence at Rome; grounding their Fact upon this Pretence, That when a Pope being required by the People of Rome would not, or did delay to come to the Holy See, the Power and Right of choofing another Pope was devolved upon the Canon of St. Peter and St. John of the Lateran. Lewis of Bavaria consented freely to this Election, and to effect it, deposed John XXII. by a solemn Edict, dated Apr. 28. and made a Law, that the Pope, which shall be chosen by the consent of the Emperor and People of Rome, shall refide at Rome only, shall not go above Three days Journey from it, nor stay above Three Months in the Year from it, and if he be longer absent, and being required Three times, does not return, he shall be deprived of his Papal Dignity. In pursuance of the People's Request, and with the Emperors Consent, they proceeded to the Election of another Pope, and choic Peter Raimilluci of Corbario, a City of the Diocess of Riatino, a Monk of the Order of the Friars Preachers, Apoftolick Peniventiary in Rome, who was reputed of for his great Sanctity. He was Crowned May 12. 1328. placed according to the Custom upon the Chair of St. Peter, and named Richolas V. Ee immediately created feveral Cardinals, but all of them almost Eriars Mendicants, and of the Gibeline Faction; he Crowned the Emperor a Second time, and Confirmed the Judgment, which he had given against John XXIII who on his part proceeded against this Anti-Pope and his Adherents. Peter de Corbario tarried at Rome as long as Lewis of Bavaria continued there, but went from thence with him, and came to Pifa, where he kept his Court, till he became odious to the Inhabitants there, which obliged him to conceal himself, and at length to withdraw himself to the Castle of Count Boniface, who delivered him in Aug. 1330. into the hands of the Archbifhop of Pifa, and William Bifhop of Lucca, who cauled him to be carried to Avignon; where he humbly confessed his Fault before the Pope and Consistory, on the 25th, of the same Month, and acknowledged, that Lewis of Bassaria was an Heretick, and that it went against him to Acknowledge him for Emperor; That he had suffered himself to be chosen and consecrated Anti-Pope; That he had created Cardinals and made Bulls; That he had approved of the Doctrine of Michael de Cesema, General of the Order of Grey-Frias, consented to the Deposition of John XXII. Persecuted, Deposed, Interdicted and Excommunicated those who were of his Party, disposed of the Goods of the Church of Rome, &c. Promited and Swore to obey the Pope, and defired Absolution. The Pope granted his Defire, with refervation of impofing Penance on him, and caused him to be strictly Guarded in a Chamber of his Palace; where he died three Years after, in his Pious and Penitential Sentiments.

The Death NXII.

Habit.

The Departure of Lewis of Bavaria, was followed with new Troubles in Italy; John King of Bohemia, being invited thither, feized upon feveral Cities, which held Intelligence with the Pope. The Romans sent to Lewis of Bavaria to pray him to return, but his Affairs kept him in Garmany; and in the midft of these Matters Pope John XXII. died at Avignon, Dec. 24. 1334. in the

19th. Year of his Papacy.

But now to return to the Affairs of the Church, which happened under this Pope; the Course of the Grey of which we have interrupted to relate the Transaction of the Empire: we will begin with the Frians a- History of the Contest, which he had with the Grey-Frians all his Papacy. Some Persons of that Order had for a long time differed about the Sense, and Practice of some Things, or Points belonging to their Rule, and particularly about the form of their Habits. Some would wear an Hood and short Gown, strait, and of very course Stuff; and called themselves, Spiritual Brethres. Others, who called themselves, The Brethren of the Community; wore a loose Garb, long, and of finer Stuff. The Popes used their Endeavour to regulate and decide these Differences among these Monks, and to that end ordered them to referr the Controverse of their Habits to their Superiors, and to fubmit to the form and manner that they prescribe. Nicholas IV. and Clement V. put out force Bulls upon this Subject; but the Spiritual Brethren being intent upon the Practice, would not defift from it, separated themselves from the Community, made a Body by themselves, and betook themselves into Languedoc, where the Convents of Beziers, Narbonne, and some other Cities, were made up of these Spiritual Brethren. Pope John XXII. to extinguish this Schiim in the First Year of his Pontificate, Summoned the Brethren of this Faction, who tent their Deputies to Avignon, of whom the Chief was Bernard Delitios de Monpelier. The Contell was debated before the Pope, who gave Judgment in favour of the Brethrest of the Community by

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his Bull, Quorundam, in which he leaves it in the Power of the Superiors to determine of what length and largeness, courseness or fineness, form or figure the Habits of the Grey-Friars should be, as well as to their Hood, as Gown; and thereupon orders them to follow the Will of their General, their Provincials, and Guardians; as also declares, That they may have Granaries and Cellars, and keep their Corn and Wine, if their Superiors judge it convenient, leaving the Ordering of them to the Guardian, and grave Persons of every Convent, and enjoyning all the Grey-Friars to leave their short and ill-shapen Habit, and conform themselves to the Ulage of the Brethren of the Community. This Sentence did but enrage the Spirituals, and confirm them in their Obstinacy. They set themselves to Preach arrogantly, that they ought not obey any Superior, who should order them, who professed the Rule of St. Francis, to leave their short and strait Habit to assume the Habit of the Community contrary to their Rule, and consequently to the Gospel and to the Faith, because their Rule made use of the Gospel That to oppose this Practice, and to oblige those who wore the short Habit to leave it, and to perfecute them, was contrary to the Truth of the Gospel and the Faith; That the Pope had no Power to make such a Constitution, as that called Quorundam; That they ought neither to obey him, nor their Superiors, as to the Contents of that Constitution; because it was contrary to the Counsel of JESUS CHRIST, and their Rule, which the Pope could not destroy. The Pope gave a Commission to Friar Michael, Inquisitor in Provence and Languedoc, to proceed against these Stubborn Friars. This Commission is dated Nov. 1317. This Inquisitor, according to his Commission, Prosecuted Four Grey-Friars, named John Barani of Tholonse, Deodate de S. Michael. and William Sauton Priefts, and Poncius Roche a Deacon, and some others, who being Arrested maintained, That Pope John XXII. had no Power to make these Declarations, which he had published in his Decretal, called Quorundam, concerning the Habit and manner of Living of the Grey-Friars; because such Declarations were contrary to the Rule of St. Francis, and derogated from the perfect Poverty, that JESUS CHRIST and his Apostles had practified. These Four Grey-Friars being questiond, obstinately perfisted in that Opinion. Notwithstanding the Requests of the Inquisitor, and Bishop of Marseiller; informuch, that the Inquisitor having taken Advice of feveral Divines, who declared the Doctrine of these Grey-Friars to be Heretical, being affifted by the Bishop of Marseilles, and several other Persons of Ecclefiaftical Dignity, condemned them as Hereticks, degraded them from their Orders, and delivered them to the Secular Power, which Condemned them to be Burnt, and the Sentence was executed upon them at Marseilles. A Fifth, who had afferted the same Doctrine as the others, but declared his Repentance for it, was Degraded, and Condemned to be kept immured the rest of his Life, and to wear two yellow Crosses; the one on his Breast, and the other on his Back. These Punishments were not sufficient to repress the Boldness of these Monks, so obstinate were they: They gave themselves greater Liberty to declaim with more violence against the Pope, and publickly Preached, That he was the Mystical Antichrist, or the fore-runner of Antichrist; That the Church of Rome was the Synagogue of Satan; That they ought not to obey John XXII. nor look upon him as Pope; That the Grey Friars who were Burnt were true Martyrs, and that they were ready to suffer the same Punishment; and some of them were such Fools, as to go and offer themselves to the Stake. Bernard Delitios, who was, as is abovefaid, the Chief of the Deputies sent by the Grey-Friars of Languedoc to Pope John XXII. was Apprehended a little after his Arrival at Avignon, upon the Information of the Inquisitors of his Country, who accused him for a Design to procure the Death of Pope Benedict XI. Clement's Predecessor, for solliciting the Towns of Carcassone and Alby to Revolt, for encouraging the People of the latter of these Cities against the Inquisitors, and for forcing open the Prisons of the Inquisition. The King's Guards demanded him of the Pope, and prayed him to appoint him Judges in partibus. His Holiness committed him to the Archbishop of Narbonne, and the Bishops of *Pamiez*, and *S. Papoul*, the last of whom, having been informed against the accused Person, and finding him Guilty of the Crimes laid to his Charge, except the first, they degraded him and condemned him to end his Days in Prison loaded with Irons, and to eat nothing but Bread and Water. This Sentence was passed on him by these two Bishops, and three others, which they had called to their Assistance, Dec. 8. 1319. It was Executed, and the Pope allowed the Commissioners to mitigate the Punishment, as to the Eating, and Chains, if they saw convenient, and that Friar Bernard were not able to bear them: But the King's Proctor appealed, a minima, from the Judgment of the Commissioners, and the Pope by a Brief dated at Avignon, Febr. 1320. ordered that it should be executed in its full Rigour, and condemned him to die in Prison, loaden with Chains. We are indebted to Mr. Baluzini for these Monuments of Antiquity, of which we have spoken, and which he hath published in the First Tome of his Miscellanies.

In 1322, there rose another Dispute among the Grey-Friars, in which almost all the Order The Dispute engaged themselves against the decision of John XXII. The Grey-Friars affirm, That according of the Grey to their Rule, they make a Vow, not to have any thing either in Property or in Common, Friers aand confequently, that they have no Dominion or Property in any thing, but only a right to but the use those things that are Necessary, by a simple Usage de facto, and that the Property and Do-Property minion of all they have belongs to the Church of Rome; That it was in this absolute Abjuration of the things of all Property, that the Perfection of the Evangelical Life confifted, which JESUS CHRIST they from and his Apoltics lived, who had nothing either in Property, or in Common; and that they ought to practife this depth of Poverty, to follow the Counsel of the Gospel, and observe the

Rule of St. Francis. Gregory IX. had declared in the Year 1230. that according to the Rule of St. Francis, the Grey-Friars ought not to have any Property, either in Common, or by themselves; but only the life of their Goods, Books, and other Moveables. That they could not sell them or alienate them any manner of way, unless the Cardinal-Protector of the Order gave a Power to the General or Provincials. Innocent IV. declared in 1245. That the Propriety of those things, of which the Grey-Friars had the use allowed them, belonged to the Holy Sec. Nickslas III. in his Decretal, Exiit, qui seminat, determines, That to renounce a Property in all things, as well in particular as in common, is Meritorious and Holy; and that JESUS CHRIST, who hath shewed us the Way of Perfection, hath taught it by his Words, and confirmed it by his Example, That the first Founders of the Church Militant practifed it, and declared those Excommunicated, who were of a contrary Opinion. Martin IV. who Succeeded him, declared alfo, That the Grey-Friars had no right of Property, nor Dominion over the things, as well moyeable as immoveable, which they used. This Judgment was confirmed by Nicholas IV. in the Year 1298, and by the Decretal of Clement V. which begins with Exivi, in which having compared the Older of Grey-Friars to a Paradile upon Earth, and recommended the Life, which their Rule prescribes them, as conformable to that of JESUS CHRIST, He explains several Articles of their Rule, which were fomething ambiguous; and among other things he declares concerning their Poverty, That the Vow which they take to renounce all Property, ought to be understood as well in particular, as in common. That the Property of all things given to them belongs to the Holy See, and that they have nothing, but a mere use de facto, which ex-

tends also to every thing, that is necessary for Life. In this State and Condition were things, when John XXII. was raifed to the Papacy, and the Grey-Friars were perswaded, that they had no Property, or Dominion in the things they had the use of; no, not in those things, which perish in the use, as Meat and Drink; They also protested in a General Chapter held at Perusia; That they would practice this Poverty in the literal sense, and conform to the Determination of Nicholas IV. upon that Subject. John XXII. who was a jubtil Pope, could not endure that that Order, which he did not love, should have the Honour of renouncing all Propriety; which neither rendred them poorer, nor gave the Holy See any Property, which could be of Profit to it. He confidered, that the Property of things which perified in the use, was not diffinguished from the use it self. As for Example: It is underliable, that he that Eats and Drinks, must have a Property in those things he Eats and Drinks actually, and in that case the Property can't be separated from the use; and consequently, that if the Vow of the Rule of St. Francis were to have no Dominion, the Grey-Friars are obliged not to Eat, but to die with Hunger, to uphold their practice, or break it, that they might Live; That the Poverty, of which the Grey-Friars bragged, was a mere Cheat, fince that their Renunciation of Property, was fuch a Chimera as made them no whit the poorer, that their Intention was no other, than theirs, who have the Advantage of those things they use; That the Property and Dominion which they attributed to the Church of Rome, was more Charge than Profit, fince nothing was got by it; That JESUS CHRIST, and his Apoftles, never dreamed of this Poverty; and that it was an Errour and Herefie to maintain, that IESUS CHRIST had no right nor property in the things which he used. On these Grounds he published two Decrees: In the First, which is the Extravagant, Ad Conditorem, dated at Avignos, Dec. 7. having observed that it belongs to those who have a right to make Canons, to Revoke, or Change them, which they have made, either themselves, or their Predecessors, when it happens that they do more hurt than good; and that the absolute Renunciation of Property in common, or particular by the Grey-Friars, built upon the Constitutions of his Predecessors, who grant them only the mere use de facto of the things, which they use, reserving the Property to the Church of Rome, is neither prohtable to themselves, nor the Church; and besides, in things which perish in the use, the Property or Dominion can't be separated from the use, fince they are deftroy'd by the very use. He declaces, That the Church of Rome hath no property by virtue of the Constitutions of his Predecessors in any thing given the Grey-Friars for their use, and confumed by them, but yet retains a Spiritual Dominion of Direction over their Order, befides the Common Dominion which it hath over all the Goods of the Church, and over the Houses, Churches, Chapels, Books, Ornaments, and other Goods, which belong to the Grey-Friars, which do not perish in the use. In his Second Decretal, Cum inter nonnullos, which is dated the 12th, of the same Month, he declares, 1. That it is an Erroneous and Heretical Proposition, to affert, That it is Heresie to deny that JESUS CHRIST and his Apostles, had nothing in Common, or in Proper. 2. That for the future it shall be an Error and an Herefie to maintain positively, that JESUS CHRIST and his Apostles had no right to enjoy the things they used, to sell, or give them, or to make use of them to obtain another thing. The Pope did well to publish these Constitutions, but yet they did not convince the Grey-Friars of their Error; yea, leveral of them obstinately maintained, that they had no Property in those things, which they confumed, and accused the Pope of Error and Hereire. Lewis of Bavaria was not backward to take upon him their Defence, and to make use of this Pretence to accuse the Pope of Herefie in his Act of Appeal, which he published in 1324. wherein he confuted the Decretals, Ad Conditorem, and cum inter nonnullos, accufing them of Blatphemy, Error, and Herefie, and proves the contrary Doctrine by the Rule of St. Francis, the Authority of the Popes; John's Predeceffors holding, That that Practice is conformable to the Life that JESUS CHRIST

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and his Apostles lived; and that the Wound, and Scars of St. Francis were as a Seal, which no Leaden Bull of a Mortal Man can deface. The Pope for the defence of this Article publish'd, Nov. 10. of the same Year the Decretal, Quia quorundam menter, against those, who had oppoded his two former; in which, after he has explained the Constitutions of his Predecessors, and stated the Question clearly, he declares them Hereticks and Rebels to the Church, who shall maintain Politions contrary to those, which he hath laid down in his two former Con-

In the Year 1325, he condemned the Postills of Petrus John Oliva, a Grey-Friar of great re- The Conpute, of Serignan in the Diocess of Beziers, upon the Revelations; from whence the Grey-Friars demnation took the Principles of their Doctrine, and the things, which they afferted against the Pope of the Erand the Church of Rome; for this Monk to magnify his own Order, contrived to diffinguish rors of Pethe Sixth Estate of the Church, beginning with the time of St. Francis, who was the Head of trus Olivat. ir, and the Angel foretold in the Revelation, the Estate, which should continue, till the time of Antichrift. That as heretofore the Synagogue was rejected to fettle another Church, in like manner a corrupted Church, which was the Whore of Babylon, shall be rejected to give place to a Church more perfect, animated by the Holy Spirit, and illuminated by a new Light; That this last should be opposed by a Carnal Church; but yet it should shourish in spite of all Opponition and Persecutions. These are the principal Heads of the Notions which Petrus John Oliva propounds in his Comment upon the Revelation, which were Condemned by Twelve Doctors of Divinity, appointed thereto by Nichelas Cardinal Bishop of Ostium, to whom the Pope had given a Commission for the proceeding in this Affair; whose Doctrinal Advice is related by Mr. Baluzius in the First Tome of his Miscellanies. This Author composed divers other Treatiles, and among others, a Treatise of Poverty, in which he maintains, that an absolute Renunciation of all property, both in particular and common, is the chief perfection of the Gospel: He was also accused to have broached some Errors condemned in the Council of Vienna, viz. That Infants do not receive any Grace or Virtue by Baptism; That the Soul is not the form of the Body; That the Divine Essence begets, and is begotten; That the Side of JESUS CHRIST was open before his Death. Pope John XXII. having examined his Postill, and having taken the Judgment of the Doctors, contained in feveral Propositions picked out of that Work, and with the Mitigations which they Judged, that they deserved, condemned the Work and the Author in the Month of Feb. 1325. and likewise defaced his Memory, by causing his Bones to be taken out of the Ground and Burnt, for he was Dead before his Papacy, and as some say, before the Pontificate of Clement V. The Grey-Friars made several Apologies for him, and afferted, that he was wrongfully accused, and that the Propositions taken out of his Work and condemned, had a clear different sense, if considered, with what goes before and follows. Some of them also gave it out, that he had done several Miracles after his Death. Lastly, The concern which the Grey-Friars have for this Friar Oliva, is fo Great even to our Time, that Six-1113 IV. was Zealous to justifie his Memory, and having Examined his Works, declared, That they contained nothing expresly contrary to the Catholick Faith, and which could not be taken in a good fense.

The Sentence of Deposition, which Lewis of Bavaria published in 1328. against John XXII. The Dispute is principally grounded upon the Errors and Herefies, which he pretends, that Pope had delivered in his three Decretals against the Grey-Friars. He summs them up under Eight Heads: ror and 1. That in things which perish in the usage, the Property is not distinguished from the Use. Pope con2. That there is not a mere simple use of those things that perish in the usage, but instead of cerning the using them, they abuse them. 3. That a Renunciation of Property is no perfection, and does Property of not make him awhit the poorer, who makes profession of it. 4. That it is an Heresie to deny the things that JESUS CHRIST and his Apolles had nothing in proper, and had no right to fell, or figure those things they had. 5. That an Use de facto, is not just, if there be not a right of Grey-Friusage. 6. That to call in doubt, whether JESUS CHRIST commanded his Apostles, when are he fent them out to Preach, to carry no Money with them. 7. To doubt, whether the Key of Knowledge be in the Catholick Church. 8. To teach, that One Pope can revoke these Decisions, and Constitutions of his Predecessors, which relate to Faith and Manners. These Propositions are confuted at large, and treated on as Heresies in that Sentence of Deposition. The Pope, that he might defend himself, and put an end to this Question, sent for Friar Mithael de Cesena, General of the Order of Grey-Friars to Avignon, and commanded him upon penalty of Disobedience, to write an Explication of their Rule as touching the Vow of Poverty, agreeable to his Decretals, being perfwaded that the Grey-Friars would rather submit to the Judgment of their General than his; but the General would not obey him, but answered the Pope proudly. Nevertheless, he desired Eight days Consideration, and in the mean time fled with two other Grey-Friars to Marfeille. The Pope fent after him to feize him, but he was Embarked to Sail into Italy, whither he was going to Lewis of Bavaria, and the Antipope John de Corbario. John XXII. proceeded against Michael de Cesena, deposed him, and order'd the Grey-Friars to choose another

This Pope had another Contest of greater Consequence, concerning the time when the Beatistick of the Hepti-Vision of God is granted to those who die in a State of Religion? In a Sermon which he preached not of the the Third Sunday in Advent 1329, he maintained, That the Blessed should not see the Trinity Sainti after before the Day of Judgment. He taught the fame Doctrine in another Sermon which he preach'd to Joh XXII.

on the Feast of All-Saints 1331, which he caused to be transcribed, and he gave out several Copies of it. Lattly, In a Third Sermon, which he preach d on the Eve of Epiphany in 1332, he afferted, That till the Day of Judgment the Souls of the Saints were under the Altar, and did not see the Holy Trinity; but only the Humanity of Jesus Christ. This Opinion offended several persons, and moved the Divines of the Contrary Judgment. A White Friar named Thomas de Wallis, had the Boldness to preach the Contrary Doctrine at Avignon, by which he incensed the Pope so much, that he put him in Prison, and caused him to be fed with Bread and Water only. Durandus à S. Portiano, of the Order of Friars Preachers, and Bishop of Meaux, made a Treatife against that Opinion, which much disturbed the Pope's Mind, whereupon he Summoned him before him, and Examined his Work. The Cardinals, and other Divines of his Court, who were before offended at his Opinion, remained filent for Fear, or out of respect to the Pope, and some also embraced and maintained that Opinion; but the Doctors of Paris openly dilapproved it, and made a great Noile about it. The Pope after this fent two Legates to Paris, viz. Gerhard, Minister-General of the Grey-Friars, and another Monk of the Order of Preaching-Friars, to Treat of a Peace between the Kings of England and Scotland, and charged them to infinuate their Opinion to the Doctors of Paris. The first of them attempting to teach it publickly at Paris in a Meeting of the Students, caused a great Disturbance; so that his Companion had much a-do to appeale them. King Philip of Valois was much troubled at the Offence, and false Doctrine which that Monk had taught; and the latter went to his Majelty to pacifie him. The King fearing left he should perplex himself with the Theological Question. answer'd him, That he would not discourse him, but in the presence of some Divines; and having Summoned Ten of the most Able Doctors of Paris, of whom Four were Grey-Friars, he asked them in the presence of this Minister, What was their Judgment concerning the Doctrine which he had taught? They all Condemned it, as False and Heretical; but they could not agree about it. A few days after, the King caufed all the Doctors of Divinity, Bifhops, and Abbots about Paris to meet in the Castle of St. Vincent, and invited this Minister thither, and propounded two Questions in French to them. I. Whether the Souls of the Saints fee the Face of God as foon as they are Dead? II. Whether the Vision, which they have prefently after their Death, shall cease at the Day of Judgment, and another come in stead of it? They all answer'd Afrirmatively to the First Question. And to the Second, they said, That the Vision that the Saints have presently after Death shall not cease at the Day of Judgment, but remains for ever; but some of them said, that it shall be more perfect after the Day of Judgment: The Minister consented to the Opinion of these last, at least in appearance. The King defired a Certificate of what was thus concluded by this Affembly, which they composed, and was tealed with the Seals of 29 Divines then present. They wrote about it to the Pope, and the King wrote to him also himself, that he thought it safest to follow the Judgment of the Doctors of Divinity of Paris, who knew better, what ought to be held and believed in Matters of Faith, than Civilians, or other Divines, who knew little of Divinity; That he would Punish those that taught the Contrary, threatning him (if we may believe Cardinal Peter d Ailly) to Burn him, if he did not retract. The King also published by Mistake the Judgment of the Faculty. The Pope in his Answers to the King, complains, That his Majesty fixed on the Affirmative to positively, and prays him not to rush upon things with so much Passion, assuring him, that he had no Defign fully to determine that Question, but to debate it, and search out the Truth. He wrote to the University to allow the Batchelors of Divinity to defend either of the Opinions, and caused his Divines to collect such Passages, as might be alleged Pro & Con, to put things in a way to the Decision of it. The Faculty of Divinity would not endure that delay, but stuck close to their Doctrine. Lastly, When John XXII. had resolved to determine this Question in a Consistory, which he appointed to meet, Dec. 2. 1334. he fell Sick and retracted, as some say, just at the point of Death, his Opinion by an Authentick Declaration, in which he owns, That Souls separated from the Body, which are purged from their Sins, are in the Kingdom of Heaven, and in Paradise with JESUS CHRIST, in the Company of Angels. That they see God Face to Face, and the Divine Essence, as clearly as the state and condition of a Soul separated from the Body will permit; That he recanted all that he had said, preach'd or written against this Doctrine. This Declaration is dated Dec. 3. 1334. a few moments before his Death, and related by Peter Harantals, a Canon Regular of the Order of Pramonstratenses in the Life of this Pope.

John XXII. in the Second Year of his Pontificate, Octob. 21. published the Decretals of his Predecessor Clement V. made in the Council of Vienna, or a little before, and after that Council, which Clement V. had already digefted in his Lite-time, which make up the Five Books of Clementiner, which are in the Body of Civil Law, and joyned 20 others of his Conflitutions to it, which he calls Extravagants; to which Five other Books of Common Extravagants have been added, among which are several Decretals of Boniface VIII. Benedict XI. and John XXII. In one of his Constitutions, He Abrogates the Society of the Fratricolli, Beghardi, or Beghins, which had spread themselves in all places. They were a kind of Monks, or Nuns, who made a Vow of Poverty and Beggery, and affumed a particular Habit and Way of Living, but entred into no Order, lived a free kind of life, and taught many dangerous Maxims contrary to the Doctrine of the Church, concerning the Sacraments and Obedience due to Superiors. Nevertheless, he declares in a private Letter written to the Bishop of Straiburg, that he did not

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intend to include in that Constitution those Pious Women, who had made a vow of Chastity, and remained with their Parents, or in Societies, practifing the Humility and Obedience that is due to their Pastors, and giving Examples of Virtue and Piety. This Letter is published in the Second Tome of the Works of the Popes of Avignon, put out by Mr. Baluzius, with the Sentence by which that Pope declared the Marriage between Charles the Fair, King of France, and Queen Blanch, to be Void, and several other Letters of his, and Pope Clement V's. his Predeceifor. There are also several of them in the Annalists, and divers Bulls in the Bullary. Tohn XXII. was Ingenious, Active, Crafty, of a good Life, Studious, and vers'd in the Sciences, but chiefly in the Canon Law.

The Holy See after his Death was not long Vacant, for Benedict the XIIth. was chosen, Dec. 16. The Eleand Crown'd the 20th. of the same Month, in the Church of the Friars-Preachers at Avignon, Hion of He was called before James Fourniter, a Native of Savardun, in the County of Foix, which was Benedict A Cattle of the Diocels of Pamiez, and fince of that of Rieux. He had in his Youth been a XII. Monk in the Abby of Balbone, of the Order of Cistertians in the Diocels of Mirepoix, from whence he came to Paris to follow his Studies, where he commenced Doctor of Divinity. Then he was made Abbot of the Monastery of Fontfroidus, afterward Bishop of Pamiez, then of Mirepoix, and lastly, nominated a Cardinal-Priest of the Title of St. Priscus, by John XXII. in December 1327. He had a Design to settle his Residence in Italy, and chose Bonoma for his Seat, but having caused the Inhabitants to be tryed, whether he should be welcom there, found, that that People, which had expelled the Legate of his Predeceffor, would not entertain him; which made him take up the resolution of abiding at Avignon, and Build himself a Palace there; although the People of Rome fent Ambassadors to him, to beg of him to come and reside in their City.

At his Entrance upon the Papacy he found two Affairs in the Church that wanted Regu. The Deterlation, viz. 1. The Question concerning the Happiness of the Souls of the Righteous, after mination of their Separation from the Body; which had been much debated a little before the Death of his the Quelli-Predecessor. 2. The Second was the Difference of the Church of Rome with Lewis of Bavaria. nof the To prepare Mens Minds for the Decision of the First, he Preached a Sermon on that Subject Happine's upon the Purisscation. in the Year 1235, in which he maintained that the Soule of the Lord. upon the Purification, in the Year 1335. in which he maintained, that the Souls of the Juft, by Benewhich were absolutely pure, did enjoy the Beatifick Vision of God before the Day of Judgment. did XII. Two days after he held a Confiftory, to which he Summoned such as had maintained the contrary Opinion in his Predeceffors time; and that he might proceed circumspectly in the Determination of that Point of Doctrine, he Assembled many Able Doctors of Divinity, and with them examined that Question, as oft as he had leifure, in the Year 1335. which he passed at Post de Sorgue : And at length the Matter being fully ordered, he made his Constitution, Feb. 22. of the following Year, in which he determines, That the Souls of the Saints that died before our Lord's Pallion, as also of the Apostles, Confesiors, Martyrs, Virgins, and other baptized Christians which are pure, when they are separated from their Bodies, or are united with it, as also the Souls of Infants, which die after Baptism, before they have the use of Reason, are in Heaven and Paradite with JESUS CHRIST, and the Angels, immediately after the Separation from the Body, or after their Purification, and enjoy the intuitive and immediate Vision of the Divine Essence, without the Mediation of any Object; because he discovers himself nakedly, clearly, and openly to them; and confequently, they are happy, and enjoy eternal Rest; but on the contrary, the Souls of those that die in Mortal Sin, descend actually right down into Hell, where they suffer the Pains of the Damned ; That nevertheless all Men shall rife, and appear before the Tribunal of JESUS CHRIST, to receive every one in their Body Reward, or Punishment for what they have done; and declares all those Hereticks, that obsti-

nately maintain any one of the contrary Articles. As to the Contest of the Pope with Lewis of Bavaria, Beneditt XII. before he would engage Beneditt in the Contest with that Prince, which his Predeeessor had begun, Exhorted him to return to XII. Conhis Duty and Obedience to the Church. Lewis of Bavaria fent two Ambassadors to him in firms the 1335. to defire Absolution; which Benedict seemed ready to grant him, if the Ambassadors of Judgment the King of France, and Apulia, and the Cardinals had not deterred him from it; infomuch, of his Pre-that the Ambassadors of Lewis returned without doing any thing. In the next Year he fent other Ambashadors in the Name of the Princes of the Empire, to desire it again. The Pope against received them kindly, and told them, that he wished he could do it; but he feared the King of Ewis of France. Thou this Answer Lemis of Repairs address the Wing and for his or Bavaria France. Upon this Answer Lewis of Bavaria address'd himself to that King, and fent his Am- and the bassadors in 1337. to pray him to joyn with him, that he might obtain Reconciliation. The Grey-Fri-King of France fent his Ambashadors to the Pope, with those of Lewis of Bavaria, to demand ari. Absolution. The Pope hearing that, answered, That it being a Matter of Consequence, he would consider of it; and that he was not obliged to treat Lewis of Bavaria, as an Heretick, or Catholick at the King of France's Pleasure, and when he had delayed them a long time, he would give Lewis's Ambassadors no other Answer, than this, That their Master did not truely repent. Thus this Business hung, and Benedict would not recede any thing from what his Predecessors had done against that Prince. When these Ambassadors were returned into Germany, Lewis of Bavaria held a Synod at Francfort, in Angust 1338. in which he made a Solemn Protestation against the Proceedings of John XXII. which he proved before them to be null and void.

Orders

Beneditt also maintained what John XXII. had decided against the Grey-Friars concerning Poverty, and we know, that in his Papacy, a Grey-Friar named Francis de Pestorio, was Condemned to be Burnt at Venice, for maintaining, contrary to the Decision of John XXII. That

JESUS CHRIST and his Apostles had nothing their own.

He made, during his Papacy, feveral excellent Rules for the Reformation of the Church. He revoked all the Commendams of Cathedral Churches and Abbies, granted by his Predeceffors to all Persons whatsoever, except Cardinals and Patriarchs. He compelled all Bishops to relide in XII. and their Churches, forbad plurality of Benefices, made void all Favours Expectant which were not his Death, agreeable to the Rules of the Civil Law, he deprived all Persons unworthy of their Benefices, and carefully put in fit Persons, where he had Power; he abolished the use of several Dispenfations, remedied many Abules and Clancular Dealings, made use of in gaining Bulls, employ d rightly the Revenues of the Church of Rome, by giving Alms, and bestowing Charity on the Poor during the Famine. He took great pains to unite the Christian Princes, and did all he could to procure Peace with all Kings. He revoked the Tax of Tenths, which his Predeceffor had granted to Philip King of France, for his Voyage into the Holy Land; because that Prince could not go through with his Defign. He shewed his Zeal to Justice by causing those Officers to be punished severely, who had deliver'd the Ambassadors of Edward King of England, which were come to Avignon to the King of France: He made a Reformation among the Black Monks, as well as Cifertians, who lived loofely; he appointed persons of Merit and Learning to visit their Monasteries, that they might inform him of such Abuses as ought to be amended, and made Constitutions for the Reformation of them. He had also made several Rules for the Friars Mendicants, if he had not been prevented by Death. He only ordered, that such Monks, as were in his Court without any permission obtain'd, should return to the Monasteries, and forbad them leaving their Order to go over to the Cistertians, or Cluniacks, without the express permission of the Pope. Lastly, That Pope lived in a way suitable to so great a Bishop, keeping close to his Duty, being Zealous for Religion, and for the Discipline and Reformation of the Church, Virtuous, Charitable, free from Ambition, and worldly Interests. He did not (as several other Popes have done) raise his Nephews and Relations to the great Offices and Dignities of the Church, nor enrich them with the Goods of the Church; or by impoverishing private Men. He preferred Lut One of his Relations, whom he made Archbishop of Aries for his Merit, which he did not do without some difficulty, at the earnest Request of the Cardinals. He married but one of his Neices, whom he bestowed upon a Merchant, refusing feveral great Lords, who offered themselves, as being above her Quality. This is the Relation which all the Historians of his Time give of his Piety and Virtue, who are more to be relyed on than forne Modern Authors; who will have him to have been a Man of a diforderly Conversation. He died at Avignon, April 25. 1342. which was the Eighth Year of

his Papacy. This Pope Composed several Works. Rainaldus has published his Opuscula, or small Tracks of Bene- concerning the Poverty of JESUS CHRIST, and his Apostles, and about the Vision of God. There is a more confiderable Treatife of this Pope's in the Vatican Library, upon the laft of these Subjects. He also made a large Commentary upon the Gospel of St. Matthew, which is yet in MS. in Mr. Colbert's Library, with Three other Treatifes against Ockham. Most of his

Letters and Bulls are extant in the Annalists, and Register of Bulls.

Clement VI. was chosen Pope, May 7. 1342. and Crowned the 9th. of the same Month. He was called before Petrus Rogerius, Born in the Castle of Maumont, in the Diocess of Limoges. He was a Monk of the Abby of Cafa-Dei in Anvergne; and having taken his Degrees in Divinity, he went to the Court of John XXII. at Avignon. This Pope gave him the Abby of Fescamp, and made him afterward Bishop of Arras. He received as much Favour at the Court of France, as Avignon; for there he was admitted into the Council of that King, who had a particular respect for him, infornuch, that he was translated from the Bishoprick of Arras, to the Archbishoprick of Sens, and in the next Year to that of Rouen; and lastly, was raised to the Dignity

of a Cardinal, of the Title of S. Nereus, and Achilleus by Benedict XII.

The First thing that he did after his rise to the Papal Dignity, was to fend his Legates to make way for a Peace between the Kings of France and England. He tent also a Cardinal Legate into Italy, to appeare the Troubles and Wars which were in that Country. Robert King of Applia died about that time, and his Kingdom fell to Jane his Daughter, then an Infant, who was married to Andrew King of Hungary. The Pope took upon him the Government of that Realin, till that Prince came to take Possession of it, which he was scarce come to do, but he was Slain by Treachery. The Romans fent to the Pope 18 of their principal Citizens, to defire Three Things of him. I. To make the Senators, Governor, and other Magistrates of their City Friends, who presented themselves to him as Petrus Rogerius, and not as Clement VI. who was Pope for his Life only. II. To come, and make his Residence at Rome. III. That since the Life of Man is fo short, that few lived to an Hundred Years, to which Age Boniface VIII. had annexed a Plenary Indulgence for those who visited the Church of SS. Peter and Paul at Rome, he would please to reduce that time to the Fiftieth Year. The Pope granted the First and Last of their Demands, for he reconciled the Magistrates presented to him, upon Condition, that it should be no Prejudice to his Rights, and brought the Jubilee to the 50th. Year, appointing, That every 50th. Year there should be a Jubilee; but for the Second he put it off, by declaring, That the defign,

of the Fourteenth Century of Christianity.

which he had of coming to Rome, he could not put in Execution for the prefent, and he could not tell them when he should be able to do it.

Lewis of Bavaria used all his Endeavours in this Papacy to be reconciled to the Church, and Lewis of prayed the King of France to intercede for him. This Prince told him, That he must submit Bavaria himself, and humbly beg Absolution. The Ambassadors of Lewis defired such a Form, as the Excomma Pope would accept; but they gave him fuch an intolerably fevere one, that he would not fub-nicened afcribe it, when he was in Prison; for it fignified, that he gave Power to Humbertus the Dauphin's new by Cle-Uncle, to the Provofts of Angiong and Bemberg, and to Hemy his Arch-Chancellor, to confeds ment all the Errors and Herefics that he was accused of, to make a Renunciation of the Empire with a Promite never to refume it, but by the Pope's confent, and to put his Children and Goods into the hands of his Holiness. They annexed also other Clauses, which concerned the Empire-These Ambassadors approved of this Proposal; but when it was presented to Lewis, and seen in the Assembly held at Francfort in September 1344, it was declared contrary to the Interests of the Empire, and the Assembly refused to permit that Lewis of Bavaria should Sign it; and fent their Ambaffadors to the Pope and Cardinals, to perfwade them not to require it. The Pope feeing himself deceived, renewed his Process against Lewis of Bavaria, Condemns him in his Excommunication, and Depofes him entirely; and orders the Electors of the Empire to proceed to the Election of another King of the Romans, to whom he might give the Title of Emperor, unless the Holy See should provide one. At the same time he deposed Henry Archbishop of Mayence, and nominated in his Place Gerlacke, the Count of Nassau's Brother; who going into Germany. joyned himself to the Electors of Cologne, Treves, Dukes of Saxony, King of Bohemia, and tome other Princes of the Empire, who being Affembled at the end of August at Rens, choic Charles of Moravia, the Son of the King of Bohemia, Emperor; his Election was folemuly Confirmed by the Pope, and the War began between the two Competitors in Germany, but it soon ended by the Death of Lewis of Bavaria, which happened Ottober 11. 1347. After his Death, Charles got Pollession of the greatest part of the Cities of the Empire; But Henry the old Archbishop of Mentz, the Marquels of Brandenburg, the Count Palatin of the Rhine. and the Duke of Saxony, resolved to choose another Emperor, and offered the Empire first to Edward the Third King of England, and after to Frederick Marquess of Milnia, but both of them having refused it, they chose Gontherius Count of Thuringia, who died the same Year, and left Charles the Peaceable Possession of the Empire.

While the Princes of Germany were contending for the Empire, a Roman named Nicholas Lau- The Atrentius, took upon him the Title of Tribune Augustus, the Deliverer of the City of Rome, and tempt of Defender of Italy. He made himself Master of Rome, seized upon the Capitol, and made a League Nicholas with the greatest part of the People of Italy. He wrote to the Pope, That if he did not come Laurento Rome within a Year, he would have another Pope chosen, and stirred up Lewis and Charles tius in the Competitors for the Empire, and the Electors to appear before the Magistrates of the Rome. People of Rome, declaring, that the City of Rome was the Seat of the Empire; That it belonged to him, and that the Empire ought to be in Italy, and not in Germany. This Enterprize fell almost immediately; for this pretended Deliverer being constrained by the Contrary Faction to fly from Rome, and having the Boldness to go in Disguise to Charles's Court, he was known, Arrested there, and carried from thence to Avignon, where he was put into the Pope's hands, who cast him into Prison; but he escaped out of it, as some say, and returned to Rome, where he

Clement VI. died Decemb. 6. 1352. in the 11th. Year of his Papacy. This Pope had a great The Death deal of Learning, and a fine Wit, to which he had joyned a bountiful Disposition, much Meek. of Clement ness, Affability and Liberality. He loved Peace, and took a great deal of Pains to unite the VI. Christian Princes, without fiding with any Party. In the Year 1344, he put forward an Expedition against the Turks, of which the Dauphin was Captain; but it had no good Effect. He laboured to unite the Greek Church, and accomplished it among the Armenians. He made the Church of Prague in Bohemia into an Archbishoprick in the Year 1344. and made a Constitution in 1350 concerning the Conclave, by which he allows all the Cardinals to have in the Conclave, every one two Clergymen to wait on them, their feveral Lodgings, and a Deffert. A little before his Death he made a Declaration, by which he revoked all that he had delivered, either in Disputation, Teaching, or Preaching, or otherwise against the Catholick Truths, and against Faith and good Manners. A Protestation, which his Successors Innocent VI. Urban V. and Gregory XI. also made at the Point of Death. Several Letters of Clement V. are found among the Annalists [Becoins ad an. 1342. and Waddingus Tom. 3. ad an. 1342.] There is an Epittle of his against the Whipping-Monks in the 11th. Tome of the Councils, and Mr. Baluzius hath publish'd several, sent to the Kings of France and Arragon in the Ancient Acts, which he hath joyned to the Lives of the Popes of Avignon.

Innocent VI. was Chosen in the Room of Clement V. Decemb. 18. and Crowned the 23d. or The Ele-30th. of the fame Month. He was called before Stephanus Albertus, and was a Native of Mont Elion and near Pampadour, in the Dioceis of Limoges. He had been before Grand Senefchal of Tholonfe, Alient of and after was made Bishop of Noyon in 1338. and translated to the Bishoprick of Clermons in Innocent 1340. Clement VI. raised him to the Dignity of a Cardinal of the Title of St. John and St. Paul, VI. and made him Bishop of Ostia and Grand Penitentiary. He began as soon as he was made Pope to revoke the Refervations, and Commendams of Benefices, which his Predeceffor had two eafily

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granted, and took all the Care he could to fill the Dignities of the Church with Persons eminent for Virtue and Knowledge. He fent into Italy, Giles Alvarez, a Spanish Cardinal of the Title of St. Clement, to resume the Castles and Cities that belonged to the Church of Rome, of which several small Lords had made themselves Masters. This Legate found in all Italy, only the Castles of Montesiascone and Montifalco willing to receive him; but a little after, he put the Pope in Possession of a part of his Dominion. The City of Rome was troubled with some thirs by Francis Baroncellus, who took upon him the Title of Tribune, but the Pope fet up Nicholas Laurentius, whom he delivered out of Prison on purpose. He destroyed Baroncellus, and was himself Slain a little time after. Under the Papacy of this Pope, Charles King of the Romais went to Rome by the confent of his Holinefs, and was Crowned Emperor in 1575. by the Cardinals Petrus Bertrandus and Giles Alvarez, after he had taken an Oath, that he would not flay in Rome, nor Italy; Lewis Marquefs of Brandenburg, Son of Lewis of Bavaria, was absolved of the Censures, which he had incurred by maintaining his Father's Party. Innocent VI. maintained the Decrees of his Predecessors against the Grey-Friars, which rebelled against the Holy See, and Burnt two of them at Avignon in 1353, because they obstinately maintained their Opinion concerning the Poverty of JESUS CHRIST; and Imprisoned one named John Roquet aillade of S. Flour, because he took upon him to Prophesie, and foretold, that Wars should increase; That the Earth should be desolate; That the Clergy should be Abused and despoiled of their Goods, and after this time of Affliction is passed, there shall come an Angel, the Deputy of JESUS CHRIST, who shall bring the Clergy to live after the Ancient Way of the Apostles, shall Convert the Jews and Turks, and purishe the whole Earth, Innocent VI. ordered also his Inquisitor in Germany to banish all the Begards, and Beguines, and condemned an Herefie rifen in England, concerning Original Sin, and the Merit of good Works. This Pope cied Sept. 12. 1362.

A Register of his Letters is preserved in the Vatican Library, several of which are published

by Rainaldus, Brovius and Waddingus, in their Annals.

The Ele-Offich, 28. following, the Cardinals being Affembled in the Conclave, chole William Grimo-Rivary Unardus, a Native of Grifae in the Diocess of Menda, Doctor of Law, and Abbot of S. Vittor ban, and at Marfeilles, who affumed the Name of Urban V. and was Confecrated and Crowned Pope at his Addions. Avignon, Nov. 6. After he had had a Conference at Avignon in the Year 1365. with the Emperor Charles, he rook up a Resolution to go to Rome, to set in Order the Affairs of Italy; and accordingly departed from Avignon the last day of April 1367, and taking Ship at Marseilles May 20. he Arrived four days after in Italy. Having stayed some time at Viterbo, He made his Entry into Rome Octob. 6. and was there received with great Joy by the Romans. He had the honour to receive two Emperors there, viz. Charles the Emperor of Germany, who came in 1368. with an Army to bring the People, and Cities of Italy into Obedience to the Pope, and Joannes Palaslogus Emperor of the Greeks, who came to Rome the next Year; and united himielt to the Roman Church. Urban having put the Affairs of Italy in order, refolved to return to Avignon, under a Pretence of endeavouring to make a Peace between the Kings of France, and England. He left Italy Sept. 5. 1370. came the 16th. of the same Month to Marfeilles, and the 24th to Avignon; where he died, Decemb. 19. of the same Year.

This Pope had feveral great Accomplishments, and was very Noble, very Zealous to do his nation and Duty, and a lover of Justice. He erected divers stately Buildings, Reformed many Abuses in the Court of Rome, punished Irregular Clergy-men very severely, prosecuted Usurers, and Perfens guilty of Simony, and fuch as used Unlawful Trades, forbad Plurality of Benefices, favoured Learning, established several Publick Universities, and entertained 1000 Students at his own Charge: Fie was Liberal and Charitable to the Poor; made a good Use of the Revenues of the Church; forbad Ecclefiaftical Immunities, and Privileges; and preferred only two of his Relations to Ecclelialtical Dignities, because they were worthy of them. His Constitution against Plurality of Benefices is in the 11th. Tome of the Councils. The Annalits [Bzovius ad an. 1365. and Wacdingus ad an. 1363.] have published several of his Letters, [and there is a Volume

of them in the Vatican Library.]

After the Death of Urban, the Cardinals chose Petrus Rogerius, Nephew to Clement VI. being about Forty Years old. He was a Native of Maumont, in the Diocess of Limoges. He took the Name of Gregory XI. and was Confecrated and Crowned at Avignon, Jan. 4. 1371. Italy was afflicted with Wars under the Pontificate of this Pope, and the Florenines revolted, and drew away Bononia, and leveral other Cities. After the Pope had thundred out his Excommunications, he published a Croifado, and Levyed an Army against them; which he sent into Italy under the Command of the Cardinal of Geneva; And lastly, resolved to go and make his Residence in Italy, and fix his See at Rome. Some affirm, That he did this by the Periwation of Baldus the Lawyer, who had been his Master. Others say, That it was done upon the Reflection of a Bishop, who was reproved by him, for Non-residence; Others say, That he did it by the Advice of St. Carbarine of Sienna. However that be, he left Avignon without the Knowledge of the French, Sept. 13. 1376- being accompanied with all the Cardinals, except five, who would stay there, and made his Entrance into Rome, Jan. 7. in the next Year. His Arrival did not at all alter the state of Affairs, the Revolt continued, the Romans themselves would not submit to him, and kept up their Magistrates. Their Governor invaded Viterbo, and some other Cities belonging to the Patrimony of St. Peter, which obliged Gregory to retire to Anagnia, under a

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Pretence of avoiding the heat of the Weather. He returned to Rome in November, and having accommodated things with the Governor of Rome, he treated with the Florentines, and the other Revolters about a Peace. During the time of this Negotiation, Gregory died March 27, 1378. Gerson says, That this Pope made a Declaration when he died, in which he exhorted all present not to believe the Visions of Private Persons; because he had himself been deceived by the advice of one of these Enthusiasts, and upon that Account had like to have created a dangerous Schissin in the Church, but that he foresaw the ill Consequence of it. This he said with a respect to the Advice, which Catharine of Sienna had given him to go to Rome. However that be, the Death of Gregory made a Way to a Schilm; of which we shall speak in the following Chapter. The greatest part of the Letters of this Pope are published by Waddingus [in his Annal, Minor, ad an. 1371.] and by Bzovius [in his Annales ad an. 1372.]

CHAP. IV.

The History of the Schism of the Popes of Rome and Avignon, and of what passed in Christendom on that Account, till the Council held at Pisa.

TREGOTY the XIth. being Dead at Rome, the Romans were defirous to take this Opportunity The Eleof resettling the Pope's Court in their City, by promoting the Choice of a Roman, or Etion of at least of an Italian. There were at that time Sixteen Cardinals at Rome, Four Ita- Urban VI. lians; which were Peter of Corfins a Florentine, Bishop of Porto, styled Cardinal of Florence, made by Simon of Brossana, a Milanese Cardinal-Priest of the title of St. John and St. Paul, Francis of jorce. Thebaldeschis, Cardinal-Priest of the title of St. Sahina, commonly called the Cardinal of St. Peter, James Des Ursini, a Roman, Cardinal-Deacon of the title of St. George, and Twelve Ultramontanes, i.e. of the Nations beyond the Alps; to wit, the Cardinals John of Grosso, Limoisin Bishop of Praneste, called Cardinal of Limoges, Ribert of Geneva Cardinal-Priest of the title of the Twelve Apo-itles, Gerard du Puy Abbot of Marmonier, Cardinal-Priest of the title of St. Climent, Peter Flandrini, Cardinal-Priest of the title of St. Enstace, Willam of Aigrefeville, Cardinal-Priest of St. Stephen in Mente Collo, Bertrand Larger of Glandeva, Cardinal-Priest of the title of St. Cecily, Hugo of Monrelais of Nants, of the title of the four Crowns, Guy of Malesicco, Cardinal-Priest of the title of the Holy-Crois in Jerusalem, styled Cardinal of Poiltiers, Peter of Sortenac, Cardinal-Priest of the title of St. Laurence, nam'd of Viviers, William Noellet, Cardinal-Deacon of the title of the St. Angelo, Peter of Vergne, Cardinal Deacon of the title of St. Maria in vii lata, and Peter de la Lune, Cardinal Deacon under the title of St. Mary in Cosmedin. These latter being much more in number, than the Italians, there was small likelihood they would choose an Italian; wherefore the Romans were refolved to obtain by force, what they could not bring about, if they left things to go on in their ordinary Channel. They began with demanding it of the Cardinals, even before they entred the Conclave; giving them to understand, that unless they yielded to them, it should be the worse for them. The Cardinals being urged to speak Positively, made answer, That they could not Discourse of the Election of a Pope out of the Conclave, and when they were met there, they would do, what they judged most conducible to the good of the Church; moreover, they defired them to make no fuch Demands as were joyn'd with Threatnings, and which occasion'd them to fear some Violence; declaring that if they offer'd any, to compel them in their Choice; he that fhould be chosen, would not be Legitimate Pope, but an Intruder. The Romans, whose interest it was, not to let slip this Opportunity, persisted in their first Demands; and for fear the Cardinals should quit Rome, they set a Guard at the Gates and Avenues of the City, expelled thence the Nobility and the Principal Citizens, and admitted a great number of People out of the Country, whom they ordered to Arm, that they might controul the Election. The Obsequies of the deceased Pope being ended, on the 5th of April, the Cardinals prepared to go into the Conclave, though with regret, and discontented, under the Apprehension of what might happen; Proteiting, That in case they were obliged to choose an Italian, they should not Acknowledge him for Pope. They entred on the 7th, into the Conclave, the Guard whereof was committed to the Bishop of Marfeilles; but the Officers of the Romans also went in, and departed not thence, till they had made diligent Search in all the Lodgings, and possess of themselves of the Gate, while the Conclave was Surrounded with an innumerable Company of People, which cried, We will have a Roman Pope; Romano lo volemo lo Papa, Romano lo volemo. When it was represented to them, that these tumultuary Cries were Unbecoming; they made two Officers enter the Conclave, and declared to the Cardinals, That if they choic not a Roman Pope, they were in danger of their Lives. The Cardinals having given them the fame Answer as they gave before, that the Election of a Pope ought to be made with Freedom; they continued the same Threats, and withdrew in the Evening, after the Cardinals had told them, that on the Morrow, when they had faid one Mass of the Holy Ghost, they would act according as he should inspire them. The People, who were not contented with this Answer, continued to Gry all Night long, Romano lo volemo lo Papa, O almanco almanco Italiano è se non lo sanno tutti quanti questi Cardinali è Francesi saranno tagliatia pezze. One of the Cardinals to appease them, told them out at the Window of the Conclave, That to Morrow the Cardinais to appeare them, told them out at the window of the Concluse, I had to morrow they should be fatisfied. On the next day, the 8th. of April, the People being again gathered together in greater Numbers at the Sound of the Alarm-Bell of St. Peter's Clock, came with greatogether in greater Numbers at the Sound of the Alarm-Bell of St. Peter's Clock, came with greatogether in greater Numbers at the Sound of the Alarm-Bell of St. Peter's Clock, came with greatogether in greater Numbers at the Sound of the Alarm-Bell of St. Peter's Clock, came with great the sound of the Alarm-Bell of St. Peter's Clock, came with great the sound of the Alarm-Bell of St. Peter's Clock, came with great the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the Alarm-Bell of St. Peter's Clock, came with greater the sound of the St. Peter's Clock, came with greater the sound of the St. Peter's Clock, came with greater the sound of the St. Peter's Clock, came with greater the sound of the St. Peter's Clock, came with greater the sound of the St. Peter's Clock, came with greater the sound of the St. Peter's Clock, came with greater the sound of the St. Peter's Clock, came with greater the sound of the St. Peter's Clock, came with greater the sound of the St. Peter's Clock, came with greater the sound of the St. Peter's Clock, came wit ter Fury to the Conclave, threatning to break down the Gate. The Cardinals having notice of it from the Bishop of Marseilles, sent the Cardinal d' Aigrefenille to speak to the People, whom he could bring to no other terms, but that they should make Choice of a Roman, or an Italian, if they defired to fave their Lives. The Cardinal d'Aigrefenille having Reported this to the Conclave, they deputed Cardinal Florentin, Dean of the Sacred College, to go and Promie the People, they should have Satisfaction The Cardinal would not accept this Commission, first, because he judged it contrary to the freedom they ought to have, and for fear of being killed by the Romans, if they faild in the Performance of this Promite. The Cardinal d'Aigrefeiille, Dean of the Cardinals-Priefts, having taken him by the hand, together with James Des Orsmi, Dean of the Cardinals-Deacons, led him to the Gate of the Conclave; where they promifed the People, that they were upon choosing an Italian Cardinal. Being returned, they chose in a hurry Barrholomew Pregnano, Archbishop of Bari, not designing this Election should stand: for the Ultramontanes had a Mind to a Pope which was no Italian, and the Italians were defirous, that one of their Number should be advanced to this Dignity; and not a Man who was not of the Sacred College. There were likewife fome, who declared, That they made this Election against their Judgment, to avoid the Danger they were in, and with an Intention, that he whom they chose, should not be Pope. The Cardinal Forentin gave his Vote for the Cardinal of St. Peter, and James Des Ursini refused to give his Voice. The report being afterwards ipread Abroad, that the Archbishop of Bari was chosen Pope; the People mistaking him for John of Bar a Frenchman, Chamberlain to the deceased Pope, began again their Tumults. The Cardinal of St. Peter having appear'd at the Window, some said, It is the Cardinal of St. Peter, the common People supposing he had been chosen Pope, began to cry, Viva, viva Santo Pietro, and went away of that Opinion. But fome time after, perceiving they did not open the Conclave, they returned with greater Violence, broke open the Gates of the Conclave, seized the Cardinals, Plunder'd their Goods, demanding without intermission a Roman Pope, and some of the Domesticks of the Cardinals having said to them, Have you not the Cardinal of St. Peter, they took him, and arrayed him in Pontifical Robes, placed him on the Altar, and worshipped him, though he cried out, that he was not Pope, neither would he be. The Cardinals elcaped with great difficulty. Some were flopt, and rudely handled; others were forc'd to difguise themselves : Some retreated to their Houses, and others left the City, or berook themselves to the Castle of St. Angelo. On the Morrow, the Archbishop of Bari chosen in the foremention'd manner, designed to be Proclaimed; but seeing himself deserted by the Cardinals, who would not own him, he told the Magistrates of Rome, They had done nothing, unless they re-affembled the Cardinals, to the intent they might Proclaim his Election, and put him in Possessinos of the Holy See. The Magistrates having put this Order in Execution, they cauled Twelve or Thirteen to meet, who Proclaimed the Archbishop of Bari Pope, under the Name of Orban VI. cloathed him in the Pontifical Habit, and gave him Possession of the Holy See. On the 17th, of the same Month, which was Easter-Day, he was crowned in presence of the Cardinal Des Ursini.

Urban the Vith. was a Neopolitan: he had formerly been Archbishop of Otranio, from whence he was newly translated to that of Bari, by Gregory XI. who also gave him charge of Papary of the Apoltolick Court of Chancery, in the absence of Cardinal de Pampelinne, who remain d at Urban VI. Avignon: He passed for an able Doctor of the Canon Law, and had the repute of an Humble, Devout, Honest Man, an Enemy to Simony, Regular in his Morals, Studious, a Lover of Juflice. The Cardinals cart an eye upon him, fancying, that he would not make an Advantage of this Election, thus carried on by force; nevertheless it is apparent, that he had labour'd underhand for this Dignity, and the News of his Election was no fooner brought him, but he looked on himself as Pope, and gave Order to the Magistrates of Rome to oblige the Cardinals to come together, to the end he might be Acknowledged, and placed on the Throne. The next day after his Coronation, the Cardinals who were at Rome wrote to those of Avignon, that they had chosen for Pope the Archbishop of Bari. We have their Letter in the Tenth Tome of the Spicilegium; but at the same time the Cardinal d' Aigrefeuille, and some others, sent private notice to the King of France, and other Christian Princes, that this Election was not valid, The Cardi- and they defign'd not, that Orban should be owned as Pope. Nevertheless, whether out of nals with Fear, or Diffimulation, they owned him at Rome, and obeyed him in appearance : Perhaps likedraw to wife they would have practifed nothing against him, and had left him in quiet Possession of the male and Holy See, if he had treated them with Mildness; but Orban, who was naturally severe, would oblige the Prelates to relide at their Benefices, reproved sharply the Behaviour of the Cardinals, in a Speech he made in the Confiftory a Fortnight after Easter, upbraided some in particular with their carriage, which disobliged them, and put them upon a Resolution of choosing a new Pope. Tream further drew upon himself the Anger of Otho Duke of Brumswick, who had Married Jane Queen of Sicily, after the Death of the Prince of Tarentum. This Queen at the first rejoiced very much at the Election of Orban, Born her Subject; but Orban treated the Duke of Brumsheick with Disdain, and refusing to accept the Conditions of the Peace, which of the Fourteenth Century of Christianity.

that Prince had negotiated by order of Gregory XI. with the People of Tuscany and Liguria, he lost a Defender, which he had need of, considering the Posture of his Assaurance also another Fault, in taking from the Rossaurance the Government of the Castle of St. Assaurance gelo, of which they were in Possession, and which they refused to Surrender to him; but on the contrary declared against him. The Thirteen Ultramontane Cardinals being diffatished, withdrew from Rome one after another, in the Month of May, under pretence of avoiding the ex-cessive heat of the Summer, and resorted to Anagni. Urban then seeing himself deserted, and plainly foreseeing their Design, did all he could to oblige them to return; and that he might deal more kindly with them, he went as far as Tivoli, where the Italian, and Ultramontane Cardinals held divers Conferences, and proposed the calling of a Council to prevent the Schifm which was then hatching; but not being able to agree on the Place, nor the Conditions, things remained in the same posture. The Duke of Brumswick was willing to interest himself in bringing Matters to an Agreement, and had effected it, if Orban would have confented to the Marriage of Mary, the Heirefs of the Kingdom of Sicily beyond the Pharos, to the Marquels of Monferrat, his Kinfiman; but this Pope, who had a Defign this Kingdom should fall to his Nephew Francis Pregnano, would not hearken to that Proposition; and this made a perfect Quarrel between him and Otho, who no longer would interest himself in his Affairs, but forsook him, though without withdrawing from his Obedience. The Cardinals at Anagni, before the doing any thing to provide for their Safety, caused the Lord Bernard de la Salle, with his Troops. to approach unto Viterbo for to Guard the Sacred College; The Romans attempting to Way-lay them, as they marched by near Rome, were defeated, and the Troops arrived at Anagni. When the Cardinals faw they were secure, they began to intimate unto Orban, that he had not been lawfully chosen, but by force, as he himself very well knew; and by consequence he was an Intruder, and obliged to refign the Popedom. Urban made Protestations to the contrary, and wrote a Letter to the Cardinals in the Name of all Christians, wherein he afferts his Election to be Canonical, and exhorts the Earl of Fondi not to afford his Protection to those revolted Cardinals. Wherefore the Cardinals feeing no likelihood of his voluntary relinquishing the Papacy, on the Second day of August, made a Declaration, in which they recite after what manner the Archbishop of Bari was choien, let forth, That he ought not to be acknowledged, as lawful Pope; and Protest against whatever they have done, and written about this Election. On the 9th of the fame Month, after having celebrated One Mass of the Holy Ghost, they made an Award, wherein they declare, That the Archbishop of Bari ought to be looked on as Excommunicate, an Usurper, and a Tyrant. They made known this Sentence to the Kings, to the University of Paris, and to all Christians. Urban perceiving there was no hopes of an Accommodation, return'd to Rome, where he made Nine and twenty Cardinals. The old French Cardinals withdrew to Fondi, to proceed to the Choice of a new Pope. But that it might be less liable to Dispute, they believed they ought to call thither the three Italian Cardinals, which remain'd (for the Cardinal of St. Peter was dead fome days before). These three Cardinals, who had stood as Neuters, were retired to a Castle belonging to Cardinal Ursini. The Ultramontanes assured each of them in particular. That if he would come to them at Fondi, they would order it fo, that he should be chosen Pope: With these hopes, they all departed and came to Fondi. Upon their Arrival, the Cardinals entred the Conclave on the 20th. of September, and proceeded to the Election of a Pope. The Cardinal of Limoges gave his Voice first, because the Cardinal of Florence, who was Dean of the Sacred College, had excused himself from giving the first Vote; he said, " That fince the French were for a French Pope, and the Italians for an Italian, he judged it convenient " to nominate one, which was neither French nor Italian; and thereupon he gave his Vote for " Robert Cardinal of Geneva, by Nation a German, and would choose him for Supreme Bishop: All the Cardinals, except the three Italians, gave him their Votes: He took the Name of Cle-The Ele ment VII. and was Crown'd on the 21st. of the same Month: He was Brother to Amideus Earl dion of of Geneva, had been Bishop of Teronane, and atterwards of Cambray, and made Cardinal by Clement Gregory the XIth. though not above Thirty fix Years of Age : He was Quick, Eloquent, Active, hit for Business and Labour: These Qualifications contributed to the Choice they made of his Person, but more, the Nobility of his Birth, whereby he was of Kin and Allied to the most Potent Princes of Christendom; which gave the Cardinals who chose him, ground to hope he would be owned without Difficulty, and that his Competitor Orban, would be forfaken by all The Divithe World; but God permitted not Matters to go thus; for Christendom was divided, divers sion of this Kingdoms continued under the Obedience of Urban, and others acknowledged Clement; this Jian Princauted a bloody Schiffin in the Church. Urban was in Possession of Rome, but the Castle of ces on ac-St. Angelo was firm to Clement, and very much gall'd the Romans, who befieged it, took it in two Popes conclusion, and in part demolish'd it. Almost all the Cities of Tuscany and Lombardy also owned elested. Urban: Germany and Bohemia stuck to his Party; for that being at Tivoli, he had confirmed the Election Wenceslaus King of Bohemia, Son to the Emperor Charles, chosen King of the Romans in the Year 1376. Though his Predecessor Gregory XI. made a Scruple to approve it. Lewis King of Hungary likewise own'd him; and these two Princes sent Ambasiladors to Clement, and to the Cardinals, to represent that they ought to Acknowledge Urban as Legitimate Pope, and defift from their Pretentions: Clement having ill received them, provoked these two Princes, and confirm'd them in the resolution to take Urban's part: Poland, Prussia, Denmark, Swedeland, and Norway, followed the Example of Germany. In England the Envoys of the two Competitors

petitors having been Heard in a Parliament held at Gloucester, in the beginning of the Reign of Richard the Second; the Election of Urban was approved, and that of Clement rejected. The Earl of Flanders, though a near Kinsman to Clement, yet so far declared against him, that he would not fee the Cardinal, who was fent to him on his behalf. Clement was Acknowledged by France and Scotland, by the Dukes of Lorrain and Bar, by the Earls of Savoy and Geneva, and by Jane Queen of Naples; which yet hinder'd not many of her Subjects from adhering to the Party of Orban. He fent Legates into all Parts to shew his Right. Cardinal de Groffo was dispatcht to France, Cardinal Aigrefenille to Germany and Bohemia, Cardinal de Malesicco into England and Flanders, and Cardinal Peter de la Lune to Spain, Portugal, and Navarre. He. finding that Spain had declared for Urban, left not the place, but tarrying there, gained fo much Ground by his Cunning, and Intrigues, that at length Clement was there Acknowledged. This Pope to re-instate the Cardinals, whom he had sent as his Legates, nominated Six of them in the Month of December, in the Year 1678, whercof two had been already named by Orban, and had refused to accept that Dignity. The Cardinal d'Aigreseaille, Legate in Germany, found Wencellaus, who Succeeded his Father who died that Year, altogether in the Interests of Urban, and could do nothing in favour of Clement. In France, King Charles V. who was a very Wife and Prudent Prince, that he might do nothing haltily in a Business of this Consequence, sent some Persons of his Privy-Council unto the Cardinals, to know how Matters went, and to take an Oath of them, what they thought in their Conscience of these two Elections. The Cardinals after having Sworn by the Body of JESUS CHRIST, protested, That they had been constrain'd by Violence to pretend the Election of the Archbishop of Bari, and that he, whom they had fince chosen, was the true Pope. The King not as yet fatisfied with this Declaration, was defirous to Discourse some of the Cardinals, and having

that only the Election of Clement was valid, and that the King ought to Acknowledge him; the

which he did, and gave intimation of it to all Christian Princes his Allies. Nevertheless Clement left Fondi, and withdrew to the Castle of Spelongue near to Cajeta, from

whence he went to Naples with the Cardinals; but the Neapolitans not being able to endure him, he bethought himself of going to Avignon, where he Arriv'd in the Month of June in the Year 1379. His Departure wholly ruin'd his Affairs in Italy. The Castle of St. Angelo Surrender'd, and what Succours he was able to afford to those of his Party, were overborn by the Urbanists, who were the Stronger. Urban joined the Spiritual Arms to the Temporal, to subdue them, and order'd Process to be made against Queen Jane, the Earl of Fondi, the Orsini, and the other Favourers of Clement; and declared them to have forfeited their Estates, their Lands, their Goods, and their Dignities and to be uncapable to enjoy them. He declared likewise Clement the Anti-Pope, and his Cardinals Schissmaticks, and deprived them of all kinds of Dignities and Benefices. Clement on his part made use of the same Weapons against Orban, his Cardinals and Adherents. These reciprocal Condemnations caused great Disorders through all Christendom, each of the two having their Partisans, who made War one upon another, and endeavoured to deprive each other of the Benefices and Dignities obtain'd from the Pope, whom they Acknowledged; infomuch, that the Benefices were for a Booty, and feized by fuch as found themselves the Strongest: The Popes bestowed them on those that sued for them, though undeferving, and being not yet of Age, only to enlarge the Number of their Creature, or elle they Sold them to supply their Wants. Impunity reigned every where; there was no such

obliged them to come to the Castle of Vincent, together with the Prelates, and the Doctors of Divinity; the Matter being put in Debate, and maturely Examined, it was at last concluded,

thing as Order or Obedience, and the Church was in a dreadful confusion.

Italy was the Part of the World which suffered the most; because this was the Place where the Partifans of the two Popes had most Liberty. Urban, to make himself sole Master, and to put in Execution the Judgment he had given against Queen Jane, gave away her Kingdom to wis Dake Charles Duke of Duras, a Kinfman of the Queen's, and call'd him out of Hungary, where he of Anjou, then was, to come and take the Possession: When he had arrived at Rome, he crowned him King of Charles. & Charles of Sicily, after he had obliged him to give the Dutchies of Capua and Melphi to him, and divers other Earldoms to his Nephew Francis Pregnano, Surnamed Butillo. But because this Prince wanted Money to undertake an Enterprize so considerable, as was the Conquest of the Kingdom of Sicily; the Pope Pawn'd the Goods of the Churches in the City of Rome, and Sold the Chalices, Croiles, and the other Ornaments, to make up a round Summ, which he gave him. Queen Jane to fet up a Power capable to Support her against the Attempts of Urban, made a Gift of her Estates to Lewis Duke of Anjon, and exhorted him to come speedily to her Relief. Nevertheleis, Charles of Duras, with some Troops, entred the Kingdom of Naples, made himself Master of that City, surprized Otho the Husband of Jane by Treachery, and took him Prisoner; and at last having Storm'd Chasseau neuf, whither the Queen was retired, with her Sister Mar, he made her Prisoner of War, and some time after order'd her to be Strangled. Clement on his part importund the Duke of Anjon to pass into Italy; the which at length he resolved, and parted from France with a confiderable Army, in the Year 1382. to Conquer the Kingdom of Sicily; he marched cross Lombardy, and instead of going directly to Rome, to seize the Person of Urban, he passed into the Kingdom of Naples; and with the assistance of two German Commanders, whom he found in this Country, he made himself Master of several Towns in Apulia; whilst that Charles, who tarried at Naples, fortified the Places that were left him, and lengthned

of the Fourteenth Century of Christianity.

out the War, that he might waste the Duke of Amou's Army. He succeeded in that Design. This Prince's Troops were fo weaken'd by Scarcity and Sickness, that they could Undertake Nothing: His Money fell short, and at last he died, either by a Disease, or by Poison, on the 20th. of September, in the Year 1384. at Bari.

Urban some time before had passed into the Kingdom of Naples, either to prevent an Agree- Urban Arment between Charles, and the Duke of Anjon, or to put his Nephew in Possession of the rested by Dutchies of Capua, and Melphi. Charles went to receive him near Aversa, and a while after Charles caused him to be Arrested, and brought to Naples into the New Castle, where he permitted him de Duras to give Audiences, and kept him under Confinement: But the Cardinals being imployed to and forced make up this Breach, Charles asked the Pope's Pardon, and allowed him Liberty to go forth of to retire to the Caltle, and to abide near the Cathedral Church. Sometime after the wantonness of Ur-Genoa. ban's Nephew, who deflower'd a Nun, led him to renew the Quarrel Charles had with the Pope; because Charles was obliged to bring him to Punishment for this Crime. But the Pope upheld his Nephew, stopt the Execution of the Sentence, and obliged Charles to give his Nephew Seventy Thousand Florins, for the Revenue of his Dutchies, together with the Castle of Luceria, whither he retired with part of his Court, resolving there to pass the Winter, in hopes that he should soon make himself Master of Naples; for he designed to revenge himself for the Injury Charles had done him, and to deprive him of his Kingdom, trufting to the Correspondence he had with some Neapolitans. On the other side Cardinal Reatino, and some others in Naples combined against him, and put out a Manifesto, importing, That if the Pope neglected the Government, or were not fit for it, or adhered too much to his own sense, and would rule Absolutely, without advising with the Cardinals, they had right to nominate Oversers, by whose Counsel all things should be managed. Urban having had notice of this Project, order d Six of these Cardinals to be arrested, and created hereupon divers others, either Germans, or Neapolitans. These Six Cardinals were put into Dungeons, loaded with Chains, and often examined by the Rack. Charles incenfed with these Attempts of Urban, who had begun to proceed against him, besieged the Castle of Luceria; but Orban escaped with his Followers, carrying along with him the Cardinals Prisoners, and having reached to a Sea-Port, Embarked in the Gallies of Genoa; he sailed to Palarmo, and from thence to Genoa, where he put to Death Five of the arrested Cardinals, having granted the Cardinal of St. Cecily his Life, at the Request of Richard, King of England, after degrading him, and depriving him of all his Benesices and Dignities. These Cruelties alienated the Minds of many from the Affection they had to Urban; two of his Cardinals, the one named Pileus de Prato Archbishop of Ravenna, and the other Galeo de Petra-mala withdrew to Clement, who received them, and confirmed them in their

While these things passed in Italy, Clement made himself to be owned by the Kings of Castile Clement and Arragon, who having, at the instance of the King of France, made inquiry at Avignon, owned by concerning the Elections of the two Competitors, understood that of Urban to be void, beof Collider cause made by sorce, and on the contrary, that of Clement to be Legitimate and Canonical; of Castile but because he wanted Money to support his Directive and canol arise and Canonical; and Arrabut because he wanted Money to support his Dignity, and could raise it no where but in France, gon, at he sent the Abbot of St. Nicasius of Rheims, to Levy half the Revenues of the Benefices. The semps to Clergy could not bear this Exaction, the University of Paris complained thereof to the King, raife money who fent for the Abbot of St. Nicasius, order'd him to depart the Kingdom, stopped all the Re- in France; venues of the Benefices, to be employed one Third upon Reparations, another Third to defray incident Charges, and the Remainder for the Subfiftence of the Clergy: He likewise deputed Arnold of Corbie, first President of Paris, to go to Avignon; there to lay open the Injustice of this Demand; so that Clement and his Cardinals were forced to be content without this

Supply.

Dignities.

Supply.

In the Year 1385. Charles of Duras being gone into Hungary, to be Proclaimed King, as next The Death
Heir to the Crown; he was there Murther'd in the Month of January, in the Year following of Charles
As the Grown since Cities assessed out of Perion, and come to Siciles, from whence he mailed into Duras and At the same time Otho escaped out of Prison, and came to Sicily; from whence he passed into Apulia, and made himself Master of Naples; having driven out Margaret, the Relieft of Charles Urban VI. Duras, who made her escape with her two Children to Cajeta. Urban went from Genoa to Perusia, where he tarried a full Year. The Germans proposed to him an Agreement with Clement, but he would not hearken thereto; some time after he took up a Resolution to return into Sicily, and being on the Way thither, his Mule fell down and wounded him desperately. He caused himself to be carried to Tivoli, with a Design to proceed on his Journey; but being in no condition to do it, he was conveyed to Rome, where he died, in the Month of October, in the Year 1389.

The Death of this Pope rendred the Peace of the Church more easie to be brought about, The Eleif the Cardinals in Italy, would have forborn to make another Election; but on the contrary, Gion of Bobeing met in the Conclave presently after the Death of Urban, they chose on the Second of niface IX. November, Cardinal Peter de Thomacellis, a Neapolitan, who called himself Boniface IX. and was by the Roacknowledged by those, who had obeyed *Orban*. Boniface augmented the Revenue conside-man Carrably, and the Temporal Authority of Popes, and heaped together great Riches in the time of dinals. his Papacy. If we may credit Thierri of Niem, a contemporary Authour, one of his Domesticks, he made a publick Merchandize of Benefices at the beginning of his Popedom, and afterwards willing to palliate it, he, the first, settled the Annates, that is to say, the Right of re-

Italy, be-

Clement

VII. re-Avignon. A New Ecclefiastical History

ceiving the first Year's Revenues of Bishopricks and Abbies which became Vacant, and the Dates for all forts of Benefices void by Death, which he granted to different Persons at the same time for Money; he revoked all Grants of Reversions, to make new ones, invented particular Clauses of Provisions, which annull'd all the former; he granted all forts of Dispensations and Pardons for Money: His Court was full of Apostate Monks, whom he made his Officers, or provided of Imployments and Benefices. For Money he gave licence to the Friars-Mendicants, to quit their Order and Convent, and to enjoy Benefices. He fully fettled the Soveraign and Immediate Dominion of the Popes over the City of Rome: He reduced Perusa, Viterbo, Montesiasco, and several Towns, and Castles, under the Power of the Popes; Rebuilt the Castle of St. Angelo, and restored the Capitol. He imposed many Tributes and Taxes, and had a Troop of Regular Guards. He re-inftated fome Cardinals, whom his Predecessor had degraded, and among others the Cardinal of St. Cecily. The Cardinal Pileus de Prato, who had deserted his Predecessor, and went to Clement, came to wait on him, and was Nick-named, The Cardinal with Three Caps. He crowned the King of Sicily, Ladiflaus Son of Charles Duras, after he had given Abiolution both to him, and his Mother and Sifter, from the Cenfures thundred out against him

Clement on the other fide, crown'd King of Sicily, Lewis the Duke of Anjon, in the presence of Charles VI. who was come to Avignon, to give his Holiness a Visit, and proceeded against Boniface, as an Usurper of the Holy See. Lewis Duke of Anjon newly crowned marched with a good Number of Troops into the Kingdom of Naples, was received into that City; and after having fecur'd the principal Places of the Country, he return'd to Provence. Upon his departure, Ladiflaus entring the Kingdom with a Powerful Army, led by Alberic Barbiane, expelled

thence all such as took part with the Duke of Anjon.

Lewis

Dule of

Anjou,

King of

Sicily, by

Clement.

The University of Paris highly concern'd at these Disorders, occasioned by the Schisin, and vice of the the Attempts which Pope Clement made upon the Liberties of the Gallican Church; Petitioned Univerfity, the King, that he would apply some Remedy to these Evils. A while after, two Monks of the Order of Caribusians going to Rome to wait on Boniface, exhorted him so vehemently to Peace, that they drew from him a Letter directed to the King, wherein he encourages his Majefty to fer about the Work, offering on his part to contribute thereto. Clement having notice of this Negotiation, was forthwith for the Arresting of these two Carthusians; but the King having taken them into his Protection, he pretended likewise he was for Peace, and order d Publick Prayers to be made upon this Occasion. He sent at the same time into France, Cardinal Peter de la Lune. He was no sooner arrived there, but the University began afresh their earnest Suit to the King for the Peace of the Church; to which his Majesty declared the means ought to be fought out. For this purpose, a Meeting of the University was Appointed, wherein they gave their Opinions by way of Scrutiny, and the greater part was of this Judgment, That the Methods of yielding, and Arbitration, would be the furest to put an end to the Differences between the two Popes. The University having made known his Resolution to the Cardinal-Legate, he answered them roughly; and forbid them for the time to come to use any the like Dicourses. The Pope to appeale them, desired the King to send to him Peter d'Ailby, and Giles des Champs, Doctors of Divinity, of great Repute; but they refused to go to him. The Legate engaged the Duke of Berry in the Interests of Clement; he declared against the University, and put a stop to their Prosecutions: They had recourse to the Duke of Burgundy, who procured them Audience from the King, to whom they presented a Letter; wherein they most humbly belought him to consider seriously of the Peace of the Church; reprefenting to him, that the University had thought of Three principal Means of compating it; First, the way of Cession, that each of the Competitors should recede from all Right. A Second, the way of Arbitration, whereby they should referr their Right to Persons nominated by themselves, or others, who might absolutely decide their Differences. The Third is, the calling of a General Council; declaring, That if either of the Competitors accepted not of one of their three Expedients, he should be looked on as a Promoter of Schim. And as to what might be demanded touching the last Article, which gives Authority to a General Council, the University answers, that it is the consent of all the Faithful, and the words of JESUS CHRIST in the Gospel, whereby he Promises to them, who shall meet together in his Name, the Affiftance of his Holy Spirit. The King attended by feveral Princes, the Patriarch of Alexandria, and a great number of other Prelates, received this Letter, heard it Read, commanded it should be Translated into French, and told the University he would answer them in a little time; but Peter de la Lune prevailed so much, by his Credit, that the King alter d his Resolution; insomuch, that when they return d, the Chancellor was order d to tell them from the King, That his Majesty had no further Intention to purfue this Affair; and gave them a Prohibition to make any mention of it, upon pain of Disobedience. The University disfatisfied, gave the Chancellor to understand in presence of the Legate, who went back again foon after, That they would leave off their Exercises, and Preaching: They wrote at the fame time to Clement, what they had resolved in their Convocation, touching the Union of the Church. The Pope having received this Letter, was therewith very much offended, and would fend no Answer by the Messenger of the University. The Cardinals met together without the Pope's Leave, who fent to them, and upbraided them therewith. They aniwer'd him, That they had feen, and examin'd the Letter of the University, and that one of the Three Ways,

of the Fourteenth Century of Christianity. which they proposed, ought of Necessity to be chosen, if he aim'd at the Union of the Church.

Clement conceived so great a Grief at these Proposals, that he fell Sick, and died of an Apoplexy The Death

on the 16th. of September, in the Year 1394. By his Death ended the Male Line of the Earls of of Clement Geneva; which had never before happen'd in that Family. Imbert de Villars, Son of Clement's VII.

Sifter, fucceeded in the Earldom of Geneva.

As soon as the King of France was informed of the Death of Clement, he called his Council The Eletogether, who gave it as their Opinion, That it was fit for the good of the Church, the King Hien of should write to the College of Cardinals, to Superfede the Election, till they understood his Benedict Mind by a special Ambassador. The King of Arragon wrote to the same Briect. In eliminary of Paris took this Opportunity to beseech the King to interpose for putting off the Election, Avignon, till it were Agreed on, what Method might be taken to settle Union; to call an Assembly of the string of the King Mind by a special Ambassador. The King of Arragon wrote to the same Effect. The University XII. at most famous Universities in his Kingdom, and the Magistrates of Cities, to provide for it; to France. write to Boniface then at Rome, and to the Chief of his Party, to oblige them to accept these Methods of Union, and to give Leave to the University to write to other Universities. The King yielded to their Requests, and fignified to them that he was displeased with the intermission of their Publick Lectures and Sermons, and order'd them to begin them again; which was done accordingly. The same day the King called his Council together, in which it was resolved. that two Ambassadors should be sent to Avignon. Nevertheless, the Cardinals met to proceed to the Choice of a Pope, and entred into the Conclave to the Number of One and Twenty, on the 26th. of September : They received the King's first Letter before the Election ; but suspecting what were the Contents, they refolved not to open it till the Choice were over. Neverthelels, before they entred upon it, they drew up an Instrument, which they all Subscribed; whereby they Promifed and Swore, that they would all use their Endeavours for Union; and that whoever of them were chosen Pope, should procure it, by all kinds of Ways, even by that of Ceffion, or Refignation; if it were judged most convenient by the major part of the Cardinals. After this Protestation, they choic on the 28th. of the same Month, Peter de la Lune, Native of Arragon, Cardinal-Deacon of the title of St. Mary in Cosmedin, Pope, who was named Benediet XII. or XIII. ordain'd Priest by the Cardinal of Praneste on the 3d. of October, and crown'd by the Bishop of Ostia, on the 11th of the same Month. He was no sooner advanced to this Dignity, but he took a resolution to keep it, and acted as one that would continue always Pope. Nevertheless to shew, that he desired Peace, he sent to the King of France the Bishop of Avignon, and Peter Plan, to acquaint him with his Election, and to add, that he accepted the Papacy very unwillingly, and that he was ready to procure the Peace of the Church, by all Methods which should be judged reasonable. The University sent Deputies to him to exhort him to Union; to whom he made answer, That he was as ready to relign, as he was to put off his Cope; which he immediately pull doff. He made the same answer to Peter d'Ailly, Envoy from the King; so that in all likelihood, it would not be his Fault if the Schism were not soon

Charles the VIth. appointed a Meeting of the Prelates of his Kingdom. It was there con- The Affirmcluded unanimoully, that the Refignation of the two Antagonists was the best Expedient, ut- bly of the terly to aboliff the Schilin; and to effect this, the King fent to Benedict an Honourable Embaffy, Feda as of confifting of his Uncles, John Duke of Berry, and Philip Duke of Burgundy, and his Brother France, Lewis Duke of Orleans, accompanied with the Bishops of Senlis, Poictiers, and Arras, and witchwere feveral Lords, to whom it was given in Charge to demand this Refignation, as the most proper for the may way to fertle the Peace of the Church.

Benedict received them with due respect; bur answer deficient. not their Proposal, but in general terms, and offer'd himself another Expedient, which was, Benedict that the two Competitors should come to a safe place, near the Kingdom of France, under rights the Protection of the King; and there the two Colleges of Cardinals being Affembled should fearth may of Cefinto ways of Accommodation. The Ambaffadors rejected this Offer, and infifted upon yielding from up their Right. All the Cardinals, except Cardinal de Pampelune, were for the Cession. The Pope flood firm, and after several Conferences, set out a Bull, by which he declared his Resolution to meet his Adversary, and his College in an uninterested place, to find out a way of Accommodation; and in case this could not be done, he was ready to embrace all reputable and just ways to terminate this Difference, provided God and the Church be not therewith offended. The Ambassadors not satisfied with this Answer, had a meeting in the Convent of the Cordeliers, or Grey-Friars at Avignon, where Eighteen Cardinals met the Delegates of the University of Pavis, who all declared for the Cession. The Cardinals exhorted Benedict thereto; but he perfifted in his Resolution, and forbad them to Sign the Instrument, which the French Ambassadors had presented, or to hearken to any other Proposal, than what he had made. The Ambaffadors and Cardinals made him yet fresh Petitions, to bring him over to this way of yielding; but 'twas all to no purpose, and the Ambassadors went away without obtaining it. The King zealoully defiring to procure the Union of the Church, was not discouraged by this Refulal, and refolved according to the Advice of the University, to fend Ambassadors to other Christian Kings and Princes, that they would joyn with him to procure a Union. The University very hot in this Quarrel, published an Act of Appeal concerning all, which might be transacted by Benedict An All of and his Adherents, to the next only, true and universal Pope, or to the Apostolick Holy See. Aspeal by Benedict tet forth a Bull against this Act; notwithstanding which, the University renewed their the Uni-Appeal, and antiword to Benedict's Bull, that many Popes had been rejected, or depoted; that wester,

of the Fourteenth Century of Christianity.

Popes have corrected one the other, and revoked the Decrees of their Predecessors, as Clement V. had revoked the Decretal of Boniface VIII. against which the King, the Lords and Prelates of the Kingdom had likewife brought an Appeal. This second Act of Appeal being come to the Cognifance of Benedict, he published a new Bull; wherein he Excommunicated all such as should appeal from him or his Successors. The University continuing their Prosecution, mer at Mathunine, and declared afresh, the way by Cession to be the best. Seventeen Cardinals wrote likewife to the King, that they approved of this Expedient. While these things passed in France, the Ambassadors, whom the King had dispatched to all the Courts of Christendom, perswaded the greater part of the Princes, that the way taken in France, to put an end to the Schism, was the best and the surest; so that they joined their earnest Desires to those of the King of France, to oblige the two Competitors to consent to it.

A Substra- The University finding Benedist to remain obstinate in his Opinion, proposed to the King. Hion from the withdrawing of Obedience. The King after he had waited a while, Affembled the Prelates the Obedt- and Universities of his Kingdom to consult upon this Matter. The Meeting was held the 22. of ence of both May, in the Year 1398. The King falling Sick, could not be present; but the Dukes, of Berri, the Comer Burgundy, Orleans, and Bourbon; in whole presence the Patriarch of Alexandria recounted the ders decla Story of the Schilin from its beginning, shewed, that Benedict had Sworn before his Election, red and that he would do his utmost for Peace, coming even up to the way of Cession: He see forth all the King had done to procure the Peace of the Church, and the Opposition made by Benedict. He declared, That the way of Ceffion had been approved, not only by the King of France; bur moreover, by the Kings of Hungary, Bohemia, England, Arragon, Caftile, Navarre, and Sicily; and concluded, That it was the Intention of the King to pursue this way, and to procure Union by this means. The Bishop of Mascon, seconded by Six Doctors, spake there for Benedict. oy this means. The Dinnop of Majon, reconded by SIX Doctors, spake there for Beneath,
The Question was debated for Eight Hours, and the Assembly adjournd to the Month of July.
i. e. With The Opinions were divided; Some gave it for a general Substraction, others for a particular, in drawing 0 what concern'd the Donation of Benefices. Some maintaind, That such as obeyed Boniface, believe the such as the control of the Position of the Control of the Position of the Control of the Cont

bedience 10 ought to do the same on his account. The Princes propounded yet once more to give Benedit the Pope. notice, before they came to this Extremity. The Archbishop of Tours, the Bishop of Puy, and the University of Tholonfe were against the Substraction; which nevertheless was followed by the greater Number. The King being recovered, made the Opinions to be counted up to him, and judged they ought to comply with the Major part, and gave order to the Chancellor, to publish the Substraction. The Chancellor made Report of the King's Resolution to the Assembly, and declared, That they should wholly withdraw themselves from the Obedience of Benedict, till he accepted the way of Ceffion; nevertheless that it was not the King's intent, the Gallican Church should be deprived of her ancient Liberties. The Sunday following, there was a Solemn Procession to St. Genivieve, where the Substraction was published by Giles de Champs, who then Preach'd; after that, the Chancellor order'd Letters of Substraction, Dated the 27th of July, wherein the King, after having laid open his earnest Endeavours to purchase the Peace of the Church, and the refusal of Benedict to perform his Oath, he declares, That he ordered not the Substraction, till he had Communicated it to the Christian Princes, who had Agreed to the way of Cellion; That the King of Callile, likewise had already put it in Execution; That this way of my way neither extraordinary, nor without Precedent; That many Clergymen for less Cause, had renounced Communion with Anastasius; That Guy Archbishop of Vienna, who was after Calixius II. with his Prelates of the Council of Vienna, had resolved to withdraw their Obedience from Pope Paschal II. That for greater Reason under the present Circumstances, where there was a notorious Scandal, a Schism formed and fomented by the Ambition of two Competitors, it was leafonable to apply this Remedy. Upon this Ground he declares, That himfelf, the Church, the Clergy, and the People of his Kingdom, do wholly withdraw from the Obedience of Benedict, and his Adverfary, of whom he said nothing, because he never had obeyed him; and enjoins his Subjects not to obey him, nor pay any thing to him, Orders, that henceforward Benefices, which are Elective, shall be supplied by way of Election, and others by the gift of the Ordinaries, to whom the filling of them up does of right belong. And as to the Benefices held by the Adherents, or Partifans of the Competitors, the Ordinaries should hold them in Commendam, till they can be Canonically provided for.

The same day the King wrote to the Cardinals, to inform them what he had done, and to exhort them to join with him in the execution of this good Work. He likewise published other Letters, wherein he declared, That he intended not during this Subfraction to enrich himself with the Advantages, Profits, and other Dues, which the Popes, or their Officers, are accustomed to take; he Discharged the Collectors of them, and order d, That the Elections, Demands, and Grants of Benefices, should be gratuitous, and without Charge. He injoined the Apostolick Notaries to set down the Dates of Acts, which should pass for the future, in these words, Ab electione Domini Benedicti ultimo in Papam electi anno, &c. and not, Anno Pontificatus Domini nostri Papa, &c. The Abby of St. Denys becoming Vacant at this time, the Monks Assembled by the King's Leave, chose Philip de Villette, whose Election was confirmed by the Bishop of Paris, and the same thing was practifed in other Elective Benefices. The Kings of Castile and Navarre, the Queen of Sicily, and many other Princes, and free Towns followed the Example of France, and decreed likewife the Substraction, and Eighteen Cardinals also made an Act of the like Substraction. Benedist not being able to make them alter their Reio-

lution by his Censures, design'd to order them to be Arrested; they withdrew to Villa-nova in the King's Dominions, and called Mareschal Baucicaus to their Assistance, who Besieged Benedict in his Caltle of Avignon. The Brother of Beneditt defended himself Valiantly, and at length the Siege was raised by a Treaty, and the Prisoners on both Sides released. The Cardinals of Politiers, Tury, and Saluces came to wait on the King, to defire him in the Name of the Sacred College, to feize into his hands the Person of Benedict, to cause that the Princes under the Obedience of Boniface might likewise make a Substraction, and a General Council be held: They belought him also to advise the King of Arragon, not to afford any Succour nor retreat to Benedict, to maintain them in their Rights, to order their Pensions to be paid them, to secure to their Followers the Benefices promifed them before the Substraction, not to dispose of the Dignities, which should become Vacant till one only Pope were chosen, and to reserve the Revenues of them for defraying the Charges, which must arise in the Prosecution of the Union. The Chancellor gave Answer to the Cardinals, That the King had resolved to hold an Assembly, on the 20th, of February, wherein he would take advice about their Demands: But there was no further mention made of them; and the King very backward in Arrefting Benedict, order'd Mareschal Baucicaut, not to prosecute the War against him; and only to take care, that he went not out of Avignon, with the Treasure of the Church. Nevertheless, Cardinal Pampelune, and another named Boniface, who remained faithful to Benedict, defigning to make their Escape in Difguise were Arrested by Bancicant, who put them into such a harsh Prilon, that one of them died there, and the other after having Suffered very much, was forced to pay a great

Though the King had ordered his Troops to withdraw, Benedict was under a continual distrust of the Cardinals, and the Inhabitants of Angunn; which made him resolve to Promite the King's Ambassadors, that in case the Usurper (Bonsface) should refign, die, or be expell'd, he would resign; that they might proceed to the Choice of a Third Person, on condition the King would put a stop to the Actions of those of Avignon, and the Cardinals, promiting he would difarm his Party: He further engaged to be present at the Assembly to be held for the Union of the Church, in case the King would grant him his Protection for an Hundred Persons of his Retinue, and sunish them with Necessaries, not hereby at all to prejudice the Substraction, which he had Published. When Beneditt had Sworn to observe these Articles, the Ambassadors of the King delivered to him the Patent, by which he took him under his Protection, and put him into the Custody of the Archbishop of Narbonne, the Presidents of Beauvais and Provence, and two other Lords, and obliged the Cardinals, and People of Avignon, to Promife, that they would make no manner of Attempt upon either the Perion, or Goods of Benedict. upon condition he would Dilarm, and order the Garison that was in the City to march out. Benedict not thinking those named for his Guard strong enough to defend him; demanded, That the King would consent to give him the Duke of Orieans: But his Majesty judged it not fit to fend his Brother fo far off, and permitted him only to Name the Guards under his Authority, to defend the Person of Benedict. The King foreseeing that, the Year following, which was the Year 1400. the Jubilee might draw many of his Subjects to Rome, who would carry Money thither, forbad them to go, and confirmed the Decree of Substraction, and the voiding all Grants of Benefices in Reversion.

The Princes of German, and the King of Arragon, Agreed not to the Substraction, nor to The Subthe way of Cellion; and in France it fell the Duke of Orleans disapproved it; and maintain d Iradiion strongly against the Dukes of Berry and Burgundy, that the Schism was more tolerable, than to taken off have no Pope at all; and that it was great Injustice to keep Benedist in Confinement. The caretiain University of Paris preached up the contrary; but that of Tholonse was of the same Opinion Conditions with the Duke of Orleans, and declared themselves to the King against the Substraction. The Ambassadors of Cajille complain'd of the Restraint of Benedict, and the Substraction; and the Bissadors of S.Pons spake of it to the King with freedom. The Cardinals alter'd their Judgment about the Substraction, and bethought themselves of being reconciled to Benedict. Lewis of Anjon King of Sicile, declared likewife for him, Swore Obedience to him, and promifed him his Affiftance. In fire, Benedict found means to escape from the Castle of Avignon, and set himself at Liberty; after which he reconciled himself to the Cardinals, reduced the People of Avignon to Obedience, and at last sent to the King of France, the Cardinals of Poittiers and Saluces, to put him upon revoking the Substraction. They had Audience of the King on the 15th of May 1403. in which the Cardinal of Positiers being Spokesman, represented to the King, That the Subtraction had brought no good to the Church; That the Cardinals had closed with it, only for Peace sake, and having found it of no use, they were re-united to their Head; That his Majesty ought to do the same upon the assurance, that Benediët gives way for all things to be done, which the King and his Council should judge fit. The King made Answer, That he was about calling the Bishops of his King-dom, to conclude, what is to be done. The Agents of the Universities of Orienne, Angers, Mostipellier and Tholonse, were of the Cardinals Mind; and said, That they never had approved of the Substraction. That of Paris was divided by the Contentions of the great Lords who were of different Parties. Cardinal Turi, Cramault Patriarch of Alexandria, and some Bishops, who took part with the Dukes of Berry and Burgundy, opposed the disannulling of the Substradion. The others fiding with the Duke of Orleans, purfued with heat the restitution of Obecience. This Prince to effect it, assembled on the 28th. of Mey, the Prelates and the University

Proposals

of Union

Bonitace.

made to

of the Fourteenth Century of Christianity.

in the Hospital of St. Paul, where the King resided, and having collected their Votes in the absence of the Dukes of Berry and Burgundy; he found, that those, who were for the restitution of Obedience, were the major part : went forthwith together with some Prelates to inform the King thereof, and engaged him to declare himself of this Opinion, and to Swear an intire restitution of Obedience to Benedist. The Dukes of Berry and Burgundy, were at first dislatisfied with what had passed; but the former of the two next day came over, having seen the Articles, which the Duke of Orleans promifed the Pope should perform: To effect this restitution of Obedience, with some kind of order, on the 30th. of the same Month, he contrived an Affembly of the Prelates, and other Clergymen in the Manfion-House of the Duke of Berry. where the Chancellor, in presence of the Dukes of Berry and Burgundy, lay'd open what had passed, the Resolution which the King had taken, and the Articles, which Monsieur the Duke of Orlean had undertaken to oblige Benedict to comply with i which were, 1. To confent to a Cession, in case his Adversary did the same, happend to Die, or were Expelled. 2. To revoke all he had done against the way of Cession, and the Processes made upon occasion of the Subfiraction. 3. To confirm all the Grants, and Promotions made during the Substraction.

4. To call a General Council for the Peace of the Church, and the moderating the Impositions, which the Court of Rome Levies upon the Gallican Church, according to the Judgment of Perions, whom the King shall fend thither for that purpose. The Chancellor demanded of the Affenbly, if there were any thing else to be added? The greater part declared, they were ready to obey what the King had determined : Some few faid, They would first confult with the Bishops of their Provinces. Thereupon the King sent to the Princes to come to him, and enjoined them to follow him to the Church of Our Lady; whither he went accompanied with the Princes, and a great Number of Prelates and Deputies. He there heard Mass said by the Bishop of Praneste, and a Sermon preached by Peter d'Ailly, Bishop of Cambray, who published by his Order, the restitution of Obedience to Benedict; and the Articles which the Duke of Orleans promifed he should perform. The King the same day Sign'd certain Letters Patents, by which he enjoined all his Subjects to obey Benedict the XIIth. as they were wont to do preceding Popes; but these Letters were not Registred in Parliament, till the Month of June, in the Year following. The University being met, after some Debates, resolved at last to do, as the King defired, on condition Beneditt should perform what he promised; but there lay the diffculty to make Benedict agree to it. Ambassadors were dispatched to him for that purpoie, to whom he gave no Politive Answer; and the Duke of Orleans himself going to him, was a long time without being able to obtain any thing of him. Infomuch, that the King was forced on the 19th. of December, to fet forth a Declaration, wherein he ordered all fuch as had been provided of Benefices in his Kingdom during the Substraction, should be maintain'd in Possession

A New Ecclefiastical History

without paying any Imposition. Nevertheless, Benedict, willing to make it appear that he was well inclined to the Peace of the

Church, fent to Rome in the Year 1404. the Bishop of St. Pons, and other Ambassadors unto Boniface, to propose an interview, together with their Cardinals in a place to be agreed on; to the intent they might confult of means of Union, and procuring the Peace of the Church. The Cardinals of Boniface were very much inclined to hearken to this Proposal; but Boniface received it with distain, and answer'd these Amhassadors, That their Master was an Anti-Pope, with whom he would not treat. The Ambassadors, offended with this foul Language, which he gave them, told him, That their Mafter was no Simonist; thereby infinuating the shameful Trailick Boniface made of Benefices. This reply incented him, and he commanded them to depart from Rome; and these Ambassadors having made answer, That they had a Passport, whose The Death Date was not as yet expired, Boniface was enraged to that degree, that he fell Sick, and died in of Boni- three days after, on the First of October. The Captain of the Castle of St. Angelo, a Kiniman to Boniface, Arrested the Ambassadors of Benedict, and suffered them not to depart, but at the entreaty of the Cardinals, and upon the Payment of a great Ranfom. These Ambassadors before they departed, conjured the Cardinals to forbear an Election, affuring them, that if they did it, they should quickly hear good News from their Master, and that the Peace of the Church might eafily be re-eftablished; But these Cardinals, without regarding their Demand, entred into the Conclave to choose a Successor to Boniface, and on the 12th. of October in the Year 1404. chose Cosmitus Melioratus of Sulmo, Cardinal-Priest of the title of the Holy Cross etion of in of Jerusalem, having taken an Oath, That whoever of them were elected Pope, he should yield up the Papacy, to attain to a Union, in case that Peter de la Lune likewise renounced his right. The new Pope took the Name of Innocent VII. He was very much croffed in the Rome, and beginning of his Papacy, by the Faction of the Gibelines, which were at Rome, who were his Athan decisions to re-establish the treedom of their City, and restore the Government of it to Magistra strates nominated by the People, as it had been practifed, before they yielded it up to Boniface. The Guelphs on the contrary maintained, That it was more Advantageous for the People to be governed by the Church, than by the Citizens. This Quarrel occasioned a Civil War in Rome.

The Gibelines drew to their Aid Ladiflaus King of Apulia; who willing to make Advantage of this Opportunity, called upon the Pope to Surrender the Temporal Dominion of the City of

Rome, together with the Caitles and Fortifications, to the Roman People. Invocent to bring him

over to his Side, gave him the Government of Campania, and made him Umpire of his Quarrel

with the Gibetines; who ordered it fo, that the Gibelines were put in Possession of the Capitol

and the Government of the City yielded to the Magistrates, who were to be nominated by the and the Pope, to whom he referved the Bridges and the Gates, whereof he was in Possession. Atter this Agreement Innocent was Crowned. The Peace lasted not long, for the Magistrates, who go verned the City of Rome, secretly encouraged by Ladislaus, who had a Mind to make himself Master of this City, made divers Attempts against the Pope contrary to the Treaty. The Nephew of Innocent, named Lewis Melioratus, to revenge himself, surrounded them one day as they went out of Rome; and having Taken them, put them to Death. This barbarous Action caused a general Revolt of the People, which obliged the Pope, the Cardinals and the whole Court forthwith to leave Rome, and escape to Viterbo. Ladislaus on his part, presently sent an Earl to seize the Supream Power of Rome; but the Romans would not fuffer it, took up Arms to defend their Liberty, befieged the Capitol, and in a fhort time drove out the Partifans of this King, recalled Innocent, and received him gladly.

While these things were acted in Italy, Benedict pretended continually to desire Union, and Projects of offered, in order to obtain it, to go into Italy. He granted in shew to the King the Propo- Union befitions which the Duke of Orleans had made for him, who brought back Bulls in manner and tween the form, which implied the Confirmation of them, in consequence of which the King in the Month two Adof June 1405. published a Declaration, whereby he confirmed afresh the restitution of the Obe-versar es. dience, and revoked his Patents of the 19th. December, of the preceding Year : He also fent to Benedict the Archbishop of Ausch, and the Archdeacon of Paris to affure him, in his Name, and the Name of the Queen, and the Dauphin his Son, of his Friendship. Some time after, Benedill took up a resolution to go to Genoa; but to enable him for this Journey, he levied the tenth Penny on the Revenues of the Gallican Church, and on the other Churches under his Obedience. The University of Paris zealously opposed him in it, and it alone was exempted. The King nevertheless by his Letters Patents, of 28th. of February, in the Year 1405. forbid the Payment of First Fruits and other Impositions, which the Officers of Benedict levied in the Kingdom. Innocent on his part wrote into France, that it was not his Fault, that the Peace of the Church is not fettled; that his Predecessor, and he had never rejected the way of Cession; but that the Ambassadors of Benedilt had never offer'd it. Ambassadors were sent to him, who found him well enough inclined to Peace; nevertheless Benedict passed into Italy, and came to Genoa, from whence he sent Cardinal Challant Legate into France, to contradict the Design of

the Princes, who had resolved upon the way of Cession.

The University perceiving that Benedict acted not sincerely for the Union, demanded the Sub- The Unistraction afresh; that the Letter of those of Tholouse should be Condemned, as Injurious, and versity prothat the Gallican Church be deliver'd from the Exactions introduced by the Court of Rome. cures the This Affair was referred to the Parliament of Paris, which by an Ordinance of 17. July 1406. Glion to be condemned the Letter of the University of Tholouse; and by a Second of the 11th. of Septem- renewed. ber, the same Year, ordained, That for the time to come, the Gallican Church should be exempted from all Aids, Tenths, Procuration-Fees and other Inventions brought in by the Court of Rome. As to what concern'd the Substraction, the Affair was put off to the Affembly of the Prelates of the Realm, which was called about Martlemas. Twelve Divines, and Canonifts were named to defend the Right of the Pope, and as many on the fide of the University, to shew the Necessity of the Substraction: They disputed a long time Pro and Con before the Dauphin, the Princes, and the Lords of the Council. Several Questions were discussed there with heat, touching the Power, and Attempts of Popes; and in fine, after many Debates, it was resolved in the Council, That it was Necessary to call a General Council, to reform the Church, as well in her Head, as her Members; and yet in the mean time they would order a Substraction from the Obedience of Peter de la Lune, called Benedict; That the Church of France should be restored to her ancient Liberties; and that for supplying of Benefices, it should be done in the same Method, as during the Substraction. This was Decreed on the 21st. of December, in the

At the same time came the News of the Death of Innocent VII. who departed at Rome, the 6th. The Death of November. The Cardinals under his Obedience, who were then present at Rome to the Num- of Innober of Fourteen, debated, whether they should proceed to, or put off the Election of a new cent VII. Pope; but at last they concluded to choose one, upon condition, that he should renounce the and Electi-Papacy, as foon as his Adverfary should do the like. The Ambassador of the Republick of on of Green Florence exhorted them to delay it: But they made Answer, That they could not do it, but that they would make him fensible who should be chosen, that he had rather the quality of a Proctor, to lay down the Papacy, than that of Supream Bishop. And, indeed, they all Signed an Initrument by which they obliged themselves, that whosever of them should be chosen, should refign the Papacy, absolutely and sincerely, provided the Anti-Pope did the same thing on his part, and that the Anti-Cardinals would proceed in Conjunction with them, to the Choice of a new Lawful Pope, and that foon after the Election, he should write to the King of the Romans, to the Anti-Pope, and his College, to the King of France, and to other Princes, and People of Christendom, that he was ready to recede for Peace sake; and in the mean time, while Endeayours were using to promote this Union, he would create no Cardinals. After they had Signed this Writing, they chose a Venetian called Angelus de Corario; who took the Name of Gregory XII. He wrote a civil Letter to Benedict, to exhort him to put an end to the Schism, by renouncing the Papacy, as he was ready to do on his part, to the intent the Cardinals of the

of Peace and Bene-

Propolals two Colleges, might with common Confent choose a Lawful Pope, fignifying to him at the same time, that he should make no Cardinals, unless it were to equal the Number of those of his College, on condition he would not make any on his part. He wrote likewise to the same Effect unto all Christian Princes Benedict about the end of January, in the Year 1407. Writ a very civil Answer to Gregory's Letter, wherein he fignified to him his no less defire to procure Union and Peace; but before the making of a Cession, he wished, that the two Colleges might meet in one place, to the end they might put in their hands the Instrument of Renunciation. He promifed him in conclusion to observe the Condition he had prescribed him, to make no Cardinals. Gregory tolemnly renewed his Promise on the day of his Coronation, and sent three Ambassadors to Benedist, namely, Anthony his Nephew, whom he made Bishop of Bononia; Guilin Bishop of Todi his Treasurer, who was a Norman; and Anthony de Butrio, a Bononian Doctor of Law, to treat of the Method to put in Execution the proposed Union: They agreed That the two Antagonists should meet in the Month of September, at Savona, with the Cardinals of both Colleges, to end this Business about Michaelmas; and they drew up a Form of a Treaty

confifting of fundry Articles.

The King of

While thele things were Transacting between the two contending Popes, the King of France having confirmed the Resolution of the Assembly, settled the Elections, voided the Grants of Reversions, the reserved Rents, the Fees of Procuration, First Fruits, and other Impositions of the Court of Rome, published on the 12th. of January, in the Year 1407. Letters Patents of to procure Obedience to neither of the Competitors, if they yielded not up before Ascension-Day; which the Peace of were confirmed by a Declaration of the 18th, of February in the same Year. He nominated at the Church, the same time several Persons of Note, as well Laymen, as Churchmen, to attend Gregory and Benedict, and oblige them to make Peace. They conferred with the Ambassadors of Gregory as Aix, and having found them inclined to the Ceffion; they went after that to Benedict, who made them an Harangue in Publick, wherein he promised to give up; but being pressed to engage for the doing of it by a Bull, he refused it; so that the Ambassadors went away distatisfied, without making nevertheless any mention of the Substraction; some of them tarried at Marseilles, others went unto Gregory to Rome, and some return'd to the King, to make Report to him of what had passed. Nevertheless, the Ambassadors of Gregory being come to Paris, imparted to the King the good Intentions of their Master; and declared it should not be his Fault, if the Union were not fuddenly concluded. The King defray'd their Charges, during their stay at Paris, received them kindly, and dismissed them with Letters to Gregors, and to the Cardinals at Rome, to exhort them to continue firm in their good Resolution. The Genoeses and those of Savona, sent Deputies to Gregory, to give him all manner of affurance, and to Congratulate him upon the future Union. The Ambassadors of France arrived at Rome on the 5th. of July; but they found Gregory had altered his Mind by the Counsels of Ladislaus, and his Nephew, who diverted him from the Cession for their private Interests: and so seeking to evade it, he answer'd the Ambaffadors of France, That whatever defire he had to finish the Union, he could not possibly repair to Savona; because he thought it not a safe place, and he had no Gallies to convey him thither, the Venetians having denied to lend him any; and that he was not able to travel thither by Land. The Ambassadors offer'd to furnish him with Gallies from Genoa, and all manner of affurance of Safety; and declared, That it was not the King's Design to transferr the See to Avignon, but only to procure the Peace of the Church. They had many Conferences with Gregory upon this Subject, but they could not bring him to a Resolution of going to Savona; and all that he promited them was, that he would go to Petra-Santa, where he would confer face to face with Benedict. The Ambassadors not able to draw any other Answer from Gregory, came to Genoa; from whence on the 22d of August, they wrote a Letter full of Reflections, and went next to Marseilles, where they related to Benedict, what they had done. He would not confent to change the place of interview, and to make it appear, it was not his Fault, that the Treaty went not on, he repaired to Savona.

Sometime after the departure of the Ambasiadors of France, the City of Rome feared to be furprized by the Colonni, and the Followers of Ladiflaus, who held Correspondence with Grenedict gory: But Paul Ursim having defeated them, and taken the Heads of the Conspiracy Prisoners, spirite Gregory who was retired to the Castle of St. Angelo, testified his Joy for it, and rewarded Paul Cosson. Ursini, by enlarging the term of time in his Possession of the Earldom of Narni, which was given him for a certain space by Innocent VII. After this Gregory left Rome to go to Viterbo, giving it out, that he took this Journey to conclude the Union. When he was arrived at Viterbo, the Cardinals pressed him to repair to Savona, to procure the Union; and because he seemed to be detained only upon the score of his three Nephews, whom he had a Mind to preferr, they confented he should give them the Lands of the Church, and reserve for himself the Patriarchship of Confiantinople, the Archbishoprick of York in England, and two other Bishopricks in the State of Venice. Notwithstanding they had granted him their Advantages, he still was very backward to go to Savona, whither Benedict and his Cardinals were already come, and tarried some time at Sienna, to which place he went, upon his leaving Viterbo; from thence he went next to Lucca. The Ambassadors of the Christian Princes, and the Deputies of the People of Italy importuned Gregory and Benedict to agree at length upon a place of Interview. They wrote likewife to and fro to one another, and propounded divers Places, and divers Expedients; but agreed upon nothing, having in truth no Defign either of them to quit the Papacy, whatof the Fourteenth Century of Christianity.

ever Testimony they gave, that they would do it; but that which utterly dashed all hopes of a Union was the Entrance of Ladislaus into the City of Rome, of which he made himself Mafter on the 25th. of April 1408. This News very much rejoiced Gregory and his Nephews; and Ladiflans fent word to his Ambassadors, who were with the Pope, to let his Holiness know, that he was unwilling the Union should go forward, unless he were there in Person for the maintaining of his Rights. Gregory finding himfelf backt by Ladiflaus, no longer observed any means, and nominated four new Cardinals, whereof two were his Nephews. The Cardinals The Cardinals incented at the Actions of Gregory, deferted him: John Cardinal of Liege, a Norman, was the nate with first that left him: His Goods were soon Plunder'd by the Pope's Nephews: The other Cardinals drawing followed his Example, and by degrees the Pope was left alone with his four Cardinals, in spite from Greof the Prohibitions which he made the Cardinals not to leave him, and the Cenfures, he pronoun- gory. ced against them, to which they opposed Writings, whereby they render'd his Conduct odious.

The First Act which they made, being come to Pifa, was an Act of Appeal the 15th of The Car-May, from the Three Orders which Gregory had made at Lucca. 1. Not to depart that City dinals All without his Leave. 2. Not to meet together. 3. Not to have any Communication with the of Appeal. Ambassadors of Peter de la Lune, cr the French. They make appear the Injustice of these Decrees, and Appeal from them to a Pope better informed, to JESUS CHRIST, to a General Council, and to the next Pope. On the day after, they directed a Circular Letter, to the Princes and Prelates of Christendom; wherein they fet forth, That having observed Gregory to evade the Union, that he would have made an Attempt upon their Persons, that he had forbid them to have any Communication with the Ambassadors of Peter de la Lune, and the King of France, and in fine, that he had created Cardinals; they withdrew on the 11th. of the Month from the City of Lucca, and were come to Pifa, with Defign to promote the Union of the Church, and

exhort them to agree to their Defign.

Gregory on his part, order'd Proceedings by Cardinal Anthony his Nephew, and his Chamberlain, The Prowhom he made a Commissioner on that behalf, against the Cardinals, the other Prelates and ceedings of Officers of the Court of Rome, who were at Pifa, who published two Mandates, the one on the Gregory 17th. of May, the other the 16th. of June, by which he order'd, That all fuch, as return'd not against the to Lucca by a time prefix'd, should be deprived of all their Dignities, and Benefices: Which Cardinals Punishment he declared, they had incurred, by his Sentence pronounced on the Third of July, drew, and Posted up the Day following. The Cardinals and Officers of the Court of Rome appealed from these Proceedings, and declared by an Act made at Leghorn, the First of July, That it was Necessary to withdraw from the Obedience of Gregory; That all his Adherents and Favourers, carried on the Schism; That all the Warrants and Grants, and in general whatever he had done as Pope, is of no Validity; That they would cause it so to be declared by the future Pope; That they Prayed and Exhorted all the Prelates, and other Clergymen, or Tenants of the Church of Rome, to Pay in no Money to him, or into the Apostolick Chamber, promising Recompence to fuch as shall, or have been deprived of their Benefices or Offices, for withdrawing from the Obe-

While all these Matters passed in Italy, the King of France, to reduce Benedict, fent to him in Benedict's the beginning of the Year two Ambassadors, John de Chateaumorant, and John de Toursay, to de- affronting

clare to him, That if on Ascension-Day next, the Union were not re-establish'd in the Church, Bulls sent that neither he, nor his Clergy, nor any of his Subjects should obey either him, or his Adver- to the King tary; but would stand Neuters. Benedict was extreamly troubled at this Message, and gave in of France, Answer to the Ambassadors, That he should let the King know his Mind by the Persons, which he would fend to him: And indeed, in a little time after, he fent two Couriers to the King, who arrived at Paris on the 14th. of May, and presented to his Majesty a Bull written at Porto-Venere the 18th. of April; by which he declared to him, That if he put in Execution the Neutrality he had projected, he would not only incurr the Penalties of the Law; but also those mentioned in the Bull, which he fent to him, to acquit himself of his Duty towards God. This latter Bull was dated the 19th, of May, in the preceding Year, and it Prohibited all Christian People to Authorize or Approve the Substraction, or to Appeal in any manner from the Decrees of the Pope, under Pain of Excommunication, of Interdiction, of Deprivation of Dignities and Benefices, and likewife, as to the Laity, of their Goods and Estates. The Couriers, who brought these Bulls deliver'd them to the King fast scaled, and withdrew before they were opened. The King The Prohaving called to him the Princes, made them be broke open in their Presence; and after they ceedings ahad been read, it was deliberated by the space of three Days, what was hereupon to be done. gainst Ee-On Monday 21st. of the same Month, the King sent for the Princes, the Lords, the Parliament, nedict and the Prelates and the University, heard the Harangue, which was made in the presence of the his Bulls. People by John Courtecuisse Doctor of Divinity, who having taken for his Text these words, Convertetur dolor ejus in caput ejus, &c. declaimed against the Conduct of Benedict, and shewed, that his Bulls were Unjust, and that they deserved to be condemned and torn to pieces, seeing they tended to perpetuate the Schisin, to vilify the Authority of the King, and to divest him of his Power. He accused Peter de la Lune to have said, That though all Christendom should be of Opinion for the Cession, he would not change his Resolution, and to have threatned France with great Milery, in case of the Substraction. He maintained next, That Peter de la Lune was a Schismatick and a Heretick; that he deserved, not only to be deprived of the Papacy, but likewise to be dispossessed of all Ecclesiastical Dignities; That he ought not to be called

Pope any more, nor be obeyed; That all the Gifts and Grants, which he had passed since the Third of May, of the preceding Year, were actually Void, and that they ought to be proceeded against, who upheld, or assisted him in France, as against Persons guilty of Treason. When John de Courtecuisse had ended his Discourse, another Person of the University made five Demands of the King, and his Council for the Good of the Church, the Preferration of the Peace of the Kingdom, and the Honour of the Crown.
The First, That there be Examination had touching their Bulls, and that all those be Arrested, who shall be found to have supported, or entertained the Followers of *Peter de la Lune*, or taken his part, as there are many in the Kingdom, whom the University would Name to the King in time and place. The Second, That the King would receive no Letter from *Peter de la Lune*. The Third, That it would please the King to injoin the University to Preach the Truth of this Doctrine through his whole Kingdom. The Fourth, That the Bishop of St. Flour be recalled from his Embassy, and that the Dean of St. German of Auxerre and of St. Lupus, be Punished. The Fifth, That the Letter in form of a Bull be torn, as giving a Wound to the Faith, and being injurious, seditious, and offensive to his Royal Majesty. The King approved of the Demands of the University, order'd the Dean of St. German of Auxerre to be Arrested immediately, took the Bull, and sent it to his Chancellor. The Chancellor caused it to be torn into Three Pieces; whereof one was given to the King, the other to the Princes and the Council, and the third to the Clergymen, who pulled it to pieces. The next day the King tent Order to Mareschal Baucicaut, who was at Genoa, to seize, by any means, the Person of Peter de la Lune; recalled the Bishop of St. Flour, whom he had fent to the King of Spain to perswade him to the Neutrality; because some had written to him, that in stead of tollowing his Instructions, he had acted contrary: He sent for the Archbishop of Rheims, the Bishop of Cambray (Peter d'Ailly) and several others, who were taxed with adhering to Peter de la Lune; but they obeyed not, searing to be put in Prison: Some were Arrested, viz. the Bishop of Gap, the Abbot of St. Denys, some Canons of Paris, and other Persons, who were kept Prifoners in the Louvre, as guilty of High Treason, for having had Cognifance of these Bulls, and not discovering it to the King. They made search for the two Couriers, that brought them; one of them a Castillian, was taken about Lyon; and the other named Sancine Lupus, an Arragonian, was Arrested in the Church of St. Clairvaux; and both of them being brought back to Paris, they acquitted some that were accused, affirming positively, that they knew nothing of the Contents of those Bulls; nevertheless the Commissioners, who were Members of the University, left not off the pursuit of the Process, and kept them long in Prison.

After this, the King caused the Neutrality to be Published; that is to say, the Substraction of Obedience to the two Adverse Popes, wrote to the Christian Princes, and sent them Ambassadors to exhort them to take this Method, which was accepted by the Germans, Hungarians, and Bohemians. The King wrote likewise on the 22. of May, to the Cardinals on Gregory's side, to meet together with those of Benedici's, in order to cure the Schism, and the University of Paris wrote a very Eloquent Letter to one and t'other, wherein they are exhorted to procure Peace to the Church; by choosing one absolute Pope by common Consent. This Letter bears Date the 29th. of May. The two Colleges answerd the King, and the University, that they had taken up this Resolution before the receipt of their Letters; and that they were affembled to put it in Execution. Their Letter is dated from Leghorn on the last of June. Nevertheles, the King on the 18th, of the same Month, by his Letters Patents published to all his Subjects his Commands, that they should not regard any Bulls, or Letters sent by Benedict, since the Date

of the injurious Bulls, to present, receive or perform them.

the Cardinals like-

cation of

The two Contending Popes, then found themselves very much intangled: Gregory desirous and Bone- to lay the Fault on Benedict, wrote a Circular Letter to all the Faithful on the 20th. of June, to infinuate, that it was not his Fault, but Benedict's, that the Union was not fettled. Also to point Count elude the Design of the Cardinals, he call'd a Council at Aquileia, by his Letters of the 2d. of July; and having passed the Winter at Sienna, and Ariminum, where he created some Cardinals, he came to this City about Easter in the following Year, and there held a kind of a Council, made up of a very small number of Prelates. Benedict seeing himself deserted by the French, took a Resolution to retreat to the Kingdom of Arragon, and left Porto-Venere in the beginning of June, having written a Letter to Gregory, wherein he protested it was not his Fault that the Union was concluded; from whence he proceeded to Perpignan, and Affembled a Council of the Prelates of Spain and Catalonia, who owned him, and declared him the true Catholick Vicar of IESUS CHRIST, who had never been a Schismatick or Heretick; commended the Defign he had to procure an Union, even by the way of Cession, yet not excluding other Methods; befought him to extend the Promife of Cession to the Case, that his Adversary should be deposed, and to send Ambassadors to the Cardinals, who were at Pisa, to find out means of procuring the Union Benediti was accompanied only by Four Cardinals, Eight or Nine others deferted him, and went to Leghorn or Pila, to find the Cardinals of Gregory, and confulted with them to Affemble a Council of fuch as were Subject to both Popes in a free place, to procure Peace to the Church. At last they pitched on Pifa, which was granted them by the Florentines; where they declared a Council to be held at the Feast of the Annunciation, the Year following. The Cardinals of the two Colleges affembled the Prelates of their respective Parties thither, and cited to the Council the two Competitors.

of the Fourteenth Century of Christianity.

Nevertheless, the King of France call'd together the Prelates of his Kingdom, in the Chapel An Allem of his Palace at Paris, to order the manner in which the Church of France should be Governed bly of the during the Neutrality. The Archbishop of Sens presided in this Assembly, which continued Prelates of from the 11th. of the Month of August, until the 5th. of November, and therein they made France, the following Rules; 1. That the Absolution from Excommunications, reserved or right to Rules for the Pope, shall be given by the Penitentiary of the Holy Apostolick See; and in case there Rules for the Pope, shall be given by the Penitentiary of the Holy Apostolick See; and in case there will be sime of the sime of the Pope of the following Rules; 1. That the Absolution from Excommunications, reserved of right to whichmade the rope, man be given by the Cannot have recourse to him, then by the Ordinary. 2. That the Neutran as to Dispensations for Disorders, which the Penitentiary has Power to grant, Application shall liv. be made to him; or, if that cannot be done, to the Bishop. 3. That for Dispensations with Impediments of Marriage, an Address shall be made to the Penitentiary, or to a Provincial Council. 4. That the Elections of Bishops shall be confirmed by the Metropolitans; or in case the Holy See of the Metropolis be Vacant, by the Chapter of the Metropolitan-Church, and the Election of Archbishops, by the Primates, or by a Council of the Bishops of the Province, to whom it belongs to confecrate the Archbishops, on condition nevertheless that he shall not take the Pall, if there be found no Person, who hath a right to give it him: And that the Elections of Abbots of Monasteries, even the Exempt, shall be confirmed by the Ordinaries, who shall likewise give the Benediction to them that are Elected. 5. That the Dispensations hitherto granted by Peter de la Lune shall be available, and may be put in Execution. 6. That the Metropolitans shall every Year affemble a Council of the Bishops of their Province, wherein they shall all be obliged to assist, and tarry there for a Month; that the Monks of the Order of St. Benedict, and Canons Regulars shall likewise hold Provincial Chapters, every Year. 7. That in all Appeals, there shall be observed the Degrees of Jurisdiction; and if the Suit be Commenced before the Archbishop, Appeal shall be made to the Provincial Council, which shall nominate Commissioners, from whose Judgment Appeal may again be made to the Council, which may again appoint other Commissioners, to give a Definitive Sentence; so that nevertheless the three Sentences may agree: That in case of Appeal, in expectance, till the Provincial Council meets, the Dean of the Bishops shall have Power to give the Excommunicate Abiolution ad Cautelam; that all Appeals and Caufes, which were brought to the Apostolick Holy See, may be referr'd to a Provincial Council, and determined by Commissioners of their Appointment, and the Affairs of the Order of Cluniacks by their General Chapter; and that no notice be taken of any Appeals made to the Court of Rome, during the Neutrality: That nevertheless, the Sentences given at the Court of Rome before the Publishing of the Neutrality, may be executed within a Month. 8. That all Proceedings in the Judgment of Marters shall be according to the Direction of the Common-Law, and not according to the Rules of Chancery; nevertheless, the Judgment of Ecclesiastical Causes may not be referred to a Secular Court. 9. That Elections, Gifts, Presentations, Nominations to Benefices, shall be made by such as of right they belong to; That the University shall keep a Record of all such as are presented to Benefices, wherein shall not be comprised those worth Four Hundred Livres a Year; unless they have annexed some Title, or Dignity. 10. That all the Revenues of Benefices in France, possessed by those, who are in the Service of Peter de la Lune, shall be seized and put into the King's Hands, to be employed in the Profecution of the Union. This Affembly confirmed the Election of Lewis d'Harcourt, to the Archbishoprick of Roan, made by the Chapter of that Church, and the Change made by the Bishops of Tharbes, and Treguier; and declared the Grant, which Benedict had made of the Archbishoprick of Aufch, to one of his Creatures, void. It was faid in Conclusion of these Rules, which they made, Saving the Rights of the Crown, and the Liberties of the Gallican Church; Saving likewise the respect due to the Apostolick Holy See, and to the next Lawful Pope, Clave non errante. There were nevertheleis some Prelates, who disapproved them, and Guy de Rose, Archbishop of Rheims had the Confidence to write to the Bishops of the Assembly, that the Neutrality they had published, was Nonfence; Protested, that he would not admit it, that he believed what the Council had done without the Authority of the Holy See, could be of no force; and he advised them to meet at the Council, which Peter de la Lune was to hold at Perpignan. The Prelates of the Affembly were highly incenfed with this Writing, and the University obtained an Order of the King to fetch this Prelate; but he would not obey it, alledging, That as First Peer of France, he owned no Judge above him but the King. The University likewife obtaind of the King, that Peter d. dilly Bishop of Cambray, who had fided with Benedict, should be Arrested and brought to Paris, by the Earl of St. Fol: But this Prelate prevented that Compulsion, by getting a Protection of the King, and referring his Cause to the Court.

While the Assembly was Sitting, Sancus Lupus and the Courier of Benedict, who had been The Pu-Arrested, having been convicted of bringing the Abusive Bulls to the King and State, were nishment of Condemned, on the 20th of August, by the Commissioners, and in Execution of the Sentence, Benedicts being attired with Paper-Mitres, and Coats of black Cloth, on which were Painted the Arms of Couriers. Benedict, reversed; together with Libels, implying, that they were Counterfeits sent from a Traitor, were Conducted in this Equipage on a Dung-Cart from the Longre to the Palace, accompanied with fuch, as had been accused of favouring them; and there they were mounted on a Scaffold, where they ferved for a Shew to the People. On the next day, they were brought again in the same Posture, to the Church-Porch of our Lady, where one of the Commissioners of the Order of the Mathurius, Doctor in Divinity, made an Harangue full of

Affronts and Reproaches against Peter de la Lune, and these Wretches; Declared, That Saucius Lupus was Condemned to Perpetual Imprisonment; and the Courier to remain in Prison Three Years. He added, That fome others Accus d, were also Condemned. But that was not so, and the same Day, the Queen and Duke of Guyenne caused them to be yielded up to the Bishop of Paris, to whom they referred the Cognisance of what concerned the Schissm, and to the Court of Parliament the Crime of High Treason. The Bishop of Paris kept them in Custody for a Month, after which he Discharged the Canons; and in a little time, the Queen and Princes made Demand of the others, and fet them at Liberty. Thus you fee, what paffed in France concerning the Schifm, to the time of holding a Council at Pifa; whereof we shall treat in the following Century.

CHAP. V.

The Lives, and Writings of the Authors which flourished in the Fourteenth Age.

THE Authors which Flourished in the West in the 14th. Age, having composed Works of the same Nature, and written in the same manner, that the Authors of the foregoing Age did, I will not repeat the Cenfures here, which I have already passed upon them; but will only fet down some particular Remarks, which concern the Authors

The Learning of the Schools is commonly divided into Three Ages. The First, is from Abilardus to Albertus Magnus, the Master of Thomas Aquinas. The Second, from Albertus to Dutarans to America magnis, the matter of Tommo Agama. The econd, from America of Paradan to Gabriel Biel, who died A. D. 1495. The Famous Divines of the First Age were, Peter Lombard, Robert Pullein, or Pullin, Petrus Pittaviensis, Hugo de Santo Victore, Raymundus de Pennaforti, Wilhelmus Parissensis. In the Second Age the School-Learning was not yet reduced to an Act, the Manual of the Eddinance of the Eddinanc but they followed the Ariforelian Philosophy, according to the Method of the Followers of Averrbees. In this Age Albertus Magnus, a Monk of the Order of the Friars-Preachers, and Alexander Hales, of the Order of the Grey-Friars; and after them Thomas Aquinas and Scotus, were the Heads of the two Sects of Schoolmen; who divided all the Schools among them. For after the Monks of these two Orders became the most Eminent in the Universities, and Taught Divinity with greater Diligence and Applause than the Secular Priests, who applied themselves closer to the Civil and Canon-Law, than School-Divinity; their manner of Teaching, and their Opinions were establish'd and settled there in a little time. This gave rise to two Parties or Sects in the Schools; the one followed S. Thomas, and the other Scotus. But fome few there were, who endeavoured to make a Third Party, and reviving the Method of the Nominals opposed those Divines, who were the Followers of Averrhoes, or the Realists. Ockam was one of the Heads of this Party. Raymundus Lullius invented a new way of Arguing, but it was so obfcure, so extraordinary, and full of Difficulties, that he had but few Followers. Durandus à Santto Porciano, Bishop of Meanx, was the first that would not tye himself to follow the Principles of any other, but took from both, what he thought best, and so broached many new Opinions. Since his time, the Divines have taken a greater Liberty, and made several Systems for themselves.

The Study of the Law became more exact in this, than in the former Age. Many excellent of the Law. Wits applied themselves to it, and made great progress in it; and although they accepted the Decretals of the Popes for Law, yet they began to examine them more nearly, and to bring them to Common Right. The Debates about the Civil and Ecclefiaftical Power which were much agitated in this Age, gave occasion to fearch into these Matters, and we must own, that there were many excellent and very learned Treatifes written upon that Subject; which are a clear Proof, that the Knowledge and Value of Antiquity was not quite lost in this Age. As to the Sermons, Commentaries upon Holy Scripture and History, there was no Alteration in

this Age from the former; but the Study of Human Learning, Tongues, and Poetry began to be revived, and came to a great Perfection in the next Age; and at length induced the Divines to apply themselves to the Study of Antiquity. These Resections being premised, I shall give you a Lift of the Divines, Canonifts, Historians, Writers of Books of Devotion, and other Ecclehaltical Authors, who flourished in the Fourteenth Age of the Church in a Chronologi-

cal Order.

Dinus de Mugello, [or Mugellanus] fo called from Mugellum, a Town in the Territories of May Mo. Florence, Professor of Law in the University of Bononia, was invited to Rome by Boniface VIII. to Compole the Sixth Book of the Decretals, with a Promise of making him a Cardinal; but being chiappointed of his Expectation he died of Melancholy, as is faid, in the Year 1303. He wrote leveral Books of Civil Law, and a Commentary upon the Rules of the Canon Law, which has been printed at Colen, An. 1569, 1594. and [with fome Additions by Nicholas Boerius] 1617 [8]

of the Fourteenth Century of Christianity.

Engelbertus, a German, Abbot of Admont in Styria, Flourished at the End of the Thirteenth Engelbert and in the Beginning of the Fourteenth Age. There is a Treatife of his printed at Bafil, Anno 1553. and put into the 25th. Tome of the last Part of the Bibliotheca Patrum, Concerning [the Rife] Progress and End of the Roman Empire, and an Heroick Poem, containing an Encomium of Rodolph of Habspurg [the German Emperor] made [at his Coronation] Anno 1273, which is also found in most of the Collections of the German Historians. Trithemius makes mention of some Sermons written by this Author, and a Treatise of Virtues and Vices. Possevine alio attributes to him several Books of Divinity, viz. A Commentary upon the Psalm, Beati Immaculati. Some Treatises upon the Articles of our Faith. Of the Body of JESUS CHRIST; Of the Passion of our Lord, and the Mystery of the Cross; Of Grace, Salvation, and Justice; Of Damnation; Of Free-will; Of the Chief Good; Of Providence; Of the Miracles of JESUS CHRIST; Of the State of the Dead. Upon the Gospel, In Principio; and several other Philosophical Tracts which were preserved in MS, in the Monastery of Admint. He adds, That there is at Vienna, a Tract in MS. of the same Author, Of the Instruction of a Christian

Jacobus Cajetanus, Nephew of Pope Boniface the VIIIth. who was madea Cardinal, An. 1295. Jacobus wrote a Book concerning the Jubilee every 100th. Year. It was published by Roseus with Notes,

and printed in the 13th. Tome of the Bibliotheca Patrum, of the Colen Edition.

Stephanus de Salagnac, a Monk of the Order of the Preaching-Friars of the Convent of Li- Stephanus moges; wrote, as is credible, at the end of the former Age, or beginning of this, A Treatife in de Salag-Honour of his own Order; alledging Four Things, wherein God had made them principally nac. Eminent, viz. 1. For a Good and Learned Head. 2. For an Illustrious and Noble Family. 3. For an Honourable Name. And 4. For a particular Profession.

Andreas Novo-Castrensis, or Andrew of Newcastle, an Englishman, and Dominican-Friar, Do- Andreas elor of Divinity, flourished in the beginning of this Age. He hath composed a Comment upon Novo-cathe First Book of the Sentences, printed at Paris 1514. Bale [Cent. 10. p. 44.] attributes strensis. to him a Commentary upon Boethini's Book, De Consolatione Philosophia, or, The Comfort of

Philosophy.

Rainerius Pifanus, or de Pisa, a Divine, and Lawyer of the same Order, Composed a Book Rainerius which is intituled Pambeologia, or a Theological Dictionary; in which all Heads of Divinity Pisanus. are disposed and treated on in an Alphabetical Order. Jacobus Florentinus, a Minorite or Grey-Friar, hath added several things to this Work, and caused it to be printed at Novemburg in 1473. He also printed it in the same manner at Venice in 1486. at Lions in 1519. at Breffe in 1580. and fince it hath been printed at Paris, with the Additions of Father Nicholas, a White-Friar.

William de Nangis, or de Nangiaco, a Monk of S. Denys [at Paris] hath Composed a Chro-William nicle from the beginning of the World to the Year 1301. But because the greatest Part of that de Nangis. Work was Copied from other Authors; Father Luke Dacherius in the 11th. Tome of his Spicilegium hath printed it no further, than to the Year 1113. where he begins his Continuations, which he hath made out of Sigebert of Gemblours, as far as the Year 1301; adding fomething more out of two other Authors; the one as far as 1340. and the other to 1348. This Author hath also written a Chronicle of the Kings of France, the Lives of S. Lovis, and Philip the Hardy; which are also found in the Collections of the French Historians put out by Pithaus and Du-Chefne.

Thomas Wicke, a Canon Regular of S. Augustine, of the Abby of Ofney in England; who flou- Thomas rished in the Reign of Edward I. hath a Chronicle of the History of England, from the coming Wicke. of William the Conqueror in 1066. to the Death of Edward I, in 1304. This Work is found in the last Collection of the English Historians, printed at Oxford in 1687. He also wrote a Tract of the Abbots of Ofney from the Foundation of that Abby, which was in 1129. to the

Henry Stero, a German, and a Benedictin Monk of the Abby of Altaich, Composed certain Henry Ste-Annals from the first Year of the Emperor Frederick Barberoffa, which was in the Year of Christ ro. 1152. to the Election of the Emperor Rodolphus in the Year 1273, and the History of the Emperors Rodolphus of Habspurg, Adolphus of Nassau, and Albert of Austria, from the Year 1273. to the Year 1305. which was carried on by two German Monks. These Works are found among the German Writers put out by Friherus, and the more large Annals in the First Tome of Camiss Antiquities.

Eberardus, a Monk of the same Monastery, and Archdeacon of Ratisbone, hath continued Eberardus thete Annals of Stero as far as 1305, taking almost all he has writ out of the same Author. This a Monly Work is in the first Tome of Canifor's Collection.

Joannes de Joinville Governor of Champaigne, is the Author of the Life of S. Lewis, whom he Joannes accompanied in his Expedition to the Holy Land. It hath been printed several times in French; de Joinbut the best Edition is that put out by the Learned Mr. Dn-Cange, printed by Cramoify, An. 1668. ville. Joinville lived till about 1310.

Siffridus, a Priest of Misnia in Saxon, is a different Person from him, though of the same Siffridus, Name, who was of the Order of the Friars-Preachers, and who flourished at the end of the Fif- a Priest of teenth Age. This of whom we are now speaking, lived in the beginning of the Fourteenth Mission Age. He Composed a Chronicle from the beginning of the World to the Year 1307. But Georgins Fabricius who first published it at the end of his Hittory of Saxony, Printed at Leip-

fick 1569, and at Jena 1598. hath pared off all the Years, which preceded 457. It is found in the fame manner printed among the German Historians, put out by Piftorius.

Haito, a Pramonstratensis.

Haito or Aito, a Prince of the Family of the Kings of Armenia, after he had made War with the Infidels, entred the Order of the Premonstratenses about the Year 1290 and professed in a Monastery of that Order in the Isle of Cyprus, as he himself tells us in his History of his Voyage into the Holy Land; which he wrote in French in the Year 1307. and was translated into Latin by Nicholus Fulke, and printed at Haguenau 1529. at Basil among the Historians of the New World in 1532, and 1555. and at Helmstadt 1585. in the Second Part of the Authors of the History of Ferusalem, printed by Reineccius, [and in Italian at Venice 1553.]

John the Monk, Sirnamed Descranches, a Native of Cressy near Abbeville, a Learned Canonist. Monk, a was raifed to the Dignity of a Cardinal Priest of the Title of S. Marcellinus, and S. Peter, in the Cardinal. Year 1294. He Founded a College of his own Name at Paris in the Year 1302. He was appointed Legare by Pope Boniface, in the Contest he had with Philip the Fair. He died at Avignon the 22d. of August 1313. He is the Author of the Apparatus, or Commentary upon the 6th. Book of the Decretals printed at Paris 1535. and at Venice 1586. with the Additions of Probus.

William Pacis, of the Order of Friars-Preachers, who was constituted Inquisitor in France by or Paris, a Clement V. and who drew up the Process against the Templars, is the Author of the Dialogues Diminition upon the Seven Sacraments, printed at Lipfick in 1512. at Lions in 1567. under the Name of William Bishop of Paris, and a Postill upon the Epistles and Gospels of the Year, printed at Paris

in 1509. and at Strasburg in 1513. and 1521.

John of Pa The two Dominicans called Journes Parifiensis, both Doctors and Professors of Divinity of ris, a Do- the Faculty in Paris must be diffinguished. The former lived in the Thirteenth Age, about the m. m.com. Year 1220. He was Sirnamed Pungens Asimum, the Ass-pricker, and is mentioned by Joannes de Salagnac, speaking of the Authors of his Order, who lived before the time of S. Thomas. He Founded two Chapels to S. Eustathius, and is meant in an Information made in 1221. as the Records of those times make it evident. It is undoubtedly he that Composed the Commentary upon the Sentences, of which Trithemius speaks. The other John of Paris was not a Licentiate in Divinity, vill 1304. when he brought himself into a great deal of Trouble, by afferting, That Transubstantiation was not a Point of Faith, and that the Real Presence of the Body of Christ in the Sacrament might be explained after another manner, viz. By supposing, that the Bread being united with the Word, mediante corpore Christi, becomes the Body of Christ, or that the Change be made after some other manner. This new Doctrine, which had never been taught in the Schools of Paris before, made a great Noise, and was opposed by Three other Divines, who maintained, That Transubstantiation was an Article of Faith, according to the Decretal in the Chapter, Firmiter. John of Paris nevertheless maintained his Opinion with great Resolution; and not only wrote a Book to prove it, but defended it several times before many Doctors, and Batchelors of Divinity; and more particularly, before William D' Orillac Bishop of Paris, who having examined that Doctrine, and taken advice with Giles of Rome, Archbishop of Bourges, Bertrandus Bishop of Orleans, William Bishop of Amiens, and several other Doctors, injoined Silence to Friar John of Paris, under the Penalty of Excommunication, and frietly forbid him to Teach or Preach any more in Paris. John of Paris appealed from this Sentence to the Court of Rome, and went to Pope Clement V. then at Bourdeaux, who appointed him Judges; but he died before the Matter was decided upon S. Maurice's Day [Jan. 15.] 1306. The Book which John of Paris write about Transubstantiation, was Intituled, The Determination of Friar John of Paris, Preacher of the Manner, how the Body of Jelus Christ is in the Sacrament of the Altar [different, from that, which hath been commonly held in the Church.] 'Tis nothing elfe, but the very same Explication of his Opinion, which he delivers to the Aslembly of the Doctors of Divinity abovementioned. It was found in MS. in the Library of S. Victor, and has been often quoted about that Point by the Authors of the Reformed Religion. It hath lately been published by Mr.D Allix entire [with a large and learned Preface] and printed at London in 1686. There is a Treatile concerning the Regal, and Papal Power, printed at Paris in the Year 1506 and in the Collection of Goldastus Monarchia S. Rom. Imp. Tom. 2. p. 107.] which bears the Name of John of Paris. It was written upon the Account of the Difference between Pope Boniface VIII. and Philip the Fair. This Author observes in his Preface, that they, who seek to avoid one Errour often fall into another; and thereupon brings an Example from the Controversie, which was between the Monks and Seculars concerning Confession, and the Administration of the Sacraments; The one, faith he, afferted, That the Monks ought not to meddle with them at all, because they renounced all Secular Affairs: The other faid, That they properly belonged to them by their Order. The Truth lies in the middle between these two Errors, which is, That it is not altogether unfir that they should do it, although they have no right to it upon the account of their Order. And much the fame thing happens in this Question about the Spiritual and Temporal Power, concerning which there are contrary Errors. The first of them is the Error of the Walde sees, who hole, that Clergymen ought not to have any Power or Temporal Estates; the other is something like the Opinion of Herad, who thought that Jesus Christ was Born to be an Earthly King; so these Men suppose, that the Pope as Pope, hath a Power in Temporal Things above Kings. The True Opinion lies between these two Errours, and is this; That the Succeilors of the Apostles may exercise a Temporal Jurisdiction, and enjoy Temporal Estates by of the Fourteenth Century of Christianity.

the Allowance and Grant of Princes; but it does not belong to them as the Vicars of Jelus Chrift, and Successors of the Apostle. To prove this Proposition, he shews, 1. That the Regal Power is founded upon the Law of Nature, and Law of Nations, 2. That the Priefthood is a Spiritual Power given by Jesus Christ to his Church, to Administer Sacraments. 3. That 'tis not Necessary, that all the Kings upon Earth should depend upon one Person only, as all the Ministers of the Church upon one Head. 4. That the Regal Power was erected before the Priesthood in time; but the Priesthood is before the Regal Power in Dignity. 5. That the Pope has not the fole Jurisdiction over the Churches Revenues, but they belong to Bodies, and Societies, which possess them; and that the Pope can't dispose of them as he pleaseth, nor deprive the Owners of them without a just Cause; That he may much less dispose of the Goods of Laymen, but only in case of urgent Necessity to use censures to oblige them to assist and help the Poor, or the Church in their Needs. 6. That he hath no Jurisdiction over the Temporal Goods of Laymen, nor any Secular Power; because Jesus Christ as Head of the Church had none himself, nor did give any to his Apostles; but all the Power, that he has given to the Church, is purely Spiritual; yea, even that which belongs to the Exterior Ecclefialtical Court, which may concern it felf only in Spiritual Causes; That the Pope may indeed Excommunicate an Heretick King, and inflict Ecclefiastical Censures on him, but cannot depose him. He Anfwers all the Objections that may be made to this Doctrine, and at last shews, that the Pope

may be judged, and may either relign, or be deposed.

Besides these Treatises of John of Paris, Mr. Baluzius assures us, that there are in the Library of Mr. Colbert, Cod. 3725. three Sermons preached by this Monk at Paris; the one in Advent, the other on the Second Sunday in Lent, and the Third on the First Sunday after Easter. Some Englishmen also tell us, That there is in the Library at Oxford, a MSS. which contains a Treatife, which proves the Truth of the Christian Religion from the Testimony of the Heathens, and some other Treatises about the Confessions of Monks. Some also attribute to him a Book, Intituled, The Correction of the Doctrine of S. Thomas, against William de la Mare; printed under the Name of Ægidius Romanus, or de Columna. It is credible, that he did Compose a Book of that Title; but there is no reason to believe it that which is printed in the Name of

Ægidius.

About the same time flourished John of Paris, an Englishman and Canon-Regular of S. Victor John of at Paris, who Composed an History, Intituled, Historical Memoirs, or the Flowers of History Paris, a to the Year 1322. Which is found in a MSS. in the Library of S. Viltor, and in some Libraries Canon-Rein England, [particularly in Bennet-College Library.] Mr. Duchesne hath published some Frag-gular. ments of it in the First Tome of the French Historians, [and Mireus has put several Parts of it

into his Chronicon.]

Thomas Joisus, or Joyce, an Englishman, a Monk of the Order of Friars-Preachers, and a Thomas Scholar of Albertus Magnus, Confessor and Counsellor of State to King Edward, and at last Joyce, promoted to be a Cardinal by the Title of S. Sabina, in the Year 1305. by Pope Clement V. died Cardinal. at Grenoble Decemb. 1310. as he was going in an Embassy to the Emperor Henry. We have observed in the last Age, that there are several Commentaries upon Holy Scripture, printed under the Name of S. Thomas, which belong to this Author: Besides these, there is a Work printed under his own Name, Intituled, Opus Aureum, a Golden Work upon Seven Pfalms [C. 27.] at Venice in 1611. and a Commentary upon S. Augustine, De civitate Dei, or the City of God, printed at Tholouse 1488. Some other Commentaries upon the Holy Scripture, and other Treatises, are found with his Name in the Libraries [of New-College, Cod. 90. Magdalen-College, Cod. 47. Merron, Cod. 200. and Exeter-College, Cod. 25. in Oxford; and Pembroke Hall, Cod. 46. Peter-House, Cod. 87. & 99. and the Publick Library, Cod. 179. at Cambridge] in England.

Joannes de S. Geminiano, a Monk of the Order of the Friars-Preachers, flourished in the beginning Joannes of this Age, and gave himself particularly to Morality and Preaching. His chief Work is, The de S. Ge-Summ of Examples and Comparisons, printed at Venice in 1577, and 1583. at Antwerp in 1583, miniano, and 1599. at Lyous in 1585. and at Cologne 1670. He also Composed some Funeral Sermons, a Monk. printed at Lyons in 1510. and at Paris in 1511. and some Sermons upon Lent, printed at Venice in 1584. and at Cologne in 1612. [Altamura in his Biblioth, Pradicat, reckons up other Writings

of his.

Jacobus de Benedictis, a Native of Todi [in Italy] of a good Family, being entred into the Jacobus Order of S. Francis, propounded it as a Defign to himself to pass for a Fool and Madman in the de Bene Eyes of Men, and make himself despised; which he brought to pass, by delivering several distis, strange Revelations, and by publickly reproving the Life of Pope Boniface, who put him in Francis-Prison in the City of Praneste, where he died in the Year 1306. He cannot be accounted an can. Ecclesiastical Writer, but upon the account of some Hymns both in Verse and Prose, which he Composed in a very uncouth Stile, divided into Seven Books, which have been published by Francis Fresatus a Grey-Friar, who caused them to be printed at Rome in 1558. and fince at Venice 1617. Some attribute to him a Piece of Profe beginning with these words, Stabat mater dolorofa, and another Hymn, De contemptu Mundi; which begins thus, Cur mundus militat sub varia gloria. Raderus hath inferted fome Sentences, and wholfom Admonitions attributed to this Author in his Viridarium Sanctorum.

Justus, a Justus, an Abbot of the Cisterian Order, who flourished in the beginning of this Age, is the Aucisterian thor of a Sermon pronounced in an Assembly of his own Order, printed by it self at Paris, and in the 14th. Tome of the Bibliotheca Patrum, put out at Cologne.

Toannes

Joannes Duns, Surnamed Scotts, and called commonly Dector Subtilis, or the Subtle Doctor was the Author of a New Sect of Schoolmen, and taught Principles different from those of tus, a Grey S. Thomas; which were followed by the Divines of the Order of Grey-Friars, of which he was himself. It is disputed, whether he was an Englishman, Scotchman, or Irishman. They, who hold him to have been an Englishman, say, he was of Dunston in Northumberland; but they, who make him an Irishman, lay the place of his Nativity at Down, a City in Usfer in Ireland; and they, who will have him a Scotchman, make him a Native of Duns, a Village Eight Miles diftant from the Confines of England. He entred very young into the Convent of the Grey-Friars at Newcastle in England, and attended his Studies at Oxford, where he taught Divinity afterward. He went into France in the beginning of the Fourteenth Age, and read Lectures at Paris after he had taken his Degrees. Some have written, That he there maintained the Immaculate Conception of the Virgin May in a Publick Conference; and that he defended it so strongly, that the University of Paris being convinced of it, made an Order, that all her Members should maintain that Doctrine, and engaged them by Oath to to do. But this is a falle Story; for it is evident that the Decree of the University, was not made till the Year 1496. after the Meeting of the Council of Bafil; and belides, Scotas did not propound the Opinion of the Immaculate Conception, as the certain Doctrine of his time; but with some doubt about it. For after he hath put the Question in his Third Distinction upon the Thirteenth Book of the Sentences, vie, Qu. 1. Whether the Virgin was conceived without Original Sin? He answers in Three Propofitions; 1. That God could have caused her to be Born without Original Sin. 2. That he could have caused, that she should not continue in Original Sin one moment. 3. That he could have caused, that she should have remained in it for some time; and then in the last instant of that time have purified her from it. After he has proved these three Propositions, he concludes, That none but God can know, which of these three Things are possible to be done; that it seems nevertheless most probable to him, that that which is most perfect be attributed to the Virgin; provided, that it be not contrary to the Authority of the Church, nor Holy Scripture. In this manner did Scaus propound his Sentiments of the Immaculate Conception: From Paris he went to Calogne, where he died a little after of the Falling Sickness, or rather of an Apoplexy, Nov. 8. 1308. in the 43d. Year of his Age, according to some, but 34 according to others. What some write concerning him, that he was Buried in a Fit of the Falling Sickness His Works and being recovered and come to himself, had turned himself in his Grave, is a Fable that hath in Twelve no likelihood; as Waddingus hath proved, who hath published his Life and Works, and printed Volumes. them in Twelve Volumes at Lyons, in 1639.

The First Tome contains the Life of Scorm, and the Testimonies of Eminent Men about his Works; his Speculative Grammar, which some have fally attributed to Albert of Saxony; a Monk of the Order of S. Augustine; His large Questions upon all Logick, with the Commentaries of Maurice de Porto, Archbishop of Tuam, which were before printed at Venice, in

1512. and 1600. The Second Tome contains his Commentaries upon the Eight Books of Ariffotle's Physicks, with the Notes of Francis de Pitigianis of Aretium [in Italy] which had been printed before at Venice, in 1504 and 1597 and after at Lyons [1597.] Lucas Waddingus proves, that they are not Scotus's. There are in the same Tome some imperfect Questions upon Aristotle's Books de Anima. With the Notes of Hugh Cavell, Archbishop of Armagh.

The Third Tome contains divers Treatifes of Philosophy.

The Fourth Tome has his Commentaries upon Ariffaile's Phylicks, with his Metaphylical Con-

clusions and Questions.

The Six following Tomes contain his Commentaries upon the Four Books of the Sentences, which he made at Oxford; with the Notes of Cavell, Lichet, Poncius, and Hiqueus. These Books had been printed before at Venice in 1516, and 1597, at Antwerp in 1620, and elfewhere.

The Eleventh Tome contains Four Books called, Reportata Parisiensia; which are an Abridgement made at Paris of his Larger Comment, with the Notes of Cavell and Waddingus; who observes that this Work is much inferior to the former in Stile and Doctrinc. It hath been printed by it felf at Paris in 1519. and 1600, and at Venice in 1597.

The last Tome contains his Quodliberical Questions, with the Notes of Cavell and Liches,

which had been before printed at Paris in 1519.

Trithemius makes mention of some Sermons of Scotus's upon Time and upon the Saints, a Commentary upon the Gospels and Epistles of S. Paul, with some other Treatises. Bale also attributes to him a Commentary upon Genesis, a Treatise of the Perfection of the Monks, in which this Question is treated of, Whether the Condition of Prelates ought to be preferred before the State of Monks [but time must bring them forth to light, with many others Works, which lie yet undifcovered.]

The Famous Raimundus Lullus, descended of a Noble Family in Catalonia, was Born in the dus Lulius. Isle of Majorca, in the Year 1236. He spent the first part of his Life in the Court of [James] King of that lile, and did not retire from the World, till he was Forty years old, to enter

of the Fourteenth Century of Christianity.

(which is hardly credible) into the Order of Grey Friars. From that time he began to Study with so great Diligence, that in a little time he made a great Progress in the Oriental Tongues, and Liberal Sciences. He found out afterward a New Method of Arguing, and did all he could to get a Permission to teach at Rome; but not obtaining it of Pope Honorius IV. he resolved to put in execution a Defign, which he had of a long time conceived, to Convert the Mahometans. Being therefore arrived according to this Resolution at Tunis, he had a Conference there with the Sarazens, in which he was in great danger of losing his Life, and had not been faved, but upon Condition that he should depart out of Africa; and if ever he returned should be put to Death. He then came to Naples, where he taught his Method till the Year 1290. when he went again to Rome oget Leave to teach in that City; but Beniface VIII. who was then in the Holy See, den A him. From thence he went to Genoa, where he Composed several Works; and passing from thence through Majorca, he came to Paris, where he taught his Art: Then he returned to Majorca, where he had frequent Disputations against the Sarazens, Jacobites and Nestorians. Then he returned to Genoa and Paris, to confirm his Disciples in his Doctrine, and again defired a Permission of Pope Clement V. to teach at Rome, and being again refused, he returned into Africk, where he was put in Prison; but being delivered from thence at the intreaty of the People of Genon, he Landed at Pifa, having loft all his Books in his Voyage by a Shipwreck. He then fet himself to Preach up the Holy War, and having gathered a good Summ of Money in Italy for that end, he came to Pope Clement V. at Avignon; but not meeting with a kind Reception from him, he returned to Paris, where he taught, till the Council of Vienna; to which he went, and was earnest with them to establish Colleges in all places, where he had taught the Oriental Tongues, to Unite all the Military Orders of Monks into One, to undertake the Holy War, and to Condemn the Writings of Averrhoes; but these Propositions were not regarded by the Council. The rest of his Life is very fabulous. Some say, that after he had travelled into France and Spain, and Sailed into England [to follicit those Kings to undertake the Holy War] where he exercised Chymistry; he returned into Majorca, from whence he again passed into Africa, and was Imprisoned there by the Sarazens; who treated him so ill, that he died of his Blows, as he returned in a Genoa Ship, June 29. 1315. in the 80th Year of his Age.

The Knowledge and Learning of Raimundus Lullus was as extraordinary, as his Life. He

found a Secret, by ranging certain general Terms under different Heads in a Method, which he had contrived, to make such an Hotch-potch Language fit to talk of all manner of Things, and yet the Hearers shall understand nothing particularly by it; So that after a Man has heard a Lullist talk a long time upon any Matter, he is no wifer, nor learned, than he was before. They, that will take the Pains to learn this Method, may read his Introduction, which is the First of his Works; and his Cabala, which is his Second; in which he explains himself in a brief manner. He has written also his Principles of Philosophy, which are nothing else but Logick, accommodated to his Method; his Rhetorick; his Great Art, which contains an Application of his Method to all forts of Subjects; His Book of the Articles of Faith, in which he proves Religion by Reason: These Works are printed with some Commentaries of the Lullists at Strasburg in 1651. But there are a great Number of other Works written by this Author, printed severally in divers places; and among others, The Philosophy of Love; which is one of his principal Works, Composed in 1298, and printed at Paris in 1516. A Treatise of Substance and Accident, in which he undertakes to prove the Trinity by Reason; Composed in the Year 1313, and printed at Valentia in Spain in 1520. A Tract of the Nativity of Jesus Christ, Composed in 1310. and printed at Paris 1499. His Treatife [called Blanquerna, or] of the Five States of Men, viz. Married, Monks, Prelates, Cardinals, and Popes; printed at Valentia in Spanish, in 1521. A Treatise of Prayers, Meditations, and Contemplations; or, Of the Lover and Loved, printed at Paris in 1505. The Praise of the Virgin, or the Art of Inventions; printed at Paris in 1499. with his Book for the Clergy, and his Treatise Intituled, The Phantastick; in which he makes a Defence for himself, and consutes the title, which some had given him of a Phantastical Person, written in 1311. His Book of Proverbs, printed at Paris in 1516. A Commentary upon the First Chapter of the Gospel of S. John, printed at Amiens in 1511. A Disputation, which he had with [Homerius] a Sarazen, in 1308. printed at Valentia in 1510. The Disputation of Five Learned Men, written in the Year 1294. printed at the same place in 1520. His Questions upon the Four Books of the Sentences Composed in 1298. printed at Lyons 1491, and at Palermo in 1507, with the Questions of Mr. Thomas d' Arras resolved according to Art. A Treatise of the Immaculate Conception, printed at Brussels. The Tree of Knowledge, printed at Lyons in 1514. and 1515. and feveral other Philosophical Works printed at other places. For as for those Treatises, Of the Invocation of Dæmons, Of the Secrets of Nature, and other Books of Chymistry, printed in several places, they are very Wicked Books, which are none of Raimundus Lullus's, but of Raimundus de Tarraga, a Converted Jew; which contain in them many Errors, and manifest Follies. Out of the Works of Raimundus Lullus, Nicholas Eymericus hath Extracted an Hundred Erroneous Propositions, which he Presented to Pope Gregory XI. that they might be Condemned, with all his Works: That Pope caused them to be Examined, and at last Condemned; but Peter King of Arragon wrote to his Holiness to revoke his Sentence; and desired him by a Letter dated Jan. 7. 1377. to send the Examination of the Books of Raimundus Lullus immediately; but it had no effect. As to the Errors which are imputed to him by Experient, we must own, that several of the ProJohn of

Friburg,

Bishop of

positions which he hath recited, may be defended; but some of them are unsufferable, that the Method of Raimundus Lullus, and his way of reasoning, is no way helpful to the Knowledge

of things; and that by his Principles, an Error may be maintained as well as the Truth.

John of Friburg, Sirnamed Runfick, a Monk of the Order of the Friars-Preachers, and Bishop of Ofmo in Hungary, the most able Preacher of his Time, and so Pathetick, that having preach'd at Bolen against Usury, he made the People drive out all the Usurers of the Town. He flourished in the beginning of this Age, and died in the Year 1314, after he had left his Bishoprick, and was retired into a Convent of his own Order. He made a Summ for Preachers, printed at Ruthingia in 1487. A grand Summ for Confessors, divided into Four Parts, printed at Lyons in 1518. A Glos upon the Summs of Raimundus de Pennaforti, which is joined with the Impression of the former Summ [at Rome] in 1603. The Author of the Bibliotheca Predicatorum [i.e. the Collection of the Authors of the Order of the Friars-Preachers] makes mention of a Commentary of this Author upon the Books of the Sentences, and Glosses upon the Decrees [and some other of his Writings, but they are none of them Publick.]

Menda.

Agidius Romanus, or Giles of Rome, of the House of Column3, a Monk of the Order of the Hermites of S. Augustine, Studied at Paris under Thomas Aquinas; whose Doctrines he always Archissop held and defended. He was made the Master of Philip the Fair, and taught Philosophy and Divinity in the University of Paris. In the Year 1292, he was constituted General of his Order, and promoted in the Year 1294 by Pope Boniface to the Archbishoprick of Bourges, by the consent of Philip the Fair. Some say he was made a Cardinal in 1315. but it is a falle Opinion. He died Decemb. 22. 1316. He had made several Books in Philosophy and Divinity, which got him the Name of Doctor Fundatissimus, [the most Well grounded Doctor.] The Books of his, which are in Print, are, A Question about the Ecclesiastical and Temporal Powers, compoled in 1304. upon the occasion of the Difference between King Philip the Fair, and Pope Boniface, containing Six Articles; in which he flews, 1. That God hath etablished both those Powers. 2. That they are distinct and several. 3. That God, in re-establishing the Spiritual Power, hath not given him any Temporal Dominion.

4. That the Temporal Power is not Subject to the Spiritual, but only in Spiritual Causes. 5. That the King of France holds his Kingdom of none but God, and has no other Superior. He next Answers the Objections brought against this Doctrine. This Treatise is in the Second Tome of Goldastus's Monarchia, p. 95. The Defence of S. Thomas's Books against the Correctory of William de la Maze, printed at Venice in 1601. and 1624. A Treatife upon the Four Books of the Sentences, printed at Bafit in 1513. A Commentary upon the First Book of the Sentences, printed at Venice in 1571. Some Questions upon the Second Book of the Sentences, printed in the same City in 1581. Certain Questions upon the Third Book of the Sentences, printed at Rome in 1623. A Treatise of the Being, Essence, Knowledge and Motion of Angels, printed at Venice in 1598. A Tract of Original Sin, printed at Oxford in 1479. A Treatise of the Subject of Divinity, and some other small Tracts, printed at Venice in 1501. A Comment upon the Six days Work of the Creation, printed at Venice in 1521. Three Books of the Government of Princes, made in favour of Philip the Fair, printed at Rome 1482, and at Venice 1598. Bellarmine makes also mention of these following Treatises, written by the same Author, as if they were printed. Nineteen Lectures upon the Song of Songs. A Commentary upon the Epitle to the Romans. An Exposition upon the Chapters, Firmiter, & Marthe. A Treatise of the Body of Jesus Chrift, or certain Theorems upon the Sacrament of the Altar. A Treatile of the Diffinction of the Articles of Faith. A Writing of the Renunciation of the Pope. Another Writing Composed upon the Occasion of a Clerk not worthily promoted to the Office of a Subdeacon. A Question, viz. Whether Kings can dispose of the Goods of their Kingdoms; A Treatise against persons Exempt; A Writing concerning the Influence of God upon the Blessed; Another of the Praises of the Divine Wisdom. A Treatise of the Defect of the Evil of Fault. A Tract of Predestination, Of Prescience, Paradise, and Hell. There is also mention made of all these Works by Trithemius; and besides of a Commentary upon the Epittles of S. Paul, A Treatile of the Office of the Mals, an Abridgment of Divinity, and divers Sermons [but we have not come to the fight of any of them.] I pals over his Philosophical Tracts, both Printed and MSS, which are very numerous; for he Commented upon all the Books of Arifforle, and several other Books. The Works upon the Lord's Prayer, and the Angel's Salutation [of Mary] belong not to Giles of Rome, but some other Author.

Gulielmus Durantus, or William Durant, the Nephew of the famous Canonist Durantus, Bi-Durantus, shop of Menda, of whom we have spoken in the last Age, was Archdeacon to his Uncle, and Succeeded him in his Bishoprick in 1296. and governed that Church, till 1328. Being Summoned to the Council of Vienna in 1310. by Pope Clement, he composed an Excellent Treatise of the Manner of Celebrating a General Council, divided into Three Parts, in which he hath collected and disposed under several Titles, a great number of Rules out of Councils and Fathers, to reform the Abuses and Disorders of all sorts of States and Conditions, and particularly the Popes and Court of Rome, Prelates, Clergy, and Monks. Philip Probus, a Lawyer of Bourges, cauled this Work to be printed at Paris in 1545. and dedicated it to Pope Paulill. to the Cardinals, Bishops, and Abbots, and other Christians, who were to meet in the Council of Trent, as very useful to those, that would endeavour a Reformation of Manners among Christians. It hath been since printed at Paris in 1535, and lastly, in a Collection of several Works of the Fourteenth Century of Christianity.

of the same Nature; which heretofore Mr. Faure, a Doctor of the Faculty of Divinity in Paris. caused to be printed there by Clouser, in 1671.

The time is not certainly known, when Villor Porchet de Salvaticis, a Carthusian of Genoa flou-Villor rished; but 'tis probable, it was about 1315. He Composed a Treatise, Intituled, A Conquest Perchet. quest for the Defence of the Christian Religion against the Jens, printed at Paris 1520. by the Care of Augustine Justinian Bishop of Nebio in Corsica. He shews a great deal of Jewish Learning and reading of their Books in it. He has made use of a Book written by Raimundus Martin, called Pugio Fidei, i.e. the Sword of Faith, out of which he owns, that he hath transcribed much of what he has written in that Work.

Malachias, a Grey-Friar, a Divine of Oxford, and Preacher to Edward II. King of England; Malachias, was in very great Reputation at the beginning of this Age. We have a Treatife of Piety written by him, and printed in 1518. by Henry Stevens, named, Of the Poison of Mortal Sins, and

their Cure.

William le Mair, or Gulielmus Major, a Penitentiary and afterwards Bishop of Angers, go. William verned the Church of that City from 1290. to 1314. in which Year he died. He wrote an Major. History of what passed in his Church, while he was Bishop, published by Mr. Luke Dacherius in the Tenth Tome of his Spicilegium, p. 247. and has made a Collection of the Synodal Orders and Decrees of his Predecessor Nicholas Gelant and of his own, made in the Synods held twice a Year, viz. at the Feast of Pentecost, and on S. Luke's Day, from the Year 1271. to 1314, in which there are many remarkable things concerning Discipline; which are also published by F. Dacherius, in the 11th. Tome of his Spicilegium, p. 201.

William de Mandagot, or Gulielmus Mandagotus, Born of the Illustrious Family of Lodeve, Arch. William deacon of Nismes, and Provost of Tholouse; was made Archbishop of Ambrun by Boniface VIII. de Manin 1295, from whence he was translated to Aix, and at last made Cardinal-Bishop of Pranesse dagot. by Clement V. in 1311. after whole Death the Italian Cardinals intended to make him Pope, He Composed the Sixth Book of the Decretals, and made a Treatise of the Election of Prelates, printed at Colen in 1573, and in other places. He died at Avignon in November 1311.

Berengarius de Fredol, Canon, and after Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and after Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and after Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and after Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and after Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and after Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and after Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and after Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and after Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and after Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and After Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and After Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and After Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and After Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and After Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and After Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and After Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and After Chanter of S. Nazarus, Abbot of S. Aphrodisius of Berengarius de Fredol, Canon, and After Chanter of S. Nazarus of S. Aphrodisius of S.

Beziers, and afterward made Bishop of that City in 1298. a Famous Canonist, composed the rius de Sixth Book of the Decretals with Richard Siennensis, and Gulielmus de Mandagot. He hath dedi-Fredol. cated an Explication in an Alphabetical Order, upon the Summ of Cardinal Oftiensis, to which he gave the title of Oculus, which was printed with that Summ at Bafil. He wrote also a Treatise about Excommunication and Interdiction, which is found in MS. in the Library of Mr. Colbert, Cod. 249. and 3345. He was appointed Cardinal-Priest by the Title of the S. S. Nerens and Achilles by Clement the Vth. and in the Year 1309. he was made Cardinal-Bishop of Frescati, and died in 1323. June 10. He had a Nephew, who was made Bishop of Beziers in 1309. and made Cardinal-Priest in the room of his Uncle, and afterward Cardinal Bishop of Porte, in the Year 1317.

Jacobus de Termes, Abbot of Charlein, an Abby of Cistertians in the Diocess of Senlis, Com-Jacobus posed in the Year 1311. during the Sitting of the General Council of Vienna, a Work against de Terthose, who opposed the Exemptions and Privileges of the Monks, and chiefly against Giles of mes. Rome, Archbishop of Bourges. This Treatise is printed in the Fourth Torne of the Bibliotheca Ci. stertiorum [i.e. the Collection of Writers of the Cistertian Order] p. 261.

Antonius Andreas, a Grey-Friar of Arragon, and Scholar of Scotts, flourished from the begin- Antonius ning of this Age to the Year 1320. He Composed a Commentary upon the Books of the Sen- Andreas. tences, printed at Venice in 1578, and 1584. A Book about the Principles of Gilbert Porritanus, printed at the same place in 1512, and 1517. Divers Comments upon the Books of Aristotle and

Boethius, printed at the same place in 1480. 1509. and 1517.

Harvaus Natalis, a Britain in France, and a Friar-Preacher, of whom he was the Fourteenth Harvaus General made in 1318, hath Composed a Comment upon the Four Books of the Sentences, Natalis, printed at Venice in 1405. and at Paris in 1647. Four great quodlibetical Questions printed at the same place in 1513. A Treatiseabout the Pope's Authority printed at Paris, with his Commentary on the Sentences in 1647. and an Apology against those who opposed the Orders of the Friars-Preachers, and reproached them that they did not lead an Apostolical Life, printed at Venice in 1516. He died at Narbonne [Aug. 10.] in the Year 1323.

Ptolemans Lucensis, a Monk of the Order of the Friars-Preachers, a Scholar of S. Thomas Aqui- Ptolemanas, and Contessor to John XXII. was made Bishop of Torcello in 1321. hath Composed An- us Lucennals from the Year 1060, to 1303, and a Chronicon of the Popes and Emperors. These two sis. Works were printed at Lyons in 1619. There is found in several Libraries an Ecclesiastical Hiftory of this Author, divided into 24 Books to the Year 1303. which is fometimes quoted

by Rainaldus.

Philip, an Abbot of the Cistertian Monks, and afterward made Bishop of Aichstat in the Philip. Year 1305. died in the Year 1322. He wrote the Life of S. Walpurgis, Abbels of Hildelheim, at the defire of Ann Queen of Hungary, the Emperor Albert's Daughter. He took it out of the Collections of Wolfarus. It is in the Fourth Tome of the Collections of Canifius. He hath also Composed an History of the Patrons and Bishops of Aichstat, published by Greeser, and printed at Ingolffadt, in the Year 1617.

Hugo Pra Hugo Praterifis, five de Prato Florido, Born at Pratum, a Town near Florence, a Dominican Monk, died in the Year 1322. He was one of the most famous Preachers of his time. His Sunday-Sermons upon the Gospels and Epistles for the whole Year, and upon the Festivals of the Saints, have been printed at Lyons in 1528. and thole of Lent, at Venice in 1578. and

John of

Joannes de Neapoli, or John of Naples , a Friar-Preacher , flourished in the beginning of this Age, and died about the Year 1323. He taught some time at Paris, and there are printed at Naples 42 Questions of Philosophy and Divinity, which he explained at Paris. His other Works, which are a Commentary upon the Sentences, his quodlibetical Questions, and his Sermons [are

mentioned by Altamura in Bibl. Pradic. but] were never printed.

Petrus Aureolus, a Native of Verberie upon Oife, a Grey-Friar, after he had taught Divinity for a time at Puris, was made Archbishop of Aix in 1321. The Year of his Death is not known, but some believe, that Jacobus de Concos succeeded him the next Year; and if that be true, 'tis not like, that he lived'long; or we have the Comment of this Author upon the Four Books of the Sentences, of which the First Book was printed at Rome in 1596, and the rous doors of the sentences, or which the PHR Dook was printed at *tione* in 1596, and the Three other with his Quodlibetical Queftions in 1605. He also made an Abridgment of all the Bible, according to the Literal Sense, printed at *Venice* in 1507, and 1571, at Straburg in 1514, at Paris in 1565, and 1585. This Author also hath some Sermons upon the Immaculate Conception, printed at Tholonge in 1514. He Composed also several others upon the whole Year, which are not yet made Publick, no more than his Writings, Intituled, The Diftinctions of the Rose, and his Treatise of Poverty, and the poor use of things, which is said to be in MS. in the Monastery of the Grey-Friars at Seez. He is commonly Sirnamed, Dollar

Nicholas

facundus, The Eloguent Dettor, Nicholas Triveto, or Trivet, the Son of Sir Thomas Trivet of Norfolk, was brought up at London, among the Dominicans, and entred into their Order. He received the Drs. Cap at Oxford, and went to Paris, where he compleated his Studies. Being returned to London, he was made Prior of the Dominicans in that City, where he died in 1328. being 70 years of Age, in great Reputation for his Holiness. F. Dacherius in the Eighth Tome of his Spicilegium, has published a Chronicle of this Author from 1136. to 1307. In every Year he observes the Years of the Popes, Emperors of the West, Kings of France and England, and relates the Accidents at large, particularly those that related to the History of England, and his own Order. There is alto another Work of this Author printed at Tholouse in 1488, and at Venice in 1489, which is a Commentary upon the Books of S. Austin, De Civitate Dei. Divers MS. Treatises of this Author are found in the Libraries in England; and among others, an Hiltory of the Acts of the Emperors, Apostles, and Kings [in Magdalen-College Library at Oxford, Cod. 138.] A Commentary upon the Book of Boethius de Consolatione, [in the Publick Library at Cambridge, Cod. 236.] Flowers upon the Rule of S. Augustine [in the Lumleian Library, Cod. 291.] and a Treatise upon the Mass [in Merton College Library in Oxford, Cod. 147. No. 1. and in the Archbishop of Canterbury's Library at Lambeth, and elsewhere.]

Augustinus Triumphus.

Augustinus Triumphus, of Ancona, an Hermite of the Order of St. Augustine, flourished from the Year 1274. when he was present at the Council of Lyons, to 1328, when he died at Naples, April 2. in the 85th. Year of his Age. He Composed a Summ concerning the Ecclesiastical Authority, dedicated to Pope John XXII and printed at Augsburg in 1473 and at Rome 1479. and 1582. He first began a Book, called, Milleloquium, out of the Writings of S. Augustine, which was after finished by Bartholomew Urbinas. Some attribute to him certain Commentaries upon the Lord's Prayer, the Angelical Salutation, and the Magnificat, printed [at Rome] in 1590. and 1592. which fome impute to Steuchus de Eugubio: But Trithemius makes mention of the laft of these Commentaries in his Catalogue of the Works of Augustine of Ancona, and of certain Commentaries of the same Author, upon Ezekiel, upon the New Testament, upon the Four Books of the Sentences, a Book of Quodlibetical Questions, a Treatise of the Spirit against the Greeks, a Work upon the entrance into the Land of Promife, a Treatife of the X Strings, and a Book of the Powers of the Soul; Sermons upon all the Sundays in the Year, and the Saints Days. But we have none of these Works: They are kept close in some Libraries [viz. at Ancona, and in the

Albert of

Albert of Radua, an Augustine Hermite, the Scholar of Ægidius Romanus, and a Dr. of Pavis, died in that City in the Year 1323. or 1328. He Composed a Commentary upon the Books of the Sentences; and others upon the Pentateuch, Gospels, and St. Paul's Epistles, which are kept in MS. at Padua. His Sermons only are printed at Paris in 1544 and 1550. and at Venice in 1584. and his Explication of the Gospels upon all the Sundays of the Year at Venice

Bailolis.

Joannes Bassolis, a Grey-Friar, a Scholar of Scotus's, commonly called Dollor Ordinatissimus, the most Orderly Doctor, flourished about the Year 1420. and taught at Rheims and Mechlen. He has a Comment upon the Four Books of the Sentences printed at Paris in 1517. [where also some Miscullanies of his in Philosophy and Physick were also printed; when he died is not

Jacobus de Lanfanna, a Monk of the Order of the Friars-Preachers, a Dr. of Pavis, and after Lautanna. the Provincial of his Order, is the Author of a great Work of Morality, divided into Twelve Books, and printed at Limoges in 1528. and of several Sermons, which are also printed. The of the Fourteenth Century of Christianity.

time and quality of this Author are not very certain. Some have written, that he was a Licentiate at Paris in the Year 1317, others make him Bishop of Lansanna about 1320, but there is no certainty of it; for it is more probable, that he took his Name from Lausanna, because he

Henry de Carret, a Grey-Friar, made in the Year 1300. Bishop of Lucca, by Boniface VIII. Henry de and driven from his Bishoprick in the Year 1326. by Lewis of Bavaria, hath Composed a Trea- Carret.

tife upon the Prophet Ezekiel; which is in MS. in Mr. Colbert's Library.

Dominicus Grenerius, a Doctor of Paris, a Preaching-Friar, Aportolick-Penitentiary, was Dominicus made Mr. of the Holy Palace by Pope John XXII. in the Year 1326, and promoted the fame Grenerius. Year by the same Pope to the Bishoprick of Pamiez, hath made Postilla upon all the Historical Books of the Bible; which are found in the Library of Mr. Colbert, Cod. 114, 115, 116, 117, 118. He lived till after the Year 1342.

118. He lived that the rear 1342.

Petrus Alevenienss, or Peter of Anvergne, a Canon of the Church of Paris, Composed a Summ Pet.de Auvergne, of Quodlibetical Questions about 1320. 'Tis in Mr. Colbert's Library, Cod. 963. vergne.

Vitalis è Furno, a Native of Bazza [in Guienne] a Grey-Friar, was employed by Pope Cle-Vitalis è ment V. to Examine the Errors of John Oliva, and made Cardinal of the Title of S. Martin in Furno. 1312. John XXII. gave him the Title of the Bishoprick of Albania after the Death of the Cardinal of Anx, which happened in 1320. He maintained in the Consistory in the Year 1322. against the Indoment of the Pope. That it was not Heratical to a start. That takes the Legis. 1327. against the Judgment of the Pope, That it was not Heretical to affert, That neither Jesus Chrift, nor his Apostles had nothing of their own, but lived in Common, and was so bold as to declare, that it was an Herefie to hold the contrary; but the Pope being very much enraged against him, he begged Pardon and retracted his Assertion. He died 1327. He hath left us a Mystical Sence upon almost all Passages both of the Old and New Testament. This Work was Composed by this Author in 1305, and printed at Lyons in 1513, and at Venice in 1514, and 1600 where also the Comments of this Author upon the Proverbs of Solemon, upon the Four Gospels, and the Revelation are printed. The Treatise upon the Preservation of Health, and Antiquity, who lived in the time of Bola King of Hungary, of whom he speaks; as Mr. Balnzins has already observed. They, who have written of the Authors of the Order of S. Francis do

make mention of some other Works of this Author in MS and among others, his Commentaries upon the Sentences, which are said to be in the Vatican Library. Marinus Sanutus, or Sanudo, Sinamed Torfellus, from an Instrument so called, of which he Marinus was the Inventor, a Native of Rivalis, a Town under the States of Fenice, after he had spent Sanutus. his Youth in an Expedition to the Holy Land, Composed a Work to which he gave the Title. The Secrets of the Faithful of the Crofs, in which he undertakes to prescribe a Way, how the Christians may recover the Holy Land, divided into Three Books. In the First Book he shews, That the way to weaken the Infidels, is to hold no Trade nor Commerce with them. In the Second he shews, How they must be Attacqued, in what Places, and with what Forces. In the Third he gives an Hiltory of the Holy Land, and the Expedition of the Christians thither; that he may inftruct them in fuch Methods, as may succeed in the Conquest of it, by avoiding the Faults of the one, and imitating the Conduct of the other. Sanutus presented this Work in

the Year 1312. to Pope John XXII. with Geographical Tables, and dedicated it to the Kings of France, England and Sicily, Exhoring them to undertake the Conquest of the Holy Land. He hath also written several Letters upon the same Subject to the Princes, Cardinals and Prelates, which are printed at the End of his Work, published by Bogarsins in his Collection, Intituled, Gesta Dei per Franco, the Acts of God done by the French, printed at Hanover in 1611.

Alexander de S. Elpidio, a City of Italy near Rome, was chosen in 1312. General of the Order Alexan-Order of Pope John XXII. a Treatile about the Jurisdiction of the Empire, and Authority of S. Elpithe Pope, divided into two Books, and printed at Lyons in 1498. and at Ariminum in 1624 dio. It is faid, That there are some MS. Treatiles of the same Author; and among others, a Treatile of Evangelical Poverty and the Unity of the Church [with some Commentaries upon Aristotle's Works, preserved in the Library of the Augustine-Friars at Bononia, by Josephus Pamphilus, in

Chron. Erem. p. 46.]

Alvarus Pelagius, a Native of Galecia in Spain, Dr. of Law in the University of Bononia, entred Alvarus into the Order of Grey-Friars in 1304. when he had studied Divinity at Pifa, and atterward Pelagin. at Paris under Joannes Scotus. He was made by Pope John XXII. about the Year 1330. Apostolick Penitentiary, and afterwards honoured with the Dignity of Bishop of Coronna in Achaia; and lastly, made Bishop of Silves in Portugal. He defended John XXII. against Michael de Celenas. We have an excellent Treatife compoled by him, called, Plantius Ecclefise [i. e. The Churches Complaints] dedicated to Petrus Genefus General of his own Order, which he finished at Compostella in 1340, and has been printed at Ulm in 1474, at Lyom 1517, and at Venice in 1560. A Summ of Divinity printed at Ulm in 1474. A MS. Treatife, which is found in the Vatican Library, and in Mr. Colbert's Cod. 2071. Intituled, Collyrium Fidei contra Harefes, [i.e. A Salve to preferve the Faith against Herefies.] A long Discourse of the Vision of Souls made before Pope John XXII. in which he defends the Judgment of that Pope. It is in MS. in the Library of the Grey-Friars at Teledo. Trithemius makes mention of a Treatile of this Author, Intituled,

The Mirrour of Kings, and an Apology divided into Four Books. The Treatife of Alvarus Pelagius. De planetu Ecclefiz, is divided into two Books. In the First, he treats of the State of the Church, its Foundation, Jurisdiction, Power, and Sanctity; the Pope and Cardinals Authority. In it he maintains as well the Temporal, as Spiritual Soveraignty of the Pope; That none can Appeal from his Judgment; That he has none that can Judge him upon Earth; That he has two Swords; That he is above Emperors and Kings, and may depote them He also in it treats of the Pope's dispensing Power, the Authority of his Legates, Ecclesiastical Censures, and the Power of Bishops, Duty of Kings, Qualities of the Church, and particularly its Unity; Of Schissin and Schissinaticks. The Second Book contains many Passionate Declamations against the Diforders and Unruliness of the Members of the Church of all Degrees, and the means to remedy them. In it he also treats of the Obligation of Bishops to Residence, of Simony, of such Faults as the Popes may be guilty of, of their Obligations and Duties; as also of the Cardinals, Patriarchs and Bishops. He describes the Vices into which they commonly fall, and spares not the Abbots and Monks. From the Clergy he passes to the Laity; and having run through all Estates and Employments, Conditions, Ages and Sexes, he discovers their Sins, to which they are Subject, and opposes the Errors of the Begards. In it also he debates the queflion about the Poverty of Jefus Christ and his Apostles, and endeavours to reconcile the Decretal, Exit, with the Opinion of John XXII. and proves, that it is not Heretical to affert that Jefus Christ and his Apostles had not any Dominion either in common, or particular to themfelves, nor any property, nor any right of Use, but the more actual usage of them. Upon this Subject he enlarges with the respect to the Franciscans, and the Questions debated in Pope John XXII's time, but defends his Constitutions notwithstanding; affirming, That it belongs to the Pope to explain the Rule. He after speaks of the other Virtues of the Monks; as their Obedience, Humility, Charity, Silence, and the Opposite Vices, and ends this Work with an Explication of the Seven Gifts of the Holy Spirit.

William Ockam, born in a Village of the same Name in the County of Surrey, in England, a Grey-Friar, and Sirnamed, The Singular Doctor; was the Head, or Leader of the Sect of Schoolmen, called Nominals, because they did not multiply things according to the difference of their Names ; but actempted to know, and explain the Proprieties of terms. He flourished in the University of Paris in the beginning of this Age, and made a Work of the Ecclesiaftical and Secular Power, in the defence of Philip the Fair, against Boniface VIII. He after fell in with a Party of his own Order, who maintained that Jesus Christ had nothing in Proper nor in Common, and was one of the great Adversaries of John XXII. who Condemned him to Silence under the Penalty of Excommunication; but in the iffue, he declared himself openly for the Emperor Lewis of Bannia, and for the Anti-Pope Petrus Corbarius, and wrote against John XXII. who Excommunicated him in 1330, whereupon he left France and went to Lewis of Bavaria, who received him favourably. He finished his Life in that Court, and wrote always in his defence. It is faid, that he used to speak to the Emperor thus, O Prince, defend me with thy Sword,

and I will defend thee with my Pen. He died at Munick [April 10.] 1347

His Works were never Collected into one Body, but printed feverally. They are of Three Sorts: 1. Works of Philosophy. 2. Treaties of School-Divinity. 3. Books of Controverse. His Philosophical Books are, his Exposition upon Logick, printed at Bononia in 1496. A Sum of Logick printed at Venice in 1508. and 1591. and at Oxford 1675. His great Summ of Logick, printed at Venice in 1532. His Questions upon the Eight Books of Ariffalle's Physics, printed at Treating in 1401. and 1506. His Natural Philosophy, or an Abridgment of a Summ taken at Strasburg in 1491, and 1506. His Natural Philosophy, or an Abridgment of a Summ taken out of the Books of Physick, printed at Venice in 1606. and at Rome in 1637. His Works of School-Divinity, are his Questions upon the Four Books of Sentences, printed at Lyons in 1495. his Centiloquium, containing the whole Science of Speculative Divinity in a Hundred Conclusions, printed in the next Year in the same place. A Commentary upon the first Book of the Sentences, printed in 1483. Seven Quodlibetical Questions, with a Treatise upon the Sacrament of the Altar, or of the Body of Jelus Chrift, printed at Paris in 1487. and 1513. at Strasburg in 1491.

and at Yenice in 1516. [and at Paris 1487. and 1513.]

His Books of Controversie against the Popes Boniface VIII. and John XXII. are put together by Goldassum into his Collection, Intituled, Monarchia. The First is about the Ecclesiastical and Secular Power, in the form of a Dialogue between a Soldier and a Clergyman; in it he confutes the pretended Claim of Pope Boniface VIII. to a Superiority over the Temporal Affairs of Kings. This Treatife was printed before at Paris in 1598. The Second is a Treatife, containing a Resolution to Eight Questions about the Ecclesiastical and Secular Power. In it he discusses these following Questions, I. Whether the Supream Spiritual Power and the Supream Temporal Power may meet in the same Subject, and whether the Pope hath them both? He recites the Reasons and Answers on both sides, and at last concludes, That although both these Powers may meet in the same Man, yet it is not at all fit, that they should meet in him; and that the Pope hath only a Spiritual Jurisdiction. II. Whether the Lay Power hath any thing proper to it, which is immediately derived from God, and whether it depends on the Pope? He treats of this Question in the same manner as the former, and gives us to understand, that the true Opinion is this, That Kings depend immediately on God, and not on the Pope, as far as concerns their Temporal Power. III. Whether the Pope, and the Church of Rome have by the appointment of Jesus Christ, a Power to give a Temporal Jurisdiction to the Emperor and

of the Fourteenth Century of Christianity.

Kings, and whether they hold it from him? He recites the Reasons on both sides; but manifestly shews what Opinion he was of. IV. Whether the Election of a King of the Romans, or of the Emperor, entitles to a Supream Power, and whether it depends upon the Ceremony of Unction used at the Coronation. He treats of the Distinction between the King of the Romans, and the Emperor, of the Right of Charles the Great to the Empire, and of the Right of his Successors, as well to the Empire, as Kingdom of France, of the Right of Election; and concludes, that the Electors in choosing a King of the Romans, which he looks upon, as not differing from the Emperor, confer on him a Right to Govern the Empire. V. Whether in those Kingdoms, where there is a Succession established, the Unction performed by the Clergy, gives any Temporal Authority? VI. Whether Kings are Subject to them that Crown them? VII. Whether a King, who shall suffer himself to be Crowned by any other Bishop, than him, to whom it belongs of Right, loses his Title of King, and his Regal Authority? VIII. Whether the Canonical Election of the Princes Electors gives the King of the Romans a Right to any other than the Hereditary Countries. He treats of all these Questions after such a manner, that though he does not plainly lay down his own Judgment; yet he shews where the Truth lies. In the end of his Treatife, he relates the Errors, of which John XXII. was accused, as well concerning the Poverty of Jesus Christ and his Apostles, as about the Vision of God. His Third Work is a large Treatise in the form of a Dialogue, divided into several Books, in which he examines the Questions controverted in his time, between John XXII. and his Adversaries in the same Method; as in his former Treatife. In the First Book he inquires whether it belongs to Divines, or Canonists to judge of Heresies and Catholick Truths. In the Second he lays down, what is Heresie and what Catholick Truth. In it also he Treats of several Curious Questions concerning the Principles of Faith, and the Condemnation of Herefies by Councils and Popes. In the Third he Examines, who are Judges of Herefies, and shews, that none but such as are obstinate in their Error are to be treated as Hereticks; and fo adds, what are the Conditions necessary to repute a Man an Heretick. In the Fourth Book also he treats of the same Question, and prescribes the means to convince a Man of Obstinacy. In the Fifth he shews who may fall into Herefie, and particularly, whether the Pope or College of Cardinals may err; In it also he treats of the Primacy of the Church of Rome, and of the Intallibility of a General Council, and of the whole Church. In the Sixth he treats of the Punishment of Hereticks, and particularly of a Pope, who is either Suspected, or Convicted of Heresie; the Method of Proceeding against him, the Judges which he may have upon Earth, and the Penalties which may be inflicted on him. He also considers, what share Lay-Princes have in the Decisions and Executions of such Judgments as concern the Faith. In the Seventh he treats of such as give Credit to Hereticks, who defend and protect them, and particularly of fuch as follow an Heretical Pope; who obey him, and maintain his Heretical Doctrines and Communicate with him. After be has explained these Questions in the First Part of this Dialogue, he opposes in the Second the pretended Heresie of John XXII. concerning the Vision of God, and consutes the Reasons brought to excuse him. The Third Part is divided into two Treatifes. The First is about the Authority of the Pope, and the Second about that of the Emperor. In the First Book he inquires how far the Pope's Power extends it felf, and whether he hath any Temporal Authority. In the Second he examines, whether it be convenient for all Christians to be Subject to One Head, and the State of the Church to be Monarchical. Whether there may be several Supream Bishops, or Independent Patriarchs. In the Third Book he inquires what that Authority is, to which Men must yield a Belief under pain of Damnation. In it he handles many Curious Questions concerning the Authority of Scripture, General Councils, Popes and Fathers in Matters of Faith. In the Fourth he difcouries of the Supremacy of S. Peter, viz. Whether Jefus Christ made him the Head and Prince of the Apostles, and whether he had Power over them. It is easie to discern, that he is for the Affirmative.

In his Second Treatife, which is concerning the Power of the Emperor, he examines in the First Book, Whether it is convenient that all the World should be Subject to one Prince; how far the Authority of the Emperor extends; whether it depends upon the Pope, or God only; whether the Empire may be Translated, Divided, or Separated. In the Second he treats of the Emperor's Authority in things Temporal; declares the difference between the Spiritual Power of the Pope and that of the Emperor; and shews, how far the Power of this latter extends. In the last Books, he discourses of the Emperor's Power over the Persons of Churchmen, and Revenues of the Church; He inquires, whether the Right of choosing a Pope belongs to him, or the Romans; whether these last may incroach upon him, if the Emperor be the Pope's Judge, and have Authority over him. He had promised in the Preface to the Third Part of that Work, Seven other Treatifes; The First concerning the behaviour of John XXII. whether he died an Heretick, or Orthodox Person. The Second of the Life of Lewis of Bavaria, to shew, whether he were a Lawful Emperor or no. The Third of the Carriage of Benedict XII. whom several Acknowledged to be Pope. The Fourth of the Life of Friar Michael Cesena. The Fifth of the behaviour of Friar Gerhard Odonis, whom some reputed the Lawful General of the Grey-Friars. The Sixth of the demeanour of William Ockam. And the last, of the Conduct of the Princes, Bishops, and other Christians, who had adhered to, favoured and maintained those of whom he had spoken. These Treatises, tis not certain, whether they were ever finished by Ockam, or

whether they are loft.

But we have two Treatifes more of this Author's against John XXII. The one Intituled, An Abridgment of the Errors of Pope John XXII, as well in respect to the Poverty of Jesus Christ, and his Apoftles, as about the Vision of God, the Trinity, and Power of God, in which he answers the Realons brought to excuse that Pope, and accuses Benedic XII. to have been a Favourer of the Herefies of John XXII. and to have broached a New One, in forbidding that when any Question is brought to the Pope, to choose either the Negative or the Affirmative Part, before the Pope has decided it. The other is a large Work, Intituled, Ninety Days; because he spent so much time in Composing it; in which he constites word by word the Four Decretals of John XXII. Quin Vir reprodus, Ad conditionen, Cum inter, and Quia quorundam,

Lastly, There is also another Treatise of Ockam's Composed upon the Occasion of the Divorce

of Margaret Dutchels of Carinthia, and the Son of the King of Bohemia; in which he explains the Right of the Emperor and Princes in Matrimonial Causes. All these Books of Controverse are found, as we have observed in the First and Second Tome of the Monarchy of Goldastus, and have been printed severally at Lyons in 1496. There is in the Library of M. Colbert, a MS. Treatise of Ockam's against Benedict XII. divided into Seven Books; and a Letter to the General

Chapter of the Grey-Friars met in 1334. at Affifi.

Marsilius Patavinus, or Marsilius of Padua, Sirnamed Menandrinus, a famous Lawyer of his Patavinus time, stoutly defended the Party of the Emperor Lewis of Bavaria against the Pope; and about the Year 1324. Composed a large Work upon that Subject, Initiuled, A Defender of the Peace against the Gurifaltion simped by the Pope of Rome, dedicated to the Emperor; It is divided into Three Parts. In the First he settles the Civil and Temporal Authority and Jurisdiction, its Extent and Bounds. In the Second he shews the Nature of the Ecclesiastical Power, what is its Extent, and what are the Effects of it, and how it differs from the Civil Authority. In it he maintains, That the Church, properly speaking, hath no Compulfive Authority or Jurisdiction; That all the Apostles were equal in Power; That all Bishops and Ecclesiatical Ministers have their Power immediately from God; That all Bishops have Power to decide Matters of Faith; That a General Council is the Supream Judge of the Church, and that the Government of the Church belongs to that; That the Bishop of Rome is not the Head of other Bishops, nor has any Primacy above them; That he is the first in a Council, and has Power to execute its Rules and Decrees. In it he also shews, wherein the Popes have exceeded their Authority and Power, as well in Spiritual as Temporal Things, and answers the Objections that may be made against that Doctrine, and the Passages of the Fathers usually against it. In the last Part he draws 42 Conclusions from the Principles laid down in the Two former Books, of which these are some of the Principal: 1. That only the Doctrine contained in the Divine, and Canonical Scripture, or that which is deduced from thence by the Interpretation of a General Council is true, and necessary to believe in order to Salvation. 2. That General Councils only can settle such Articles of Faith, as oblige us to believe them, as necessary to Salvation. 3. That the Gospel does not appoint to Compel Men by Muléts, and Temporal Punishments to observe the Commandments of the Law of God. 5. That no Mortal Man can dispense with the Commands of the Gospel; and nothing but a General Council can forbid what the Gospel permits. 7. That the Popes cannot Condemn to any Secular, or Temporal Punishment. 14, & 15. That Bishops, as Bishops, have not any compulsive Jurisdiction; but it belongs to Princes only. 16. That Bishops can't execute their Excommunications, or Interdicts; but by the Authority of the Magistrates. 17. That all Bishops are equal by Divine Right. 18. That Bishops may excommunicate the Bishop of Rome, as well as he excommunicate them. 19. That they cannot give a Dispensation to celebrate such Marriages as are forbidden by the Law of God, and it belongs to Princes to dispense with such as are forbidden by Human Laws, to Legitimate Children, and make them capable not only to inherit, but to be promoted to Ecclesiastical Orders. 23. That it belongs to Princes to bestow Ecclesiastical Offices and Benefices. 27. That Magistrates for the Publick Good, may make use of the superfluous Revenues of the Church. 29. That it bethe Puddick Good, may make use of the superfluous Revenues of the Church. 29. I hat it belongs to them to allow, or hinder the Erecting of Colleges, or Monafteries. 30. That is belongs to them only to Punish Hereticks with Temporal Punishments. 32. That a General Council can Erect a Metropolis only. 33. That it belongs to Princes to call a General Council. 34, 35, & 36. That none but a General Council, or a Prince, can appoint Fasts, or new days of Abstinence, canonize Saints, or make Rules of general Discipline. 38. That Evangelical Perfection requires a Poverty, which consistent in having no Moveables, and enjoying Goods without Dominion, and without a defign of detending them, or recovering them before a Secululudge. 32. That Maintenance and Provision is due to Bishops and Ministers of the Gospel: lar Judge 39. That Maintenance and Provision is due to Bishops and Ministers of the Gospel; but Men are not obliged to pay them Tythes if they have a Subfiftence otherwise. 41. That it belongs only to a Prince, or a General Council to raise or depose the Bishop of Rome. These Conclusions plainly demonstrate, That Massing to defend the Rights of the Empire against the Attempts of the Popes, fell into the Opposite Extream, and that he rather wrote as a Lawyer, than as a Divine; although in the Second Part he quotes many excellent Passages of the Fathers, Councils, and Ecclesiastical Writers.

The same Author composed another Treatise after the former, concerning the Translation of the Empire, in which he gives us an History of the Ancient State of the Roman Empire, the Translation of the Greek Empire to the French, and of the French to the Germans, and of the Institution of Electors, and a Consultation about the Divorce of Jane, the King of Bohemia's Daughter, of the Fourteenth Century of Christianity.

Daughter, and Margaret Dutches of Garinhia; in which he proves the Right of a Prince about Marriages. These three Treatises are inserted in the Second Tome of Goldashu's Monarchy, and the first was printed by it self at Basil in 1522. and at Francfort in 1612. John XXII. condemned this Treatise by an express Decree recited in Rainaldus. He was also opposed by Alvarus Pelagins in his Book, De Planctu Ecclesia, by Alexander de S. Elpidio, by Peter de Palude, and by Cardinal Turrecremata.

The same Question concerning the Supream Power of Kings, was also debated in France under Charles V. and the Pretences by which the Popes endeavoured to raife themselves above the Temporal Jurisdiction of Kings, mightily opposed. Several other Treatifes were made to defend the Soveraignty of Princes, and to prove that the Pope's Power did not extend to Temporal Things. We have two considerable Ones of them still extant.

The first is Radulphus de Pralles, a Counsellor, and Master of Requests to the French King; Radulwho Composed a Treatise in Latin, and after translated it into French by the said King's Order, phus de The Other is a larger Treatise in Latin, Composed also by the Order of the same Prince, Inti- Prailes. tuled, Somnium Viridarij [or the Dream of the Orchard] in the form of a Dialogue between a Clergyman and a Soldier. The Author of it conceals himself under the Name of Philotheus Achillinus, a Counsellor of the King; But some Attribute it to Philip Mazerius, or De Mazerius, Philip Ma a Soldier, who was heretofore a Chancellor of the Kingdom of Coprus, and after Secretary to zerius. Pope Gregory XI. and laft of all put himself into the Service of Charles V. from which he retired into the Monastery of Calestines at Paris, where he died. These two Treatises are in the First Tome of the Monarchy of Goldassus. The other was printed in French, at Paris in 1491. and in Latin 1503, and with the Imprimatur of the Parliament in 1516. Radulphus de Prelles Composed another Treatise, Intituled, Rex Pacificus, of which he makes mention, and translated the Books of S. Austin, De Civitate Dei, into French, printed at Abbeville in 1486, and at Paris

The Soldier Mazerius wrote also the Life of S. Thomas, or Petrus Thomasius, Archbishop of

Crete, published by Bollandus on Jan. 29.

Ubertinus de Cassalis, a Grey-Friar, was one of the Chief of the Spiritual part of the Monks Ubertinus against the Community, and maintained before Clement V. the Writings of Petrus Oliva. He de Cassaalso Composed several Books in desence of that Party before and after the Council of Vienna, lis. ot which one of them begins with these words, Santitual Apostolica, i. e. To the Apostolick Holines; and the other with these words, Super tribus feeleribus; i. e. Concerning Three Wickednesses; and the last, which he Composed since the Council of Vienna, with these words, Ne imposterum, i. e. Lest for the future. He defended himself before Pope Clement V. and obtained a Bull of Absolution. But he was accused anew by Friar Bonagratia, under the Papacy of John XXII. who affigned him for his Judge, William Cardinal-Bishop of S. Sabina, to whom the Friar pre-sented a Writing in 1321. against the Behaviour and Writings of Obersinus de Cassalis; in which he quotes the Writings, of which we have fooken. In the Year 1321. Wertims being asked his Opinion by the Pope concerning the Poverty of Jesus Christ; ste answered in Writing, That Jesus Christ, and his Apostles as Heads of the Church, had Goods to distribute to the Poor, and Ministers of the Church; but if they be considered, as private Persons, who attained and practifed a Perfection in Religion, we must distinguish the two Ways of having any thing; The one Givil and Worldly, by which they had right to defend what they had, and recover it from any that had taken it; The other Civil and Natural by a Right of Common Charity; That Jetus Christ and his Apostles had nothing in the first sense, but in the second they had all things necessary for Life; This Answer being read in the Consistory, was approved by the Pope; and Obertinus de Cassalis defended it again in 1330. These two Treatises are published by Mr. Baluzius, in the First Tome of his Miscellanies. There are two other Books attributed to Ubertinus, the one intituled, The Tree of a Crucified Life, printed at Venice in 1485. and the other, The Seven Estates of the Church; printed in the same place 1516.

Michael Cafenas, who was chosen General of the Grey-Friars in 1316. undertook a Defence Michael of the Opinion of the Divines of his Order concerning the Poverty of Jefus Christ, against Caseaas, John XXII. and caused it to be determined in a General Chapter held 1322. at Paris; That neither Jesus Christ, nor his Apostles had any thing in Proper. But maintaining the same Doctrine obstinately before the Pope at Avignon in 1327. he was Arrested and put in Prison; but while he was proceeding further against him, he escaped, and appealed from all that John XXII. had done, or should do against him, and published his Appeal at Perusia; but notwithstanding this Appeal, the Pope publifhed a Bull against him, by which he deposes him, and orders a General Chapter to be called by *Bertrandus de la Tour*, the Vicar-General of that Order, which was held at *Paris*; and in it the Deposition of *Michael de Cesenas*, he was approved and confirmed. In the Year 1331. he caused another Chapter to be held about the same Subject, at Perpignan, to choose another General, and to reject the Common Opinion of that Order concerning the Poverty of Jesus Christ. Michael Casenas wrote a Treatise, which he addressed to this Assembly to turn them from that Resolution; in which he accuses John XXII. of Twelve Errors. He also fent another Treatise to all the Monks of his Order, to engage them to maintain his Opinion; and presented a Petition to the Emperor, and the Princes of the Empire, against John XXII. in which he delivers and confutes the Twelve Errors, of which he accused that Pope. These three Treatifes are published in the Second Tome of Goldastus's Monarchy. Michael flying

to the Protection of the Emperor Lewis of Bavaria valued not the Pope's Curses, but kept the Title of General of the Grey-Friars till the Day of his Death; which happened at Munick

John of Gaunt, or de Jan-

Joannes de Jandano, or John of Gaunt, so called from his Native Country; was one of the Divines, who were of the Party of Lewis of Bavaria. He Composed a Treatise of the Ecclesiastical Power. Goldastus at first believed, that that was the Treatise which bore this Title, An Information of the Nullity of the Processes made by John XXII. against the Emperor Lewis of Bavaria, Composed in 1338. which he therefore Published under his Name in the First Tome of his Collection; but he has fince owned, as he declares in his Preface, that it is a different Work. He also observes, That Marsilius Ficinus hath published a Commentary of John of Gaunt, upon the Sentences, and some Quodlibetical Questions; but we cannot find that Edition. We have only several Philosophical Commentaries of that Author, printed in several places.

Bernardus Guido, a Native of Limoges, was Born in 1260. and entred into the Order of Friars-Preachers in 1280. and after he had been Prior of the Abbies of Albi, Carcassone, Castres, and Limoges, was appointed Inquisitor against the Albigenses in 1305. and Procurator-General of his Order in 1312. Four Years after he was fent into Italy by John XXII, and received as a Reward for his Labour in 1323. the Bishoprick of Tuyin Gallacia; from whence he was tranas a reward for the Lacour in 1323, the Dimoprice of 1 m in Gauctus; from whether the West state flated in the following Year to the Bishoprick of Lodeve. He died Dec. 13: 1331. He Composed feveral Works; of which these are in the Library of Mr. Colbert, viz. A Catalogue of the Roman Popes, Roman Emperors, Bishops of Tholons and Limages, and Earls of Tholons A Chronicle, or Genealogy of the Kings of France; A Description of the Gauls; A Book of the Newtonick A Chronick and Carlos Names of the Apoltles; Another of the Names of the Disciples; The Names of the Saints of the Diocess of Limoges; A Book of the Foundation of the Monks of Grandmont; Another of the Monks of Artigia, and a third of the Foundation of the Monastery of S. Augustine of Limoges; A Treatise of the Times and Years of the Councils, and several Tracts of the Articles of Faith, and Sacraments of the Church; On the Ten Commandments, Original Sin, The Office of the Mass, and of the Accidents that may happen in the Celebration of it; A Part of his Sanctorale, or the Mirrour of Saints. There are Five other Treatifes in the Library of the Friars-Preachers at Tholouse, viz. A Treatise of the Advantages of the Blessed, Two Volumes of Sermons, and a Work intituled, The Practice of the Office of an Inquisitor. He also continued, and augmented the Book of Stephen de Salagnac's History of the Establishment of the Order of Friars-Preachers; The Mirrour of Popes, Emperors, and Kings of France, to the Year 1322. dedicated to Pope John XXII. which is in the Library of the Friars-Preachers at Assignon. Such of these Works, as have been printed, are as follow; Two Lives of Clement V. and two other Lives of Fahn XXII. which is the Reference and Ma. Palarinin his Collection of the Lives. Lives of John XXII. published by Mr. Bosquet, and Mr. Baluxius in his Collection of the Lives of the Popes of Avignon; The Life of S. Fulchran, printed by Bollandus, Feb. 13. The Life of S. Glodesindie by Surius, July 25. An History of the Monks of Grandmont, and the Monastery of S. Austin at Limoges to the Year 1313. by F. Labbe in his Bibliotheca. The Epittle Dedicatory, and Preface to his Mirrour of Saints by the same Person, and the Acts of the Earls of Tholoufe,

Guido de

Guido de Terrena de Perpiniano, a Native of Rousillon, a Doctor of Paris, and a Carmelite, was made General of his Order in 1318. and afterward appointed Inquisitor-General by Pope John XXII. who made him Bishop of Majorca in 1321, from whence he was translated to the Bishoprick of Elne. He died Aug. 21. 1342. He Composed a Summ of Heresies with the Confutation of them, dedicated to Goncelin Cardinal-Bishop of Albania, printed at Paris in 1528, and at Cologne in 1631. With an Harmony of the Four Evangelists. There is in the French King's Library a Commentary of this Author upon Gratian's Decrees, and a Treatife of the Perfection of Life, in Mr. Colbert's; where he treats of the Poverty of Jefus Christ, and his Apostles. He made this Treatise at Paris. Mr. Baluzius hath published the Synodal Decrees of this Bishop, in the Appendix of his Work, Intituled, Marcha Hispanica, P. 1454.

Arnoldus

There is another Terreni, named Arnoldus, who is thought to be the Nephew of the former, of whom we have spoken. He was a Doctor of Law, and Sacrist of Perpignan, who flourished about the End of this Age, and wrote about the Year 1373. a Treatife of the Mass and Canonical Hours, and Theological Questions, which he Compiled at Avignon; which Works are found

Francis

in MS. in Mr. Colbert's Library. Franciscus Mayronius, Born at Digne in Provence, a Grey-Friar, a Scholar of Scotus, being Batchelor of Divinity in the University of Paris, first introduced by his Example, an Act in the Sorbonne, which is held from Morning to Night in the Schools of the Sorbonne by one Respondent without any President, and without interruption. There he received the Doctor's Cap in 1323. and died at Placentia in 1325. His Comments upon the Four Books of the Sentences, and some other Treatiles of School-Divinity, have been printed at Venice, in 1517, 1520, 1556, and 1567. His Sermons upon Lent, and the Saints Days, were printed in the same City in 1491, and 1493. and at Bafil in 1598. The following Treatifes of the Poverty of Jesus Christ, and his Apostles, of the Cardinal Virtues and Vices, Of the Articles of Faith, Of Baptilm, Of Humility, Of Indulgences, Of the Body of Jesus Christ, Of the Angels, Of Prayers for the Dead, Of Penances, Of Falting, Of the Last Judgment, Of the Seven Gifts of the Holy Spirit, Upon the Lord's Prayer, and the Magnificar, were printed at Basil in 1498. He has an Explication upon the Ten Commandments, which is printed at Paris in 1619. Theological Truths upon S. Austin, and

of the Fourteenth Century of Christianity.

the City of God, printed at Tholonse in 1488. and at Venice in 1489. His Commentaries upon the Predicaments, upon the Categories, and upon Aristotle's Books of Physicks, were printed at Venice in 1517. and some other Works, yet in MS. are in several Libraries, [as that of Mr. Waddingus, and the Grey-Friars at Leige.]

Bertrandus de Turie, a Grey-Friar of the Diocess of Cahors, and General-Minister of the Pro- Bertranvince of Aquitain, was made Archbishop of Salerne in 1319. and in the following Year Cardinal-dus de Priest of S. Vitalis by John XXII. and lastly, Bishop of Frescati. He was appointed in 1328. Turre. Vicar, or Administrator-General of the Order of Grey-Friars, and approved of the Deposition of Michael de Casenas in the Assembly of a General Chapter of that Order held at Paris in 1329. He died in 1334. He Composed several Sermons, which are in several Libraries; Two Volumes of them are in the Library of Cardinal de Bouillon, and Three in that of the Sorbonne. His Sermons upon the Epiftles of the Year, were printed at Strasburg, in 1501.

Durandus de S. Porciano, a Village in the Diocess of Clermont in Auvergne, of the Order of Durandus Friars-Preachers, a Doctor of Paris, flourished in that University from 1313, when he was a S. Por-Licentiate, to 1318. when he was made Bishop of Puy or Annecy by the Pope; from whence he ciano. was translated in 1326. to the Bishoprick of Means, which he governed to 1333. in which he is faid to have died. His chief Work is a Treatise of Divinity upon the Four Books of the Sentences, which he began when he was very Young, and finished a little before his Death, as he himself tells us: In them he departs much from the Opinions of S. Thomas and Scotus, and taught several Doctrines very particular, and bold; which gave him the Name of the Most resolute Doctor. This Commentary was printed at Venice in 1561. several times, and at Lyons in 1595. He also Composed a Treatise about the Ecclesiastical Power upon the Occasion of the Question, which was disputed upon that Subject in France in 1329. between the Bishops and Peter de Cugnieres; of whom Peter Bertrandus makes mention upon the Sixth Book of the Decretals, which was printed at Paris in 1506. He also Composed a Treatise against the Opinion of John XXII. about the State of Souls, but we have it not; as also an Instruction for his Clergy, and fome Sermons.

Odericus de Port-Naon in Friuli, a Grey-Friar, after he had travelled a long time in the East, Odericus and Preached the Gospel in Asia and the Indies, Composed a Relation of the Wonders of the Eastern de Port-Tartars, which is in MS. in some Libraries in England, and a short Chronicle from the beginning Naon. of the World to the Papacy of John XXII. Some Sermons and Letters.

Guido, Abbot of S. Denys in France, flourished about the Year 1320. and was Abbot of Guido. that Abby between Giles de Pontoise, who died in 1325. and Walter de Pontoise, who succeeded him in 1333. He made some Notes upon Usuardus's Martyrology, which is in MS. in the Library of S. Victor.

William of Nottingham, a Canon and Chanter of the Church of York, and after a Franciscan William of Monk, flourished in England about 1320 and died Octob. 5. 1336. None of his Works are Notting-printed, but there are leveral of them in the Libraries of England; and among others some ham. Questions upon the Four Gospels, Resections upon all the Gospels of the Year, Questions upon

the Lord's Prayer, and a Treatife against the Errors of Pelagius. William Mount, an Englishman, Canon of Lincoln, flourished in 1330. and Composed several William Works, which are in M5. in the English Libraries. These are the Titles of some of them, which Mount. are published; Collections with a Paraphrase upon the Psalms, The Mirrour of Penance, A Summ for Pattors, Theological Diffinctions, Sermons, A Numeral, A Similitudinary, and a Treatife

of Tropes. Philip de Montcalier in Piedmont, became a Monk in the Convent of Grey-Friars at Tholonfe, Philip de and was after Divinity-Lecturer at Padua. He Composed in 1330. a Postill upon all the Gospels Montcaof the Year, and Sermons for the whole Year. The Abridgment of his Sermons drawn up by lier. Janselmus de Canova, Keeper of the Covent of Cordeliers at Cuma, was printed at Lyons in 1510. and 1515. This Author lived to 1350. or thereabouts.

Astesanus, so called from the Village of Ast in Piedmont, where he was Born, a Grey-Friar, Astesanus, is the Author of a Summ of Cases of Conscience, divided into Eight Books; which was printed at Novemburg in 1482. by the Care of Bellatus and Gometius, and fince at Venice in 1519. from whence Amonius Augustimus hath taken his Penitentiary Canons printed at Venice in 1484. This Author lived to the Year 1330. There is another Astesanus of the same Order; who flourished some time after, whom Waddingus believes to be the Author of some Commentaries upon the Books of the Sentences, upon the Revelation, and fome Sermons, which are not printed.

Nicholas de Lyra, a Town of the Diocess of Eureux, was Born of Jewish Parents, who taught Nicholas him the Hebrew Tongue; but being converted, he became a Monk in the Monastery of Grey- de Lyra-Friars at Verneuill in 1291. and having stayed some time there, he went to Paris, where he read Lectures feveral Years upon the Holy Scripture in the Great Covent of Cordeliers at Paris, where he died Ottob. 23. 1340. He made use of the Learning, which he had gotten when he was a Jew, to explain the Holy Scripture literally, and made Politils upon all the Holy Books. He began this Work in 1293, and ended it in 1330. In them he shews a great deal of Jewish Learning, and makes a very good use of the Comments of the Rabbies; and among others, of Rabbi Solomon, Ilaac, or Jarchi. The first Edition of this Work was put out at Rome, under the Papacy of Sixtus IV. in 1471. by the Care of John D' Alena. It has been fince printed at Basil in 1508.

no Partille on N. Test. pr. at Nunenchang in 1487 by Ruberg, in D. Uneversity Library,

of the Fourteenth Century of Christianity. the Clergy have both; which heendeavours to prove by the Old Testament and New, by Natural, Ecclesiastical and Civil Law, by Custom, and by the Privileges granted by the Kings of France to the Clergy of his Realm.

and at Lyons in 1529. But the most perfect Edition is that of Francis Fenardentius, John D.s. dreus, and James de Cuilly at Lyons in 1590, which they put out after they had compared it with the MSS. It is printed fince in the Bible with Glosses, at Down in 1617. at Antwerp in 1634. and in the great Bible of Father Le Haye in 1660. He hath also Composed some Moral Comments upon the Holy Scripture, which were printed at Venice in 1516. and in 1588. Large Postills or Explications upon the Gospels of all the Sundays in the Year. We have also a Treatise of his concerning the Person that Administers, and him that Receives the Sacrament of the Lord's Supper, which has been printed in Germany without Date, with a Work of S. Thomas upon the same Subject. A Disputation against the Jews, printed at Venice, with his Commentaries; A Book against a Jews, who made use of the New Testament to oppose the Doctrine of Jesus Christ; printed with the Edition of his Postills in 1529. Waddingw attributes to him 2 Writing of the Life and Actions of S. Francis; but because no other Authors mention it, I believe it is not his. Trithemius makes mention of his Sermons, and we meet with some Large Commentaries upon the Holy Scriptures, in Libraries, which bear his Name. Some Authors fay, That he made some Comments upon the Books of the Sentences, Some Quodlibetical Questions, a Treatise upon the Beatisick Vision, An Exposition upon the Ten Commandments,

and fome other Works. Peter Rer-

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PETRUS BERTRANDUS, a Native of Annonay in Vivarois, the Son of Mattheus Bertrand, and Agnes the Empress; after he had Professed the Civil Law with great Reputation in the Universities of Avignon, Orleans and Paris, was made in 1320. the Chancellor of Joanna Queen of France and Dutchels of Burgundy, who made him Executor of her Will; and a little time after was made Bishop of Nevers, from whence he was translated in 1325. to the Bishoprick of Autun. The Conference that he had in 1329 with Peter de Cuguieres, in which he defended the Rights of the Church in the presence of Philip de Valois, King of France; got him Abundance of Reputation. He was made Cardinal of the Title of S. Clement in 1331. by John XXII. through the recommendation of the King and Queen of France. He Founded the College of Autun at Paris in 1341. and died June 24. 1349. in the Priory of Monfants, which he had built near Avignon.

He reduced into Writing the Acts of the Conference held in 1329. in the King's Presence between the Bishops of the Realm, the Chief of whom was Roger, then nominated to the Archbishoprick of Sens and Peter de Cuguieres, the King's Advocate; who spoke for the King's Officers and Judges, about the extent of the Ecclesiastical and Civil Jurisdiction. The occasion of this Conference, were the Complaints, which the Prelates, Officials, and all the Clergy made against the Judges and King's Officers, and against the Barons, pretending that they encroached upon their Jurisdiction. The King to support them, and maintain a good Intelligence among all his Subjects, as well Ecclefiastick as Civil, gave a Command by his Letters dated Sept. 1. as well to the Prelates as Barons of the Kingdom to meet at Paris upon the Octaves of the Feath of S. Andrew. to propose whatever they had to alledge against one another, that they might live orderly for the future. The Archbishops of Beavers, Andrew, Laon, Paris, Noyon, Chartrest Condingly, together with the Bishops of Beaverst, Cholons, Laon, Paris, Noyon, Chartrest, Conding Paris, Moyon, Chartrest, Conding Paris, Moyon, Chartrest, Angree Paris Conding Paris Paris tances, Angiers, Poittiers, Meaux, Cambray, S. Flour, S. Brieu, Chalon upon Saone, and Autun. The King being come also thither with his Council and some Barons, Peter de Cuguieres, Knight, and Counsellor of State spoke for the Rights of the King, taking for his Text these words, Render to Cefar the things that are Cefar; and to God the things that are Gods; from whence he proved two things: 1. That due Honour and Reverence ought to be paid to the King. 2. That the Spiritual Authority ought to be separated from the Temporal, of which the former belongs to the Prelates, and the latter to the King and his Lords; which he proved by feveral Reasons drawn from Fact and Right; and in the end concludes, That the Bishops ought to be contented with the Spiritual Power, and the King ought to Protect them in Matters, which are Subject to him. This Discourse being finished, he said in French, That the intention of the King, was to put himfelf in Possession of the Temporal Power; and presented several Articles containing the Grievances, and Attempts, which he affirmed to be done by the Prelates and Clergy of the Realm of France or their Officers, against the Temporal Jurisdiction of the King, Barons, and other Lords. The greatest part of these Articles respect the Encroachments which the Ecclesiastical Judges had made upon Civil Justice, in taking upon them the Cognizance of Civil and Real Caules under divers Pretences, and prefuming to forbid the Lay-Judges. The Prelates defired time to confider before they gave their Answer, and obtained till Friday following, when Reger the Archbishop of Sens Elect carried word to the King, who was at the Castle of S. Vincent, and after he had protested, that what he was about to say, was not with an intention to submit himself to the Judgment of the King; but only to instruct his Majesty and the Conscience of his Attendants, he took for his Text these words of the First Epistle of S. Peter, Fear God, Honour the King; and shewed from them, that Fear and Love was due unto God, which engage Men to give Liberally to him, to Honour him reverently, and give him all his Dues. Secondly, That all Men are obliged to obey their Prelates, and that the Kings of France, who had honour'd them more than other Princes, have been always most happy. Thirdly, That we must render to God, what is really his, and in this Point he opposed what Peter de Cuguieres had said of the two Jurisdictions, maintaining, that though they were distinguished, yet they were compatible, and might be united in one Subject; That the Temporal Power is Subject to the Spiritual; That

Upon the Second part of the Text, Honom the King, he faid, That truly to Honour the King, was to advice him not to attempt any thing against his Conscience, and that would bring a general Odium upon himself by engaging him to make void what his Predecessors had done. Secondly, That it was not to honour him to put him upon any thing, that would lessen his Power by perswading him, That his Predecessors had no Power or Right to grant those Privileges. Thirdly, It was not to honour the King, to advife him to do any thing contrary to his Reputation, Confcience, or Oath which he had taken to preferre the Privileges and Liberties of the Church. He concludes with a Supplication to the King, That it would please the King to confirm their Just and Canonical Privileges, to recall the Attempts made to the contrary at their Complaint and Request, and to preserve the Church of France in its Franchises, Liberties, and Cuftoms. And as to the Articles proposed, Some of them they were obliged to maintain; because otherwise they should lose and weaken all their Ecclesiastical Power: But the others contained nothing but certain Abuses, which they could not believe their Officers had been guilty of, and which they would neither approve, nor tolerate.

The next Friday, which was Dec. 29. the King being in his Palace, with his Counfellors and Barons, Peter Bertrandus, Bishop of Autum, delivered his Speech, having taken for his Text these words in Genesis, Let not the Lord be Angry, if I speak; and these other words of Scripture, Lord, words in General Let not be Lord we Largery, of a press, and these other words of computing, Lord, thou are our prefent Refuge. And having proved, That it is the Duty of Kings to be the Protectors of the Church; he answers Feter de Cugairée, yet with a Protestation, that he did it only to instruct the King, and not to answer as in Judgment. He maintains, That the Jurisdiction in Civil causes belongs to the Clergy both by Divine and Humane Right, and that Kings had bestowed that Privilege on the Church, and the rather, because the Church had granted Kings several Spiritual Revenues. Then he answers to the Articles propounded, and says, That they are of Three forts; Some concerned the perpetual Rights of the Church, and belong to it by Right and Custom, which it justly used, and they were ready to defend it. Others contained feveral Abuses and Errors, which they would not endure, and were ready to correct, if they were really used. The last Sort were partly just and partly unjust. Then he makes some Remarks upon the 66 Articles propounded by Peter Chamieres, and maintains the greatest part of them. Lastly, The Bishop presented a Petitlon, in which they requested a Confirmation of their Privileges, and a Revocation of all that had been done and attempted to the contrary.

The Assembly being met on the 8th. day at the Castle of S. Vincents before the King, Peter de Cuguieres answered the Bishops in the Name of his Majesty, in a Discourse which had for the Text these words of Jesus Christ, I give you Peace, I am with you, fear not; and told the Bishops, That the King's intention was not to deprive the Church or Bishops of the Rights and Privileges, which they could claim by Right, or any Reasonable Custom; but he proved that they had no right to Judge in Civil causes; and in the Conclusion adds in the Name of the King, That if any one would inform the King of the Custom and Use, he was ready to hearken to them. Bertrand replied, and fays in his Reply, That the King's Answer was very general, and prayed his Majesty to explain himself further. He was answer'd in the King's Name, That his intention was not to oppose the Customs of the Church which were made appear by good Authority. The next Sunday, the Bishops being come to the King at the Castle of S. Vincents, The Archbishop of Bonges said to them, That the King had declared, That they should fear nothing, for they should lose nothing during his Reign; but he would maintain them in all their Rights and Customs. The King owned that he had made such a Declaration, and the Bishops thanked him by the Mouth of the Archbishop of Sens, who humbly represented to his Majetty, That he had published many things Prejudicial to the Jurisdiction of the Clergy, which they prayed his Majefty to revoke. The King answered them himself, That they were not done by his Order, and that he would not ratife them. The Archbishop of Sens added, That the Bishops would reform some Abuses, which the Laiety had complained of, provided, that the King and others would be content. Lastly, He belought his Majesty to comfort them with a Clear Answer. Peter de Conguieres answered, That the King was resolved so to do, provided, That the Bishops would correct and reform whatever he desired, and that the King would give them time to do it till Christmass; but if they did not in that time work the Reformation Agreed on, he would use such a Remedy himself, as should be approved by God, and the People; and with this Answer he sent away the Bishops, but they were not satisfied with it. Some affirm, That the Clergy continued their Enterprizes, and thereupon he put out an Edict in favour of the Secular Judges: But however that be, it is certain, That from that time, the Clergy lost the Temporal Jurisdiction, which they exercised, and which they had extended so far, that they determined almost all Causes upon the account of Sin, or Swearing; as you may see in the Articles propounded and maintained by the Prelates in that Conference. The false Opinion, defended then by the Bishops, was at that time abandoned. That the Temporal Jurifdiction belonged by Divine Right to the Clergy.

Bertrandus made also another Treatise upon this Subject, Intituled, Of the Original, and Use of Jurisdictions, or of the Spiritual and Temporal Power; in which he handles, and determines these following Questions: I. Whether the Secular Power, by which the People is governed, as

paratus upon the Extravagants of John XXII. cited also by Rusaus and Probus, which is in the Library of the Monastery of S. Albinus at Angers, and Mr. Colbert, as also his Treatise upon the Clementines, which has been printed several times in the Repetitions of the Canon Law; A Treatise of Cardinals cited by Ægidius Magister, which is observed by Mr. Baluzius in his Addition to Chap. 4. of the Sixth Book of the Concord of Mr. de Marca, and in his Notes upon the Lives of the Popes at Avignon.

of the Fourteenth Century of Christianity.

SIMON BORASTON an Englishman, who flourished about 1336. Composed several Works, which Simon Boare found in the Libraries in England, and among others, Of the Unity and Order of the Church, rafton.

A Work of the Order of Judgment, and some other Treatises of Philosophy.

BARTHOLOMÆUS de S. CONCORDIA, a Native of Pifa [a City in Italy] a Preaching Friar, Com- Bartholoposed about the Year 1338. A Summ of Cases of Conscience, printed with his Sermons upon maus de Lent at Lyons 1519. We must not confound him with Bartholomens Orbin, a Scholar of Augustin S. Concor-Trymphus, an Hermite of the Order of S. Austin, who was made Bishop of Urbin in 1343. and did. died in 1350. after he had finished the Milleloquium, begun by Augustin Trymphus, printed at Lyon in 1555. and Composed the Milleloquium of S. Ambrose, printed at Lyon also at the same time. This last was written for the Pope against Lewis of Bavaria, and the Augustins at Rome have a Treatise of his in MS. against the Errors discovered in the time of Lewis Duke of Bavaria: He also Composed some Spiritual Treatises, as a Writing upon the Four Gifts. Two Books of the Spiritual War, An Explication upon the Gospels of Lent, and an Abridgment of the Book of Ægidius Romanus, about the Government of Princes. We must distinguish him also from Bartholomew Albicius a Native of Pisa also, a Grey-Friar, who flourished about 1380, and Bartholowrote a Work of the Conformity of S. Frances with our Lord Jefus Christ, printed at Milan in mew Albi-1510. and Six Books of the Life and Praifes of the Virgin Mary, or the Conformity of the cius. Virgin with Jesus Christ, printed at Venice in 1596. Several Sermons upon Lent, are also attributed unto him, printed in several places. This last died Decemb. 10. 1401.

WILLIAM de BALDENSEL, Or BOLDESELE, Or de BOLDENSLEVE, a German Knight, wrote an William History of his Voyage into the Holy Land, at the intreaty of Cardinal Taleran, who caused it to Baldensel. be made upon the Occasion of the Crusado, which was made that Year. This Work is in the

Fifth Tome of the Antiquities of Canifius.

ARNOLDUS CESCOMES, Archbishop of Tarragon, wrote about the same time (viz. in 1337.) Arnoldus Two Letters; the one to Pope Benedict XII. and the other to John Bishop of Porto, to defire Affi- Cescomes. stance against the Sarazens of Spain, which are published by Mr. Baluzius, in the Second Tome

Daniel de Trivisi, a Giey-Friar, after he had made several Voyages, and stayed some time Daniel de in the Kingdom of Armenia, was fent by Leo King of that Country to Benedict XII. in 1338. Trivifi. and Composed for the Justification of the Armenians, a Treatise intituled, The Answer of Daniel de Trivisi, of the Order of Grey Friars, and Ambassador of Leo King of the Armenians in the time of Benedict XII. which is in Ms. in Mr. Colbert's Library, Cod. 1653.

HENRY de URIMARIA, a Native of Thuringia, of the Order of the Hermits of S. Augustine, Henry de flourished about 1340. He joined a most Devout Piety with a continual Study, and Composed Urimaria. feveral Works of Science and Piety, the Commentaries, or Additions to the Books of the Sentences, printed at Cologne in 1513. are of the first fort, The Treatile upon the Four Instincts, printed at Venice in 1498. under the Name of another Author, is of the second fort, as also his Sermons upon the Passion of Jesus Christ, and the Saints, printed at Hagnessau in 1513, and at Paris with the former Treatile in 1514. There are several other Works of Piety of that Author which have not yet been published.

ROBERT COWTON, an Englishman and a Grey-Friar, flourished about the same time, and Robert Composed a Commentary and an Abridgment upon the Four Books of the Sentences, which are Cowton. in fome Libraries in England.

DURANDUS de CHAMPAONE, a Grey-Friar, Confessor of the Queen of France and Naviarre, Durandus spourtified also about the same time, and Composed a Summ of Confessor or a Directory for pagne. Confessors divided into Four Parts, which is in the Library of Mr. Colbert, Cod. 451.

CLEMENT de FLORENCE of the Order of Servites, a Divine of Paris, which flourished about Clement the Year 1340, wrote upon the Pfalms, and Composed a Golden-Chain, upon all the Epistles of de Flo-S. Paul, which are in MS. in the Library of the Great Duke of Tuscany, and Concordances rence. dedicated to Annebald Cardinal, the Protector of his Order, which are in the Library of the Servites at Florence. He died in the 78th. Year of his Age, after he had gone through divers Offices in his Order.

LUPOLDUS de BAMBERG, a Lawyer, the Scholar of John Andreas de Bologne, has Composed de Bamtwo Works full of Learning; the one dedicated to Rodnlphus Duke of Saxony, concerning the berg. Zeal and Fervour of the Ancient German Emperors towards the Religion of Jesus Christ, and the Ministers of the Church, in which he produces abundance of Examples of French Kings and German Emperors, upon that Subject. The other is a Treatife of the Rights of the Empire, dedicated to Baldwin Archbishop of Treves, printed at Strasburg in 1508. These two Treatises have been printed at Paris in 1540. at Cologne in 1564. at Basil in 1497, and 1566. and at Strasburg in 1603, and 1609. This Author flourished about the Year 1340.

WALTER BURLEY, an Englishman, whom some assure us to have been a Grey-Friar, and others Walter a Secular Priest, studied under Scotus at Oxford, and at Paris; but followed not his Doctrines. Burley.

to their Temporal Rights, is from God. II. Whether there ought to be any other Power, or Jurisdiction for the good of the People. III. Whether these two Powers may meet in Ope Person. IV. Whether Spiritual Power is Superior to the Temporal, or the Temporal to the Spiritual. He answers the first Question thus; That the Fower of governing the People, com-Spiritual. He aniwers the first Question thus; I hat the rower of governing the reopie, so the throng God, as to the Right, but not as to the obtaining, or use of it; because it is by the Law, and according to the Order of God, that there is any such Power; but as to the manner of coming to it, it is not by Divine Right, but is often Unjust, and Kings do also abuse their Power. As to the Second, he says, That besides the Secular Power, whose end is the Moral Power as to the Second, he says, That besides the Secular Power he People, in order to Everlasting Life. As to the Third, It is evident that thee two Powers may meet in the same Evident that thee two Powers may meet in the same Subject, and that they did actually meet in the Priests of the Old and New Law; but the difficulty is to know, whether the Ecclesiastical Power or Jurisdiction extends it self to that which belongs to the Temporal Juridiction, of which for are the personal and mixt Actions of the Laiety, either in its own Nature, or by Ulage, or by Costom; That the Ecclesiastical Power in its own Nature extends it self over all Persons, which are Subject to it as Christians; That the Pope hath this Jurisdiction over all Christians and other Prelates in their Diocesses, in fuch fort nevertheles, that the Pope may exempt certain Persons from it; and that it extends also to all personal Actions, as far, as they may be sinful, and consequently, that Ecclesiastical ano to an perional actions, as far, as they may be intrul, and confequently, that Ecclerialities Judges may take Cognifance of them, as well as Lay. Nevertheless, although the Church hath this Right, yet it hath not always made ule of it, either to avoid Scandal, or to prevent Mens Thoughts, that it feeks its own Interest; or lastly, because of the Opposition of Tyrants: But in France ever since the Kings have become Christians, it hath always peaceably enjoyed that Right; That as to Causes Real, the Church hath determined them by Cultom, or a Privilege greated by Prince. He Answer to the last Opposition is That the Spiritual ought to the overgranted by Princes. His Answer to the last Question is, That the Spiritual ought to rule over the Temporal, alledging for his Proof Pope Boniface's Decretal Unam Santiam : And laftly, Endeavours to answer some Objections which are brought against it. All the salie Reasonings which are in that Treatise proceed from hence, that the Author distinguishes well between the two Powers, but does not determine in what manner each Jurisdiction ought to Act, its Power, and End. It is true, that all Men as Christians are subject to a Spiritual Jurisdiction; and that all their Actions, as they are Virtues or Vices, are to be regulated, and ordered by the Spiritual Power ; but it is not true, that it therefore can exercise a Temporal Jurisdiction over all Men and their Actions, nor force them by Temporal Punishments, or a Deprivation of their Estates. It can only use Threats and Punishments purely Spiritual, instruct Men, admonish them, injoyn them, and forbid them under the Pain of Excommunication, Deposition, &c. and not under the Penalty of Deprivation of Goods, Corporal Punishments, &c. and consequently it hath not a Jurisdiction to decide Controversies in relation to things Temporal, and it doth not belong to it to judge in Faro exteriori. The first of these Treatises of Bertrandus, hath been printed alone at Paris in 1495. and is found also in the Second Tome of Goldastus's Monarchies; The others among the Treatiles of Law, printed at Venice in 1584. They are both in the last Bibliotheca Patrum, printed at Lyons, Tome 26. William WILLIAM de RUBION, a Grey-Friar, hath Composed some Disputations upon the Sentences; de Rubion printed at Paris in 1518. Some hold, that he flourished about the Year 1333.

GUIDO de MONIROCHER, a French Divine, hath Composed an Instruction for Curates about 1333. dedicated to Ramund Bishop of Valence, printed at Venice in 1491. and a Treatise of the manner of celebrating the Mass, printed at the same place in 1570.

Montro-

Guido de

Monaldus, a Grey-Friar, is the Author of a Summ of Cales of Conscience, called Golden; printed at Lyons in 1518. He must not be confounded with two others of the same Name, one of whom was Martyr'd March 22. 1288. by the Sarazens at Arzenga; and the other was Archbishop of Beneventum, who died Decemb. 11. about the beginning of the Age. This, of whom we are fpeaking, was not Archbishop of Beneventum, and died Novemb. 9. 1332. Trithemius says, That he also Composed some Quastions upon the Books of the Sentences, and some Sermons, which are in MS. in the Vatican Library.

Ludol-

LUDOLPHUS or LANDOLPHUS the Saxon, after he had passed almost Thirty Years in the Order of Friars-Preachers, became a Carthusian, in the Monastery of Cologne, and was afterward made a Carthusan Prior at Strathurg about 1330. He Composed the Life of Jesus Christ out of the Four Evangelists, and other Ecclesiastical Authors, with Commentaries and Prayers upon every Chapter, which have been printed at Strasburg in 1483, at Paris in 1509, at Venice in 1536, 1564. 1572, 1578. and with the Lives of S. Ain, S. Joachim, and the Virgin at Paris in 1589. He also has made a Commentary upon the Pfalms, according to the Spiritual Sense taken out of S. Jerom, S. Austin, Peter Lombard, and Casnodorus, printed at Paris in 1506. and 1528. at Venice in 1521. and at Lyons 1540.

de Mont-

WILLIAM de MONTLEDUN, Abbot of Monstierneuf in Poilliers, a famous Lawyer in his time, flourished in the University of Tholonse in the Papacy of Benedict XII. and Composed divers Books of Canon Law, A Sacramentary, which is in Ms. in Mr. Colbert's Library, Cod. 349. Lectures upon the Sixth Book of the Decretals, cited by Rusens and Probus, and augmented by Blaisus, the Golden Doctor of Tholouse, which are in the Library of the Cathedral Church at Cambray; An Apparatus to the Constitutions of Clement V. cited by Ruseus and Anfrerius, which are in the Libraries of the Monasteries of S. Serguis and S. Albinus at Angers, and an Ap-

He was the Mafter of Edw. IH. King of England, and died about 1340. His Commentary upon the Books of the Sentences, was never printed; but only feveral Commentaries upon the Books of Arifictle, which have been printed alone in several places, and a Book of the Lives of the Phi-

losophers, printed in 1472. but very full of Faults; as Vossius has observed. JOHN CANON, an Englishman and a Grey-Friar, after he had finished the first course of his Studies at Oxford, came to Paris to hear the Lectures of Scotus; where having received a Drs. Cap, he returned to Oxford, where he taught till he died, which was in about 1340. He Compoled a Comment upon the Mr. of the Sentences, Some Lectures and Questions, and a Treatise

upon the Eight Books of Aristotle's Physicks, printed at Venice in 1492.

Peter de

PETER de PALUDE, [or PALUDANUS] the Son of Gerhard Varembonius, a Lord in Breffe, of the Order of the Friars-Preachers, a Licentiate in 1314. in the University of Paris, flourished in that University, and was nominated Patriarch of Jerusalem in 1330. He made a Voyage into the East in 1331, and being returned preached a Crusade. He died at Paris, Jan. uls. 1341. He Composed a large Commentary upon the Four Books of the Sentences, of which that Part which is upon the Third and Fourth Books was printed at Paris in 1514, and 1517. and fince in 1530. Sermons for all the Year printed at Answerp in 1571. at Venice in 1584. and at Colen in 1608. A Treatile of the Immediate Cause of the Ecclesialtical Power, printed at Paris in 1506. in which he Treats of the Power of S. Peter, the Apoltles, Disciples, Popes, Bishops and Curates, His MS. Commentary upon the First and Second Book of the Sentences, was faln into the hands of Damianus Zenarius, a Printer at Venice, who had a Defign to publish it, but never brought it to pass. There are in the Covent of Jacobins in Paris, some Comments of this Author upon all the Books of Scripture, and in the Library of Mr. Colbert, Cod. 366. A Treatile upon the Poverty of Jelus Chrift, and his Apostles, against Michael de Casena. It is said also, That there is a Treatife printed by this Author to prove, That the Friars-Preachers may have Goods and Revenues. It is observed by the Continuer of the Chronicon of William de Nangis, that in the Year 1331. Peter de Palude, and some other Doctors were of Opinion, That a Friar-Preacher, who knew by Confession, the Story of the Forgery of certain Letters produced by Robert & Artois, to prove his Right to that County, might do it without Sinning; yea, he was obliged to discover it because that Story was not the Sin, which made part of the Confession; and his Opinion was followed by all the Doctors that were present, although it was not the Common Opinion.

FRANCIS PETRARCH, Born July 20. 1304. at Arezzo, of a Father a Native of Florence, but banished his Country: He was brought up at Ancifa till he was 18 Years old, when he returned with his Parents to Pifa, and from thence was brought to Avignon. He Studied Grammar, Rhetorick and Philosophy at Carpentras, and Civil Law at Montpellier and Bononia. Having tasted of Law, because he was not to be of that Profession, he left it, when he was 22 Years of Age; and having taken a Journey into Italy and France, he retreated into the Valley of Clausa, near Avignon; where he gave himself up wholly to the Study of Human Learning, Oratory, History and Poetry; and arrived at such Perfection in them, that his fame being spread far, he was invited to Rome, where he was Crowned with Laurels in 1343. He was the first that recovered the Ancient Love of Human Learning, and revived it in Europe, which had lain buried a long time, and caused Men to return from that Barbarism, which had reigned till then by inspiring many with a defire to imitate him. About the end of his Life he was made a Canon of Pa-

dua, and died near that City, July 14. 1374.

It is not upon the account of his Eloquence, or Pieces of Poetry, or Works of Profane Learning, which he made in great Numbers, that we put him among Ecclefiaftical Writers; but becaule he Composed several Books of Morality, in which he establishes the Principles and Maxims of Religion, viz. Two Books of the Remedies of both Fortunes, which are full of Christian Morality; Two Books about a Solitary Life, in which he relates several Examples of Christian Monks; Two Books of the Leisure of Monks, in which he commends the Holy quiet of Religious Persons; Two Books of the Contempt of the World, full of excellent Morality; A Paraphrase upon the Seven Penitential Psalms; to which we may joyn a Treatise against Coveraphrase upon the Seven Penitential Psalms; to which we may joyn a Treatise against tousness, and some others. There are also several Letters of his which concern the Affairs of the Church of his time, in which he treats of some Points of Christian Morality. He speaks very freely against the Popes at Avignon, and against the Disorders of the Court of Rome. The Works

of Petrarch have been printed at Bafil in 1554. and in 1581.

John Ba-Baconthorp.

JOHN BACON, Or BACONTHORP, so called from a Village in Norfolk in England, a Carmelite; having accomplished his Studies at Oxford, came to Paris, where he took his Degrees; and returning into his Countrey, was made Provincial of his Order in 1329. Four Years after he made a Voyage to Rome; he died at London in 1346. This Monk was a famous Averrhoift. He Composed a Comment, or some Questions upon the Sentences printed at Milan in 1510, and 1511 at Cremona, in 1518 at Paris and Venice. An Abridgment of the Life of Jesus Christ, and some Quodlibetical Questions printed at Venice in 1527. He also Composed a Treatise upon the Rule or the Carmelites an Abridgment of the History and Rights of that Order; Some Comments upon St. Austin, De Civitate Dei, and the Trinity, and upon a Treatise of S. Anselm, Intituled, Why God was made Man? A Treatise against the Jews; A Treatise of Poverty; Some Commentaries upon all the Scripture; A Treatife of the Beatifick Vision against John XXII. and feveral Sermons.

of the Fourteenth Century of Christianity.

JOHN BECANUS, a Canon of Utrecht, hath Composed a Chronicon of the Bishops of Utrecht, John Beand Earls of Holland, from S. Wilbrod to the Year 1346. This Chronicon has been continued canus. to 1524. by William Hedanus, Canon of Harlem; printed at Francher in 1612. and at Utrecht in 1643.

SIMON FIDATUS de CASSIA, a Village near Rome, an Hermit of S. Auftin, Founder of the Mo-Simon Finaftery of S. Catharine of Nuns of his own Order at Florence, died Feb. 11. 1348. He was datus. famous for his Devotion, and in great Reputation for his Spiritual-mindedness, and having a Gift of Prophecy. He made a considerable Work about the Actions of Jesus Christ, divided into Five Books dedicated to a Lawyer named Thomas de Corsinie, printed at Colen in 1540. A Book of Virginity, printed at Basil in 1517. Trithemius makes mention of these following Treatiles of this Author, A Book of the Christian Doctrine, A Treatise of Patience, An Explication of the Creed, The Mirrour of the Cross, The Discipline of the Monks called Spiritual, and some

JOANNES ANDREE, [not Joannes Andreas, as some stile him] the most famous Lawyer of his Joannes time, was a Native of Magello [in Italy.] He taught 45 Years in the University of Bononia, and Andrex. died in that City July 7. 1348. These Works of his are Extant; Novels, or Commentaries upon the Five Books of Decretals, printed at Venice in 1581. Two Commentaries upon the Sixth Book; One of them he made, when he was young, called, His Apparatus; the other, when he was older, called, A Novel; The first is in the Body of Law, the other is printed with his Novel upon the Decretals. His Glosses upon the Clementines, printed at Lyons in 1572. His Additions to the Mirrour of William Durandus. A Tree of Consanguinity, Affinity, and Propinquity, as well Spiritual as Legal, printed at Basil in 1517. Some Feudal Questions, as also upon Marriage, and Interdices, printed at Venice in 1984. A Summ about Affiances, Marriage, and Degrees of Confanguinity printed in Vol. VI. of Tractains Tractainsm.

ROBERT HOLKET, a Native of Northampton in England, a Preaching Friar, flourished in the Robert University of Oxford before the Year 1349. in which he died of the Plague, after he had began Holket. his Lectures upon Ecclesiastes. His printed Works are these, A Commentary upon the Four Books of the Sentences, printed at Lyons in 1497. 1510. and in 1518. Two Hundred and Thirteen Lectures upon the Book of Wisdom, which are attributed in several MSS. to Arnoldus D' Alni, a Cistertian, printed at Spires in 1483. at Ruthlingen in 1489. and at Venice in 1509. and 1586. His Moral Histories for the use of Preachers, with a Table of S. Thomas upon the Gospels and Epistles of all the Year, printed at Venice in 1505. and at Paris in 1510. His Lectures upon the Canticles, and upon the Seven first Chapters of Ecclefiasticus, printed at Venice in 1509. A Treatise about the Imputation of Sin, and Four other Questions, printed at Lyons in 1497, and in 1518. A Commentary also upon the Proverbs of Solomon is attributed to him, printed at Paris in 1515, but it belongs rather to Thomas Gualensis. There are some other Works of Holker's in MS. in the Libraries at Cambridge, as his Quodlibetical Questions [in Pembroke-Hall] Sermons and Allegories [in Peter-House.]

RICHARD HAMPOLE, Born in Torksbire in England, an Augustine Monk, died Sept. 29. 1349. Richard has Composed several Treatises of Piety. Some of them were printed at Cologne, and are extant Hampole. in the 26th. Tome of the Biblintheca Patrum. A Treatife of the Amendment of a Sinner, An Explication of the Lord's Prayer, Another of the Apostles and Athanasius's Creed; The Praise of the Name of Jesus, A Treatile of the Embraces of the Love of God, An Exposition upon these words of the Canticles of Solomon, The Danghters will love thee affectionately, in which he also treats of the Love of God. These Treatises are full of the Spirit, and very affecting. He also Composed several other Spiritual Commentaries upon the Holy Scripture, as the Pfalms, Job, Lamentations of Jeremiah; A Treatife Intituled, The Sting of Conference, Scala Mundi, A Book of the Contempt of the World. The Commendation of Chastify, and some other Treatises, which are found in the Libraries of England [as the Cotton, Archbishop of Canter-

bury's at Lambeth, and Bodleian.

JOANNES HONSEMIUS, or HOXEMIUS, a Dutchman, a Canon of the Church of Leige, made a Joannes Continuation of the Hiltory of the Bishops of Leige, composed by Agidius Aures Vallis from Honse-1247. to 1348. It is printed in the Collection [of Historians upon the same Subject put out] by mins. [Joannes] Chapeavillus [and printed at Leige in 1613.]

Gerardus Odonis, a Native of Rovergne [in France] a Grey-Friar, was chosen General of Gerardus that Order in 1329. in the place of Michael de Casena, and after preferred to the Dignity of Odonis. Archbishop of Antioch by John XXII. he died at Catana in 1349. He Composed a Comment upon the Ten Books of Ariffotle's Morals, printed at Venice in 1500. The Office of the Marks of S. Francis is attributed to him. There is in the Covent of Cordeliers at Mirepoix [in Languedoc] a MS. Treatile of the Figures of the Bible, which bears his Name, and in the Vatican Library a Comment upon the Books of the Sentences, Two Philosophical Questions, and some Commentaries upon several Books of Scripture [as Waddingus testifies in his Biblioth. Frat. Min.

JACOBUS FOLQUIER, an Hermite of S. Aultin, a Doctor, and Reader of Divinity at Tholouse, Jacobus dedicated in 1345. to Clement VI. a Work Intituled, Viridarium Gregorianum, or Allegories Folquies. upon all the Books of Scripture which are found in MS. in the Library of the Great Augu-

stines at Paris.

BERNARDUS, Abbot of Mont-Cassin, who flourished about 1347. Composed a Book, Intituled, Bernard. The Mirrour of the Monks of the Order of S. Benedict, printed at Paris in 1507. A Commentary upon the Rule of S. Benedict, which is found in MS. in some Libraries. Trithemins also

mentions, a Book of Regular Precepts and Sermons for his Monks.

Thomas Bradwar-

THOMAS BRADWARDIN an Englishman, of the Order of Grey-Friars, Chancellor of the University of Oxford, Confessor to Edward III. was chosen Archbishop of Canterbury in 1348. by a Chapter of that Church, two several times; for the King of England and the Pope, having preferred John Offord the first time before him, he was not consecrated; but this last dying a little time after, he was chosen a Second time, and his Election being confirmed by the Pope, and approved by the King, he was confecrated at Avignon by Cardinal Bertrandus; but he died within Forty Days after his Ordination, and before he had taken Possession of his Archbishoprick.

This Author, Sirnamed the Profound Dollor, Coomposed a large Work Intituled, The Cause of God, and the truth of Causes against Pelagius, published by Sir H. Savil, and printed at London in 1618. in which he strongly maintains the Principles of S. Austin and S. Thomas, concerning the Operation and Power of God over the Actions of his Creatures. Some attribute to him also a Treatise of Geometry and Arithmetick, viz. a Treatise of Proportions, printed at Venice in 1505. A Treatise of Speculative Arithmetick, printed at Paris in 1502. and a Treatise of Geo-

metry, printed at Paris in 1512. and 1530.

Bradwardin in his Work [De Caussa Dei, &c.] does not only treat of Liberty and Predestination, but also of the Existence of God; his Perfections, Eternity, Immutability, Immensity and other Attributes, particularly his Knowledge, Power and Will. He shews that God preserves all Beings that he hath Created; That he doth all things immediately, that are done by his Creatures; That his Will is effectual, invincible, and immutable; That all that he Wills, infallibly comes to pass; That the things which he knows are not the cause of his Knowledge, but his Will. He explains in what sense God Wills, or Wills not Sin. He proves the Necessity of Grace against Pelagius, and shews that it is gratis given, and that Man deserves not the first Grace; That it is the immediate Cause of all good Actions, and principally of Repentance. He holds Predestination to be gratuitous, and resets the middle Knowledge. These are the Chief Points he treats of in his First Book. His Second Book is upon Free Will: He affirms, That it consists not in being able to Will, or not Will, the fame thing, but in a Power of Willing freely all that we ought to choose, and willing all that we ought not to choose. He shews that no Second Cause can necessitate the Will, but that the free Will cannot conquer Temptations without the special Assistance of God, which is nothing elte, but his invincible Will; That without this help, no Man can avoid Sin; That Perseverance is the Effect of Grace: Lastly, He explains the Co-operation of Man's Will with God's. He affirms, That God hinders not Liberty, though he causes a kind of Necessity. He treats of several Kinds of Necessity and Contingence, and recites feveral Opinions of Philosophers and Divines about the Contingency of things, which he numbers as far as 33, and concludes that all future things happen by one kind of Necessity, with relation to Superior Causes, which agrees nevertheless with Liberty; but that is not Absolute, Natural, violent, or forced. He concludes his Works with a brief Recital of the Errors which he hath opposed, and the Truths he hath established, which he hath reduced to 36 Propolitions.

Albericus de Rosate, or Roxiati, Born in Bergamo, a Lawyer, flourished about 1350. He de Rosate, hath Composed a Commentary upon the Sixth Book of the Decretals, printed in the Collection of the Treatiles of Famous Lawyers made at Venice in 1584. A Dictionary of the Civil and Canon Law, printed at Venice in 1573. and 1601. and some other Treatises of Civil Law.

PETRUS de PATERNIS, an Hermit of the Order of S. Augustine, flourished about 1350. and Perrus de wrote a Work of the Necessity and Sufficiency of the Human Life, which is found in MS. in

Paternis. Mr. Colbert's Library, Cod. 1517. with a Treatife against the Jews, Cod. 978.

PETRUS de CLARA VALLE, writ several little Works about the Reformation of Manners; and Peter de among others, an Epistle in the Name of Jesus Christ to Pope Innocent VI. dated 1353. A Let-Clara ter from Lucifer to the Worldlings, dated 1351. and a Treatife of the Power of the Pope, which Valle.

are in MS. in Mr. Colbert's Library, Cod. 1502.

RICHARD FITZ-RALPH, that is to fay, the Son of Ralph, Born at Dundalke in Ireland. He Rich Fitzwas first Archdeacon of Lichfield, then Chancellor of Oxford, about 1333. and afterwards raised to the Dignity of Archbishop of Armagh, in 1347. He made War with the Begging-Friars, and not only Preached against them in England; but when they complained of him to the Pope, he went himself on purpose to Avignon in 1357. to maintain what he had afferted, and to demand of Pope Innocent VI. a Revocation of their Privileges, and to complain of the Attempts they made upon the Rights of Bishops and Cures. The Pope minded him, and appointed Commissioners; but he died December 16. 1360. before he had finished this Businets. An Ancient Author who wrote the Life of Innocent VI. observes, That the Begging-Friars rejoyced much at his Death, and that they rather Sung a Gaudeamus, than a Requiem

He wrote two Treatifes against the Begging-Friars; The one Intituled, A Defence of the Curates against the Mendicants; and the other, Of such as are to hear Confessions, De Andientia Confessionnem; This last is in MS. only, the first is in the Collection of Goldass, and has been printed several times at Paris, viz. in 1496. 1525. and 1623, from a MS. of the Library

of the Fourteenth Century of Christianity.

of S. Victor. We have also a Summ of this Authors against the Errors of the Arminians, printed at Paris in 1511, and in 1612, and Four Sermons in Praise of the Virgin, preached at London in 1356. printed with the former Work. His other Sermons and Summ upon the Sentences are in MS. in England. Some fay, he has translated the Bible into the Irish Tongue.

His Treatife for the Defence of Curates, is nothing but a Difcourfe which he made before the Confiftory of the Pope and Cardinals at Avignon, Nov. 8. 1357. which has for the Text these words of S. John Chap. 7. Judge not according to appearance, but judge righteous Judgment. He protests in the beginning, that he had no intention to deliver any thing against the Doctrine of the Church, nor did defire the destruction of the Begging-Friats; but only their Settlement in their ancient Purity. Then he relates the Subject and Occasion of the Contest he had with them in the manner following. He fays, That being at London, he met with some Doctors who diffuted among themselves about the begging Condition of Jesus Christ and his Apostles; and being invited to Preach upon that Subject, he had laid down Nine Conclusions in Seven or and being invited to Freach upon that outpers, he had late down that Commons in the Eight Sermons; which had given occasion to the Begging-Friars to bring a frivolous Acculation against him. The First of these Conclusions was this, That Jesus Christ was poor in his Life. because he was born in it; not that he loved, or chose Poverty. The Second was, That Jesus Christ never voluntarily begged. The Third, That he never taught Men to beg voluntarily. The Fourth, That he taught the contrary. The Fifth, That no Man ought to make a Vow always to live in a voluntary Poverty. The Sixth, That the Rule of the Grey-Friars does not oblige them to a voluntary Poverty. The Seventh, That the Bull of Alexander IV. who Condemined the Books of the Doctors of Paris, is not contrary to any of these Conclusions. The Eighth, That we ought rather to confess in our Parish-Churches, than in the Chapels of the Begging-Friars. The Ninth, That it is better to confess to the Bishop, than Monks. He begins his Apology with thee two last Propositions, and proves them by Principles of Law. In it he shews, That according to the Canon, Omnis utrius; Sexus, all Christians are obliged to confess their Sins once in a Year to their own Curate; That the pretended Privileges of the Begging-Friars are Abuses, contrary to their Institution and Rule, and are more Prejudicial to them than Advantageous. Then he proves his other Conclusions concerning Begging. This Discourse is followed with a Memoir, which he presented to the Four Cardinals, to answer the Reasons which the Regging Friars alledged to justific their Opinion concerning Begging, and another the Regging another the Regging and ano ther Writing prefented to the same Cardinals, against the Abuses committed by the Begging-Friars in their Preaching, Confessions, Celebration of their Prayers, &c.

Goldastus hath joyned to his Defence of Curates, an Answer made by Roger Chonoe, or Roger Conmay, a Grey-Friar, who lived at the fame time, concerning Confessions made to Begging-Conway. Friars. The same Author also consuted him in his Opinion about Poverty in Three Questions; which Waddingus faw in MS. He died at London in 1360. His Work doth not equal Richards

either in Solidity, or Eloquence.

Mr. Baluzius hath also two Treatises, MSS: of Richards, the one of Begging and the Privileges of Friars, and the other, A Reply to the Work of Robert Compay. In the first he takes notice, that he had already Composed Seven Books of the Poverty of our Saviour; and in the second he mentions an Answer to the Book of F. John de Terinis. He also observes in the Continuation of Rodolphus of Chefter, that he had also Composed several good Sermons.

GREGORIUS ARIMINENSIS, or de ARIMINO, an Hermit of S. Austin, of which Order he was Gregorius chosen General May 24. 1357. flourished in the University of Paris. He hath left a Commen- Ariminentary upon the First and Second Book of the Sentences, printed at Valence in 1500. at Venice in sis. 1503. Additions to that Work, printed at Venice in 1522. Commentaries upon the Epiftles of S. Panl, and upon the Canonical Epiftle of S. James, with a Book about Usury, printed at Ariminum in 1522. He died in 1358. at Vienna in Austria. Authors say, that he also made Ser-

mons upon the whole Year.

THOMAS de Strasburg, an Hermit of S. Austin, was chosen their General in 1345. and died Thomas at Vienna in Austria in 1357. He is the Author of a Commentary upon the Four Books of the de Strat-Mr. of the Sentences, printed at Strasburg in 1490. and at Venice in 1564. and at Geneva in 1585. burg. Trithemins also relates, That this Author made a Book upon the Constitutions of his Order. There was another Thomas de Straburg, a Friar-Preacher, who flourished about the end of the 15th. Century, who Composed some Sermons, Meditations, Letters and Questions, which some attribute to the former.

Adam Goddam, or Wodham, an Englishman, a Grey-Friar, who is ordinarily called, Anglicus, Adam flourished in England from 1330. and died 1358. He Composed a Commentary upon the Books Goddam.

of the Sentences, printed at Paris in 1512.

RADULPHUS, Or RALPH HIGDEN, Or HIKEDEN, a Benedictine Monk of Chefter, is the Author Ralph of a large Historical Work, Intituled, Polycronicon, from the Creation of the World to the Tear 1357, Higden, which was translated into English in 1397, by John de Trivis, and continued in Latin by John Malvarne, a Monk of Winchester, who also Composed a Treatise of Visions about the Year 1342. There are abundance of MSS. of the Original of this Polychronicon in the Libraries of England, and a Version printed in 1482. by William Caxten the first Printer in England, with a Continuation to 1460. Higden also Composed some Theological Distinctions, The Mirrour of Curates, a Commentary upon Job and the Canticles, and some Sermons. He died in 1363. having lived a Monastick life 64 Years.

JOANNES

Toannes

JOANNES THAULERUS, a German, a Dominican of Cologne, was one of the famousest Preachers Thaulerus of his time; Surius has translated his Sermons into Latin, and caused them to be printed at Cologne in 1548, with some other Small Treatises of Piety gathered from the Writings of Thanler and some others. They have been also printed in the same City in 1572. and 1603. This Author died in 1361. May 17. There is a great deal of Piety in his Works.

PETRUS BERCHERIUS, a Native of Poictiers, a Benedictine Monk, and Prior of S. Eligius at Paris, died there in 1362. He Composed a Moral Dictionary of all the Bible, which contains the principal Words of the Bible, with Moral Reflections on them. His Moral Reductory of the Bible, in which he rehearles all the Histories in a Moral Senfe, and his Moral Inductory divided into Three Parts, have been printed at Paris in 1521. in Four Volumes (which is the best Edition) at Bafil the same Year, at Venice in 1583, and 1589, in Three Volumes, and at Cologn in

1620. also in Three Volumes.

BERNARDUS DAPIFER, a Monk of Melch in Austria, wrote about 1360. the Hiltory of S. Gatholinus, published by Lambecius in Tome II. of his Biblioth. Vindob. p. 618.

Bernard Dapifer. Toannes Calderi-

JOANNES CALDERINUS, a Lawyer of Bononia, the Scholar and Adopted Son of Joannes Andrea flourished about 1360, and has left us divers Works of Civil and Canon Law, and among others. his Commentaries upon the Decretals, which were never printed. A Treatise of Ecclesiastical Interdicts printed at Venice in 1584. A Table of all the Passages of Scripture, cited in the Decretals printed in 1481 at Spires. His Councils printed at Lyons in 1536, and at Venice in 1582, and his Repetitions of Civil Law, printed at Lyons in 1587.

Bartholo-Glanvil.

BARTHOLOMEW de GLANVIL, an Englishman, of the Family of the Earls of Suffolk, a Grey-Friar, applied bimself to search after, and discover the Morals hidden under the outward Appearance of Natural Things, of which he Composed a large Work divided into Nineteen Books; The First is, Of God; The Second, Of Angels and Devils; The Third, Of the Soul; The Fourth, Of the Body, and the Rest of the other Creatures: and some Person hath added a Twentieth, Of Accidents; as Numbers, Measures, Weights, Sounds, &c. A Treatise of the Properties of Bees. This Work hath been printed at Nuremberg in 1492. at Straiburg in 1505. and at Paris in 1574. under the Title of Allegories, and Tropes upon the Old and New Testament. We have some Sermons printed under the Name of this Author at Strasburg in 1495. He flourished about the Year 1360.

Alphon-

Alphonsus Vargas, a Native of Toledo, an Hermit of the Order of S. Austin, after he had sus Vargas, professed Philosophy and Divinity in the University of Paris Ten Years, was made Bishop of Badajos, and then of Ofma; and lastly, Archbishop of Seville, where he died Decemb. 26. 1366. as some relate; but Ottob. 13. 1359. as others. He Composed a Commentary upon the First Book of the Sentences, printed at Venice in 1490. and some Questions upon the Three Books of Aristotle, De Animi [i. e. Of the Soul] printed at Venice in 1566. and at Vincentia in 1608.

MATTHEW, or MATTHIAS de CRACOVIA, a Pole, Profesior of Divinity at Prague, and a Friend de Craco- of S. Bridget's, flourished about 1370. Trithemius attributes these following Works to him; A Treatile of Predestination, by way of Dialogue between Father, and Son, which he Intitles, A Rationale of the Divine Works, A Treatife of Contracts, a Work about the Celebration of the Mass, and some Letters. There is in a College-Library at Cambridge in England, a Treatise of this Authors, Intituled, The Conslict between Reason and Conscience about Receiving the Body of Jesus Christ, or Abstaining from it.

Gallus.

GALLUS, a German, a Ciftertian Monk, and Abbot of the Monastery of Konigsaal near Prague, Composed a Book, which he calls, Pomegranade, in the form of a Dialogue between Father and Son, for the Instruction of his Monks. It is divided into Three Books: In the First of which, he treats of the State of Beginners; In the Second, of the Estate of Improvers; And in the Third, of the Estate of the Perfect: A Work full of Ingenuity, and of great use for Monks, as Trithemius hath observed. It was printed in Germany in 1481. Trithemius says, he Composed some Sermons for the Use of his Monks. He flourished about the Year 1370.

Henry.

HENRY, or HAINRICUS, a German Monk of Rebdorfe, hath Composed certain Annals, which contain the History of the Emperors, Adolphus, Albert I. Frederick III. Lewis of Bavaria, and Charles IV. from the Year 1295, to the Year 1372, they are published by Marquardus Freherus, in his Collection of German Historians, printed at Francfort in 1600. Tom. 1. p. 411.

Hugolinus Malebranchius, an Hermit of S. Augustin, a Doctor of Paris, and the Suc-Malebran ceffor of Gregorius Ariminensis in his Divinity Chair, was chosen General of his Order in 1368. made Bishop of Ariminum by Orban V. in 1370. and last of all dignified with the Title of Patriarch of Constantinople, has Composed Commentaries upon the Books of the Sentences, a Treatife of the Trinity, and another of the Communication of Idioms; which are yet in MS. in the Libraries of the Augustin-Friars at Bononia and Cremona. He was alive in the

Thomas

THOMAS STOBEUS, or STULES, an Englishman of Yorkshire, a Preaching-Friar, wrote the Lives, or a Chronicle of the Archbishops of York, from the Foundation of that See to the Year 1373. This Chronicle was printed at London in 1652. with other English Historians. The Authors, that fpeak of him, attribute to him feveral Books of Divinity, which have never yet been published.

S. Bridger, a Princess of the Family of the Kings of Sweden, the Wife of Wulfo, Prince of Nericia, after she had had Seven Children by her Husband, engaged him to become a Cistertian

of the Fourteenth Century of Christianity.

Monk, in the Monastery of Aluasira, where he died a little after. Then she instituted the Order of S. Saviour, and gave it a Rule, as if she had received it from festis Christ himself. She undertook to go into the Holy Land, and after she had travelled there some Years, she came to die at Rome, July 23. 1373. She was canonized by Boniface IX. in 1391. and her Canonization was confirmed by the Council of Constance. This Saintels was famous for her Revelations, which are reduced into Eight Books; besides several which are added since to that Collection. She wrote some Sermons, One about the Excellency of the Virgin Mary dictated by an Angel, and Four others, which she affures us, were revealed to her, as her Rule was; which she affirmed to be dictated to her by the Mouth of Jesus Christ. These Works are printed at Lubeck in 1492. at Nuremburg in 1521. at Rome in 1557. and 1628. at Antwerp in 1611. at Colen in 1628. and at Munick in 1680.

At the same time flourished S. Katharine of Sienna, who is not less famous for her Re. S. Kathavelations, than S. Bridget; She was Born in 1347. Vowed Virginity at Eight Years old, and a rine of Silittle time after took the Habit of a Dominican. She was very ingenious, wrote very well, and ema. was very Charitable and Zealous. She advised Gregory XI. to return to Rome, followed him thither, remained after his Death under the Obedience of Urban VI. and died April 30. 1380. She N.B. The Rewas canonized by Pine II. in 1461. She wrote several Letters in Irahan to the Pope, to the velation of Cardinals, Kings and Princes, which are gathered into One Volume containing 364 Letters, S. Bridget and are printed in Italian at Venice in 1506. 1548. and 1584, and translated into French and S. Katha at Paris in 1644. There are also Six Treatiles of hers in form of a Dialogue, Concerning the admired bribs Providence of God, printed at Ingolftadt in 1583. at Collen 1601. and at Venice in 1611. a Dif Charch of course upon the Annunciation of the Virgin, and some others translated into Latin by Ray-Rome, and mundus de Vineis, a Dominican Monk of Chang, her Confessor, printed at Ingolftadt in 1983. Dream, and a Treatise translated, or composed by the same Person, Intituled, The Divine Dostrine deli-mare Danger. vered by the Eternal Father speaking to the Spirit, printed at Collen in 1553

MATTHEUS FLORILEGUS, a Benedictine Monk of Westminster, flourished about 1377. He Matthew Composed certain Annals from the beginning of the World to the Year 1307 which he Florilegus. Names, The Flowers of History, printed at London in 1569, and at Francfort in 1601. He Copies out Matthew Paris only in his First Part; Ball says, That he continued his Annals to the Year 1377, and Composed the Chronicles of the Monasteries of Westminster and

S. Edmond's-Bury.

Albertus de Strasburg, or de Argentina, made Ambassador by the Bishop of that City, Albert de to go to the Pope at Avignon, made a Chronicle from the Empire of Rodolphus of Habsperg to Stratburg. the Death of Charles IV. i. e. from 1270. to the Year 1378. Cuspinian published a part of it, printed at Basil in 1553. and in 1569. but Urstisius since has put it out entire in his Collection of German Historians printed at Francfort in 1585. Tom. 2. pag. 97. This Author also wrote the Life of Bartholdus de Bucheke, Bishop of Strasburg and Spires, from the Year 1328. to the Year 1353. published by Arstissus, and printed by it self at Basil in 1553. and in 1566.

JOANNES SCHADLAND, a German of the Order of the Friars-Preachers, first Bishop of Culme John in Poland, then of Hildesheim, and lastly, as some say, of Wormes; died in 1377. He Com- Schadland. posed a Treatise of the Estate of the Cardinals, which is in MS. in Mr. Colbert's Library, Cod. 289. He made that Work at the Desire of Petrus de Prato, and began to Compose it, when that Cardinal died; He intitules it, Culmensis, because (as he renders the reason) the State of the Cardinals may he called Culmensis a Culmine, i.e. from the top of Dignity and Virtue; and the Cardinals may be called Culmenses, from their sublimity of Virtue; and the Writer was Culmensis Episcopus, i.e. Bishop of Culmi: He had been Inquisitor of the Faith in Germany, as he says, in feveral places. He tells us in that Work, That in that time he had burnt feveral Hereticks, which afferted, That the Church of Rome had lost the Keys of S. Peter, since it possessed great Worldly Revenues; That the Popes and Cardinals were Covetous, Ambitious and Voluptuous, to whom Jefus Christ had not committed the Church his Spouse; but to the truly Poor, full of Humility, and Contemners of this World, among whom the Church resides. He also Composed a Treatise of the Dignity and State of Bishops.

NICHOLAS ORESMIUS, or ORESME, a Norman, a Doctor of Divinity of the Faculty of Paris, Nicholas and of the School of Navarre, of which he was made Governor in 1356. and chose by K. John Oresmius, Mr. for his Son; who was after Charles V. Sirnamed the Wife. He was appointed Treasurer of the Holy Chapel in 1361, and afterwards Dean of the Chapter at Roan, and then left his Government of Navarre. He was sent in 1363. to Urban V. and made a Discourse before the Pope and his Cardinals; in which he speaks boldly against the Irregularities of the Court of Rome. This Book is printed in a Book put out by Fl. Illyricus, Intituled, A Catalogue of the Witnesses of the Truth; and is published alone by Gesner, in the Edition of Wittemberg in 1604. He also made another Discourse about the Change of Money, in which he Declaims against those Princes that Coin Money, which is not full Weight; and shews that Princes have not a Power to change the Money when they please, and set what Value they please upon it. This Treatise is printed in Tom. IX. of the Bibliotheca Patrum, at Paris in 1589, and in the Twenty Sixth of the last Edition. He translated the Bibleinto French, by the Order of Charles V. and Composed several other Translations of Prophane Authors [as Aristotle's Ethicks and Politicks; some Parts of Tully, and Petrarch's Book, De Remediis utrinsq; fortuna]. There are several other Works of

this Author in MS. in the Libraries of Navarre, Mr. Colhert, and others stamong which are 115 Sermons. A Treatife of the Communication of Idionass. Of the Affirmation, Decomm, in respect to Divinity; Three Treatifes against Judiciary Astrology; The Art of Preaching; A Treatife of Antichrift, and his Ministers, and the Signs which shall foreshew him. A Writing against the Begging Friars; And several other Treatiles of Philosophy, of which we may see a Catalogue in the History of Navarre, pair out by Mr. Lanney, Tom. II. p. 455, &c. Orefmiss was Bishop of Liseax in 1371, and sind Seven Years after in 1384. He was buried in his Cathedral Church, on

Robert Gervais.

ROBERT GERVAIS, Born in the Diocess of Nifmes, a Friar-Preacher, was made Bishop of Senes by Urban V. in 1769. hath Composed in 1388. a Treadie of Schism against John de Lignam and Baldus, who defended Bartholomen de Bari, which is in MS. in Mr. Colbert's Library, Cod. 2761. and another Treatife, Intituled, The Royal Mirrour; published about the beginning of the Reign of Charles VI. which is in MS. in the same Library

Tordanus

Jordanus Saxo, or de Saxonia, Sirnamed Quedlinburgensis, an Hermit of S. Augustin, flourished about the middle of this Age, and died in 1380. He wrote a Summ of Sermons for all the Sunday in the Year, printed at Strawburg in 1483; and Sermons for all the Saints Days, printed at Paris in 1717. He also wrote a Treatise of the Four Communions, necessary for them that profess a Monastick Life, and a Collection of divers Pieces for the Hermits of S. Augustin, viz. Twenty two Sermons for the Friars Hermits, attributed to S. Angustin, and some others. The Rules of the same Saints, and the Life of S. Monica, taken out of his Works. These two Treatises are in MS. in the Library of the great Angustines at Paris. Some also attribute to Tordanus, a Chronicle of the Translation of the Roman Empire to the Germans, printed at Basil in 1559. Trithemiss makes mention of a Commentary of this author's upon the Revelation .

and an Apology for his Order.

PHILIP CABASSOLAS, of Cavaillon in Provence, Canon, Archdeacon, Provoft, and laftly, Bishop of that City in 1314. made Chancellor to Joanna Queen of Sicily, by her Husband Robert, in 1343, and after fept upon feveral Embassages, honoured with the Dignity of Patriarch of ferusalem in 1366, and charged with the Care of the Bishoprick Marfeille the same Year, appointed Legate to the Pope at Avignon the following Year; and lastly, created Cardinal-Priest of the Title of S. Peter and S. Marcellinus, Sept. 22. by Orban V, the same Year, and privileged in 1370, with the Title of S. Sabina, died in 1382. Aug. 27. There are in the Library of S. Victor, two Books of the Life and Miracles of S. Marj Magdalen, which bear the Name of

GERHARDUS MAGNUS, or GROOT, of the City of Deventer, Studied Divinity at Paris, and obtained a Cap at the Age of Eighteen Years, returning into his Country, he was made Canon of Utretht and Aix-la Chapelle; but he left his Benefices to establish at Deventer the Clerks, or Friars of the Community for the Instruction of Youth. He died Aug. 20. 1384. in the 44th. Year of his Age. He Composed divers small Tracks, of which there are only Three printed among the Works of Thomas à Kempis; which are, A Declaration of the manner of Preaching with Truth; Some Conclusions and Propositions. Of the Study of the Holy Scriptures. His other Small Works are found in the Libraries in Flanders. Albertus Miraus gives us this Catalogue of them. Some Treatiles of Contracts and Ulury; Of the Instruction of Novices; Of the Reward of a Pastor's Labour; The Inconveniences of Marriage; De Focariis, Against the Encompassing of Urrecht; Of Poverty; Of the Four forts of things, which are fit Subjects of Meditation; Of Detraction; Some Sermons upon the Nativity of our Saviour, on the Sunday, called Dominica in Ramis, or Palm-Sunday, and on other Subjects; A Letter about Schiim, and fome others; Of Simony; Of Benefices with Cure; Of the Company and Exercises of the Devout; Of the Agreement of the Evangelists about the Passion of our Saviour; A Commentary upon the Lessons read at the Burial of the Dead; A Treatise of Compunction, and the Instruction of Scholars. Tis to be hoped, that these Works will be shortly published.

Petraus de Natalieus, Bishop of Jesel in the Province of Grado, has Composed a Catalogue of Saints to May 26. 1382. printed at Strading 1502. [at Lyons 1542. Dr. Cave places this Author in 1470. and says, he brings down his Catalogue of Saints to 1482. which if true, our Author is under a Mistake.]

Joannes

JOANNES RUYSBROKIUS, or de RUSBROEK, A Village upon the River Senna, between Bruffels and Hall, a Priest of Bruffels, and first Prior of the Monastery of Canons-Regular of Wavre in the Forest of Soigni, was one of the most Eminent Monks of his time, and upon that Account Sirnamed, The Divine, or Contemplative Doctor: He died Dec. 2. 1381. in the 88th. Year of his Age. He Composed in Dutch several Mystical Works, which are translated into Latin by Surius, who caused them to be printed at Colen in 1552, and 1609. The Titles of them are as follow: The Summ of a Spiritual Life; The Mirrour of Eternal Salvation; A Commentary upon the Tabernacle of Moses, and all its Parts; A Treatise of the Cardinal Virtues; A little Book of Faith and the Last Judgment; A Treatise of the Four Temptations; Of the Works of the Seven Vigils; Of the Spiritual School; Of the Seven degrees of Love; Three Books of the Spiritual Marriage; Of the Perfection of the Sons of God; The Reign of the Lovers of God; A Treatise of Contemplation; and Seven Letters of Piery; Two Spiritual Songs; Samuel, or of Deep Contemplation; A short Prayer. The Treatise of Spiritual Marriages has been opposed by Gerson, because in it Ruysbrokius says, That the Soul, which Contemplates God fully, becomes

of the Fourteenth Gentury of Christianity.

one with God himfelf s. Geffon thoughtenis Doctrine was Erroneous and condemned in Amarry;
John de Schonane undertook the defence of Rubbeck, and made an Apology for him; and Gerfon
afterward affects, that he can be excused because he has said in another place. That the Creaafterwarg atteres, that he can to execute, or caute he has laid in another place, a hat the creature shall never lose its effence, but he maintains that the words be didded out of the Third Part, are apriled to lead the simple, but more understanding Persons into Errour, and he observes that Contemplative Bersons are very apt to advance Errours, and it is not at that they should either teacher write without much Precaution, and unless their Works be examined by learned Men; for otherwise their Books are full ordinarily of Falsities, and corrupt Explications, which often millead the simple.

PHILIP de Layde, or de Lexdis, an Hollander, made Doctor of Law at Orleans and Professor Philip de at Paris, was afterward Canon of S. Mary de Conde, and lastly, Canon and Grand-Vicar of Leyde. Chrecht, where he died Stage 8: 1386. He wrote a Treatife of the Care of a Commonwealth, and the Lot of Sovereigns, published by Journes Severium, and printed at Leyden in 1516. He also Composed some Lectures upon the Third Book of the Decretals.

BONAVENTURE of Padua, an Hermit of S. Augustine, a Doctor of Paris, and chosen General Bonavenof his Order in 1377. was made Cardinal-Priest of the Title of S. Cecisia, by Urban VI. in Septure. tember in the next Year. Francis Carrara Governour of Padna, can let him to be murdered in Rome in 1388. The Mirrour of the Virgin Mary, printed at Augibourgh in 1476 is attributed to him; As also a Commentary upon the Four Books of the Sentences, and some Meditations upon the Life of Jesus Christ; which some say are printed in Germany. Some say, That he Composed a Commentary upon the Canonical Epistles of S. James and S. John. Tritheming attributes to him no more, than some Sermons for the Year, and upon the Saints Days.

John de Bourg, or Johnnes de Burgo, an Englishman, Chancellor of the University of John de Cambridge, and Rector of the Town of Collingham in Nottinghamshire, Composed in 1385, a Bourg. Treatise, Intituled, The Apple of the Eye, for Priests; in which he treats of the Administration of Sacraments, the Ten Commandments, and other Ecclefialtical Offices, printed at Paris

in 1510. at Strasburg in 1514. and at Roan in 1516.

PHILIP RIEDTT, a Spaniard of Catalonia, a Carmelite of Gironne, was Provincial of his Order Philip Ri in 1368. and died in 1391. He Composed a Work, Intituled, A Looking Glass for the Carme- bot. lites, divided into Ten Books, in which he treats of the Beginning, Progrets, Privileges, and Hiltory of his own Order, which was printed at Venice in 1507, and at Antwerp in 1680. He also wrote a Treatise of the Famous Men of his Order, and some Sermons.

JACOBUS de TERAMO in Abruzzo, [a Province in Italy] Canon of the same Church, and Arch-Jacobus de deacon of Averfa, Composed about the Year 1390. a Commentary upon the Sentences, and a Teramo. Book upon the Redemption of Mankind, Intituled, The Confolation of Sinners; These two Works are only in MS. in the Libraries in England. Trithemius also observes, That this Author also wrote upon the Clementines.

GUIDO d'EUREUX, a Friar Preacher, Composed in 1390 some Sermons, and a Rule for Mer-Guido chants; which Works are found in MS. in fome Libraries.

Augustinus d'Ascoli, an Hermit of S. Augustine, flourished about the End of this Year in Aug. d'Asthe University of Padua, and made some Sermons, which are yet preserved in MS. in the Li-coin braries of the Augustin-Monks at Bonoma, Padua, and Cremona.

HENRY BOICH, Dr. of Law in the Diocess of S. Paul of Leon in Britain, flourished at the End Henry of this Age, and Composed a Commentary upon the Five Books of the Decretals, upon the Boich. Sixth, and upon the Clementines, printed at Venice in 1576. and are in MS. in the Library at the Cathedral Church at Cambray.

Simon de Cremona. an Hermit of S. Augustine, flourished and preached a long time at Ve-Simon de nice, in the latter end of this Age. He Composed some Commentaries upon the Mr. of the Cremona. Sentences; A Treatise of the Indulgence of Assistance of Assistance of the Indulgence of Assistance of the Augustin-Friars in Italy, with a Postill upon the Gospels of the Year,

printed at Ruthlingen in 1484. He died in 1400.

Peter Quesnel, a Grey-Friar of the Convent of Normich, a Divine and Canonift, flourished Peter about the end of this Age, and wrote a Directory of Law in the Court of Conscience, and in the Quesnel. Court Judicial; A Treatise of the Trinity, of the Catholick Faith, and of the Seven Sacraments; A Treatise of the Sins, which hinder us from receiving the Sacraments, and the Penalties to be enjoined for thele Sins; A Treatile to order fuch things as respect the Instructions of Judgments. These Treatises are in MS. in some Libraries in England; and the first is in the Vatican and Mr. Colbert's, Cod. 228. and 2302.

MARSILIUS ab INGHEN, a German (though Trithemius and Bale make him an Englishman) Marsilius Dr. of Paris, Canon and Treasurer of the Church of S. Andrew at Colen, Founder and first Rector ab Inghes. of the College of Heidelburg, died Aug. 20. 1394. He Composed a Commentary upon the Book of the Mr. of the Sentences, printed at Strauburg in 1501.

HENRY KNIGHTON, Canon-Regular of Leicester, Composed an exact Chronicle of the History Henry of England, divided into Five Books, from 950. to 1395. and the Hiltory of the Depolition of Knighton. Richard II. King of England, which happened in 1399. These Works are in the Collection of English Historians, printed at London in 1652.

WILLIAM THORN, a Benedictin Monk of S. Angustin of Canterbury, Composed an History of William the Abbots of that Abby to 1397. copied as far as 1272. out of the History of Thomas Scott, Thorn.

This Chronicle is also in the Collection of English Historians, printed at Landon in 1652. p. 1757.
Tis said also, that he wrote an History of the Kinggiof Kent, the Lives of Iome Saints, and a Chronicle of the Counties, Bishopricks, and Abbies of England Swhich is not printed, but is in MS in Bennet-College Library at Cambridge, Cod. 67.]

GERHARDUS de Zutphen, one of the first Canons Regular of the Order of S. Jerome, or Clerks of the Community instituted by Gerhard Groot, died in the 31st. Year of his Age, Dec. 4. 1398. He has left us longe Alcerick Treatifes; One, Of the inward Reformation of the Powers of the Soul; The other about our Spiritual Progress, printed with the Works of Thomas & Kempis.

Evmeri-

Gerhard

de Zut-

phen.

who wrote his Life, and in the Biblioth Patr, [Tom.26.p.234.as also at Paris and Colen, in 1539.]

NICHOLAS EYMERICUS, Born at Gironne, a City of Catalonia, a Friar-Preacher, sourtshed in Nicholas the Papacies of Innocent VI. Urban V. Gregory XI. and Clement VII. He was first Inquisitor-General for Immeent VI. about 1356, and coming to Avignon in the Papacy of Gregory XI. was made the Pope's Chaplain, and Judge of Herefies. He died at Gironne, Jan. 4, 1399. His Principal Work is a Book, Incituded, A Directory for Inquisiters, printed the first time at Barcelona in 1503, and after at Rome in 1578, with the Corrections and Scholies of Penna, and after in the fame City in 1587, and at Venice in 1595, with the Commentaries of the fame Author. This Work is divided into three Parts. In the First he treats of the Articles of Faith: In the Second of the Punishment of Hereticks, and the Inflictions which they deferme according to the Canon-Law and Decretals; What is Herefie and Errour; Ot the Differences of Herefies; And lastly, Of those, which are subject to the Jurisdiction of the Inquisition, and the Crimes, which are out of its Knowledge. The Third part is about the manner of ordering the Process at the Tribunal of the Inquisition, of the Power and Privileges of the Officers, of the Witnesses, Criminals, and the Execution of Judgment upon them.

He Composed leveral other Treatises, which are in MS. in Mr. Colbert's Library, N. 2846, and 2847. The Titles of them are thefe, A Letter to the Cardinals against the Election of Orban VI. A Letter to the King [of France] in favour of Clement VII. Some Verses upon Schisin; A Treatise upon this Question, Whether the Three Persons of the Trinity be in the Eucharist, composed on the Occasion of a Controverse raised on that Subject in the Kingdom of Valence. The Curates had a Custom, when they administred the Sacrament to the Sick, to ask them, Do you believe, that this is the Father, Son, and Holy Ghost? and they were to answer, Yea. A Curate having put the same Question to a Doctor, to whom he administred the Sacrament, He onswered, No; But that he believed, that it was the Body of Jesus Christ, who was the Son of God, and not the Father, or the Holy Spirit. This Answer being divulged, the Matter was brought to the Inquisitor, and he found the Abuse was Common, and when the Cardinal of Videntia sought out means to remedy it, the Bufiness was made worse by Sermons Preached Pro & Con. A Monastick Doctor preached, that the Question of the Curate was impertinent, and that the Sick Man's Answer was false. The Curates were Angry at this Sermon, and one of them preached in one of the Parishes of the City, That there being Three things in Jesus Christ, his Body, Soul and Divinity, if it be asked, whether the Flesh of Christ be in the Sacrament, the Answer must also be, Yea; and if his Soul were there, the Answer must also be, Yea. And lastly, if we speak of his expectations of the Christ be asked whether the Flesh of Christ be asked whether the Flesh of Christ be asked whether the Flesh of Christ be in the Sacrament, the Answer must also be, Yea. And lastly, if we speak of his Essence, and of his Divine Nature, and ask, Do you believe that this last is the Father, Son, and Holy Ghoft: A Christian must Answer, Yea, yea, yea; because the Three Persons are estentially there. This Curate was not content to Preach this Doctrine, but he published it by Writing ting. He was contradicted by some that stood by, and this caused a great Scandal, which the Inquisitor could not appeale. The Cardinal of Valentia called the Divines together, and made the Curate retract his Affertion; but he went from Valentia, and appealed to the Holy See, and caused the Inquisitor to be Summoned thither. 'Twas to instruct Pope Clement VII. in this Matter, that Eymericus Composed this Treatise in 1390. Let us now come to the other Treatifes, which are in that MS. This last is followed with a Treatife against Raymundus Lullus, prefented the same Year to Pope Clement VII. who gave it to the Cardinal of S. Angelo, to be examined; a Dialogue against the Followers of Luliu; Another Treatife, entitled, The Enchantment of the Lullists, and a Tract against such as I ray to Dæmons. The 2847 Volume contains these following Treatises; A Treatise against those, that oppose the Pre-eminence of Jesus Christ and the Virgin; A Confession of the Faith of Jesus Christ; A Tract against the Oath taken by the Pope and Cardinals after the Death of Clement VII. and against the Letter of the University of Paris (which proves that Eymericus was not dead in 1393. as some have affured us) a Treatise against the Chymists; The Correctory of the Reprimand; A Treatise against those, who will define the Time of the End of the World; A Treatile against Astrologers, Necromancers, and other Diviners; The Illustration of his Explication; A Treatise against those, who had broached this Hereie, That St. John the Evangeliit was the Natural Son of the Virgin Mary; A Treatile of the Admirable Sanctity of the Mother of God-Man; The Enchantment of the Univerfity of Lerida, concerning the Twenty Articles dispersed by Anthony Riera, Student of the University of Valentia; and a Treatife upon the Explication of the 22 Articles, in which he does not commonly follow the Master of the Sentences.

MATTHEW d'EUREUX, a Preaching-Friar, flourished in the Reign of Charles VI. King of d Eureux. France. He is the Author of a Commentary upon the Pentateuch, and Postills upon Isaiah, and upon several other Books of the Bible, which are in MS in the Library of the Friars-Preachers at Eureux, where they were put by Robert Begard Doctor of Divinity, and Confessor to Charles VII.

of the Fourteenth Century of Christianity.

NICHOLAS de GORHAM, a Preaching-Friar, is certainly an Author of the XIVth. Age; but Nicholas some make him an Englishman and others a Frenchman, and some place him about 1304. and Gorham. others about 1350. but the last about 1390. or 1400. which is most likely. He has Composed feveral Works, particularly Commentaries upon feveral Books of Scripture and Sermons. His Commencaries upon the Four Evangelists, the Acts of the Apostles, St. Paul's Epistles, the Canonical Epiftles, and the Revelation have been printed in divers places [as at Colen in 1537. at Haguenau 1502. and Paris 1521.] and with his Sermons upon the wincle Year, at Antwerp in

JOHN BROMIARD of Hartford in England; a Preaching-Friar, a Doctor of Oxford and Professor John Broof Divinity at Cambridge, was one of the Advertaries of Wickliffe, in the Council held at London in miard. 1382. and died in the following Age. He has left us a Summ for Preachers, in which he has ranked in an Alphabetical Order many Common-places of Morality. It was printed at Nuremburg in 1485. and at Venice in 1586. There are some other Treaties of this Author in MS. in the Libraries in England; and among others, a Treatife of the Civil and Canon-Law, applied to

the Loraries in Englana; and among others, a freathe of the Civil and Canon-Law, applied to Morality; His Explications concerning the Ceremony of the Mafs, and his Exhortations [viz. in the Publick Library, and that of Pembroke-Hall in Cambridge, and New-College in Oxford.]

WILLIAM WODFORD, or WILFORD, an Englishman of the Order of Grey-Friars, a Doctor William of Oxford, cholen in a Council held at London in 1396, to confute by Writing these Propositions Wodford: taken out of Wickliffe's Trilogus, and condemned in that Council, composed a Treatise upon that Subject dedicated to Thomas Archbishop of Canterbury, which is printed in the Fasciculus freak in treating of the Herefie of Wickliffe. There are also in the Libraries in England, some other MS. Treaties of this Authors; and among others, An Apology againt Richards Armachanus, concerning the Poverty and Begging of Jefus Christ; An Extract of the Erros of that Author; A Treatie of the Sacrament of the Altar. A Summ of Virtues. William Wodford died

RODOLPHUS de RIVO, a Native of Breda, Dean of the Church of Tongres, died at Rome in Rodolphus 1401. or as others hold, Nov. 2. 1403. He Composed an Excellent Treatise upon the Divine de Rivo. Offices, intitled, Of the Observation of the Canons; in which he treats with exactness upon the Ulage and Rules of the Ecclefiastical Offices, and shews, that Men ought to follow, as much as is possible, Antiquity, and avoid Novelties in the Divine Offices, from whence he concludes in his 22d. Proposition, that Men ought to keep to the ancient Breviaries, and not follow that in use at Rome, because it is not the Service of the ancient Roman Church, but a shorter Office the at Aome, occasing it is not the service of the ancient Roman Church, but a morter Omce fung in the Pope's Chapel, gathered in the time of Imaceus III. and which the Grey-Friars followed. He treats in the laft Article of the Maís, its Ceremonies and Prayers. This Treatife is printed in the Bibliotheta Parum, and by its fell at Lonvain in 1568. The same Author has Composed an History of the Three Bishops of Leige, viz. Engelbert de la Marca, John de Arkel, and Arnold de Horn, from 1347. to 1386. published by Chapeaville in his Hiltory of Leige, prin-

ted at Leige in 1616. Tom. 3.

JOANNES TAMBACUS, or de TAMBACH, a Town in Alfatia, a Monk of the Order of Friars- John de Tambach Preachers in the Monaftery of Straburg, afterward Rector of the University of Prague, and cre- Tambach: ated Master of the Sacred Palace by Orban V. in 1366. He died in the following Age, being above 80 Years old; He Composed a Work, entitled, The Consolation of Theology, or the Looking-glas of Wisdom [or Patience] finished in 1386, printed at Paris in 1493, at Colen in 1502. at Nuremburg in 1509. Father Alexander cites another Work of this Author's, of Nature and Grace, which is in MS. in the Library of the great Convent of Jacobins, or White-Friars at Paris. Trithemius also mentions a Treatise of John Tambacus, Of the Delights of Paradise,

RAYMUNDUS JORDANUS, whose Works have gone a long time under the Name of Idieta; lived Raymun-RAYMUNDUS JORDANUS, WHOLE WORKS HAVE gone a long time under the Ivalue of lanear, lived Maymundabout the End of this Age, and was a Canon-Regular, Provoft [of that Order] in Ulez, and dus Jorthen Abbot of Cella in Berry. All his Works, which have been printed leveral times in the danus. Bibliotheca Patrum, under the Name of Idiota, were put out under his Name, by the Jefnite Theorem. philus Raymandus, and printed at Paris in 1654. They consist of Eleven Contemplations upon different Subjects; A Treatise of the Virgin; Three Books of a Monk's Life; The Spiritual or Mystical Eye, which Waddingus attributes to Joannes Guallensis; Rules of a Christian Life; which rather belong to Picus Mirandula; A Paraphrase upon the 15th. Psalm.

FRANCISCUS XIMENIUS, of Gironne in Spain, Bishop of Elne, or Perpignan, and dignified with the Francis Title of Patriarch of Jerusalem; flourished at the End of this Age, and in the Beginning of Ximenius. the next: He left us some Works of Piety, and among others, A Book of the Angelical Life, printed at Aleala [or Complutum] in 1527. A Treatife De Scali Cedi [or the Ladder of Heaven] printed at Barcelona in 1501. A Treatise for the Instruction of Bishops and Superiors, entitled Pastorale [or a Pastoral] printed at the same place in 1495. Four Books of a Christian Life, printed at Valentia in 1484. and at Granada in 1496.

ANTONIUS de BUTRIO, a Lawyer of Bononia, Hourished at the end of this Age, and in the be-Anthony ginning of the next. He has Composed a Commentary upon the Five Books of the Decretals, de Butrio printed at Venice in 1578. Another Comment upon the Sixth printed at the same place in 1575. ARepertory of the Canon and Civil Law printed several times in several places; and some other Treatifes of the Civil Law. He died as fome say, Ottob. 7. 1408. and as others, in 1417.

Tohn

baldus.

Lucius Colliccius Pierus Safar arus de Stionano, Chancellor of Florence, and Secretary to Orban V. and Gragory XI. succeeded Parace in the Imperial Dignity of Learning [i.e. was made Poet Laureate after him] He flourished from 1360. and died not till May 12. 1406. We have only two Letters of his. The one in Commendation of Cardinal Nicholas de Capecia, dedinate on the Commendation of Orban V. and a Petition addressed to the King of Cretary, containing the Commendation of Orban V. and a Petition addressed to the King of Cretary of the Name at the Basel of Maddies and the Basel of the France in the Name of the People of Firence, against the Faction of the Gibelines presented in France in the Name of the People of Pierence, against the Faction of the Greeners presented in 1404. Ancient Pieces, which have been published by Mr. Baluxin, in the Fourth Tome of his Micellanies. This Author alfo wrote two Books of the true Religion; A Difcourfe of the Excellency of the Civil Law Book Physick; A Book of Fortune and Deftiny; Several Letters; A college of Florence. The Letters of Mother, Or, The Night-Pouch; which are in MS. in the Libraries of Florence. The Letters of his which Mr. Baluxin has published, give us a sufficient Proof of the Letters of Albertan and Bulletine of the Letters.

the Ingenuity, Elegancy, and Politeness of this Author. Some attribute to HENRY de BAHME, or de PALMA, a Grey-Friar, who lived about the end of this Age, a Treatile of Mystical Divinity, which is printed among the Works of S. Bonaventure,

Baume. and which others attribute to John de Parma. BERTRAND de TRIELE of the Diocets of Nifmes, of the Order of Preaching Friars, flourished about the end of the Age. He Composed a Commentary upon the Books of the Sentences, which Bertrand is in MS: in the Library of S. Fitter. Some attribute to him certain Postills upon the Scripture,

JOANNES GROSSIUS, or GROSSUS, a Native of Tholonfe, General of the Carmelites from 1389. and some Works of Philosophy. till after 1409, has Composed two Works in honour of his own Order; the one entitled Virdarism, or the Orchard of the Order of the Carmelites; and the other, of the Illustrious Men of that Order of three Mirrour of the Carmelites, made by Ribetus at Venice in 1507, and in the New Mirrour of the Carmelites, printed at Ambrero in 1680 [Tom. IV.]

Michael MICHAEL AGRIANUS, or AIGMANUS, a Carmelite of Bonomia, and Doctor of Paris, was chosen Aignanus. General of his Order in 1381, and died Dec. 1. 1416. He is the Author of a Commentary upon the Pfalms, published feveral times under the Name of an Unknown Author, and printed under that Title at Alcale, or Completum in 1524 at Lyons in 1588. and 1602. at Venice in 1603. and in his own Name at Lyon in 1652, and 1673. Trithemius attributes to him thefe following Works; A Book of the Conception of the Virgin; Four Books upon the Sentences; A Book of Questions upon the Sentences; Commentaries upon the Gospels of S. Matthew and S. Luke; A Table of S. Gregory's Morals; A Table of Decrees; His Sermons for Lent; A Dictionary in Three Volumes, which his Death prevented the finishing of; Notes upon Valerius Maximus, and upon the Books of Aristotle's Morals.

FRANCIS ZABAREL, [Or de Zabarellis] a Doctor of Law of Padua, Professor at Florence, and Master of the famous [Nicholas] the Panormitam [Abbot] was raised to the Dignity of Arch-Prieft for his Merit, and after made Bishop of Radus, but he refused this last Preferment; as also the Archbishoprick of Florence, and was at length made Cardinal of the Title of SS. Cosmus, and Damianus by John XXIII. He was present at the Council of Constance, and died in that City in 1417. Nov. 6. in the 78th Year of his age. He composed Commentaries upon the Five Books of Decretals printed at Venice in 1602. a Commentary upon the Clementines, printed at the same place in 1481. A Treatife of the Authority of the Emperor to Suppress Schisms, printed at Bafil in 1587, and at Strauburg in 1609, and 1618. Councils of Right, and Repetitions of Law, printed also at Venice in 1581, and 1587, and several other Works of Civil Law, Morality and Divinity, which are loft, or in MS, and among others a Treatife of Canonical Hours. A Commentary upon the Old and New Testament; The History of the Acts of the Councils of Pila, and Conflance, a Volume of Prayers and Letters; A Commentary upon Moral and Natural Philosophy; His Opuscula, or small Treatises of the Liberal Arts; The History of his own Times; Three Books of Happiness; and a Treatise of the Nature of divers things.

James le Jacobus Magnus, or Magni, of Toledoin Spain, an Hermit of the Order of S. Angulin, flourished and taught Philosophy and Divinity at Padna about 1400. He was Contessor to King Charles VII. and refused the Archbishoprick of Bourdeaux; He lived till about 1420. We have a Work of his, entitled Sophologium, or a Difcourfe about an Inquiry into the Divine Wildom, printed at Lyons in 1495. and 1585. There are in the Libraries some other Works of Morality and Philosophy of this Author [as his Questions upon Aristotle's Books De Anima, and his

Abridgment of Natural and Supernatural Philosophy, &c.]

BALDUS, a famous Lawyer of the Family of the Ubaldi of Perusia, the Scholar of Bartholm, Protessor of Law at Pavia, who died in July 1423, hath not only Composed several excellent Treatifes of Civil Law; but also a Commentary upon the Decretals printed at Venice in 1595. a Consultation about the Right of Orban VI. and Clement VII. in which he determines for Orban, printed by Raynaldus at the end of his XVII. Tome of his Annals.

PETRUS HERENTALIUS, or de HERENTALIS, a Citizen of Brabant, a Canon-Regular of the Pramonstratenses, and Abbot of Floress, flourished about the end of this Age, and lived as some Herentals. fay, to the Year 1436. He is the Author of a large Commentary upon the Pfalms, taken out of the Fathers, and other Commentators, printed at Colen in 1487, at Rutblingen in 1498, at Roan in 1504. and at Colen in 1554. He also made a Commentary of the same Nature upon the Evangelists, which is in MS. in the Library of the Abby of Floriff, and a Chronicle to the Year 1385. of the Fourteenth Century of Christianity.

which is in MS. in the Library of Mr. Golbert. Mr. Balazine has put out an Abridgment of the Lives of the Popes at Avignen Composed by this Author.

Although the Number of the Authors, of which we have already fooken, be great; yet there Authors of are many others, whose Works are lost, or hidden in some Libraries, whose Names are preserved the Fourtous; and perhaps there were several others, whose Memory is lost. What Tribonius has reco-teen come of the control of the contro vered of them, and laved from Oblivion by mentioning them, and their Works, are as follow. RICHARD de Sienna, Vice-Chancellor of the Church of Rome and afterwards Cardinal Deacon Work Works are by the Title of S. Eustachius; was one of those whom Pope Boniface ordered to Compile the Sixth

Book of the Decretals, and Composed some other Works of the Law. Petrus de Dacea, made a Kalendar about the beginning of this Age. These Authors flourished under the Empire of Albertus of Austria.

JACOBUS de VITERBO, an Hermit of the Order of S. Augustin, Archbishop of Naples, Composed a Book of the Government of Christians, dedicated to Clement V. a Writing upon the Sentences, and made some Quodlibetical Questions. This Author flourished under the Empire of Herry de Luxemburgh, in the beginning of this Age.

ALEXANDER of Alexandria, a Grey-Friar, wrote upon the Sentences, and made fome Commentaries upon the Books of Aristotle.

ECKARD, a German, of the Order of the Friars-Preachers, who being much addicted to the Terms of Philosophy, brought into Divinity some Opinions erroneous, and contrary to the Sudgments of other Divines; insomuch that Seventeen of his Propositions were condemned by Judgments of other Divines; amomuch that oeventeen or his fropontions were condemned by the Pope, and he was forced to Recant them at the end of his Life. They were taken for the most part out of his Exposition upon the Gospel of S. John. They were also condemned in 1430. by the Raculty of Divinity at Heidelburg. Nevertheles, Trithemiss says, That there were learned and profitable Matters in this Author's Writings, when he wrote conformable to the Doctrine of the Church, and of this fort he mentions the Works following; A Commentary upon the Four Books of the Sentences; Commentaries upon Genesis, Exadus, the Book of Wildom, the Canticles, the Gospel of S. John, and the Lord's Prayer; A Discourse held in the

Chapter of the Friars-Preachers; Some Theles, and Sermons,
Guino, a Prieft, and afterward as some think, Bishop of Ferrara, wrote some Works in Verse
and in Prose, and among others, a Poem of the History of the Old and New Testament, dedicated to Clement V. which Trishemins had feen, and bears this Title, The Pearl of the Bible.

Petrus de Saxonia, a Grey-Friar, Composed a Summ of Cases and Sermons.

GERHARDUS de BONONIA, the Eleventh General of the Carmelites, Composed a Commentary upon the Sentences, some Sermons, certain Ordinary and Quodlibetical Questions, and began a Summ of Divinity, which his fudden Death at Avignon in 1317, hindred him from finishing.

MARTIN, a Friar-Preacher, Penitentiary of Rome, Composed a Table of Decrees, a short Chronicle, some Sermons, and a Collection of divers Miracles.

SIBERTUS de BEKA, a Carmelite of Germany, Composed a Commentary upon the Sentences, a Summ of the New-Law, a Commentary upon his Rule, and corrected the Office of his

Another Carmelite, named Peter de Perpignan, is the Author of a Commentary upon the Master of the Sentences, of a Work upon the Pfalms, and some Sermons.

HERENUS de BOYE, a Britain of the Order of the Carmelites, wrote upon the Sentences, and Composed divers Questions.

ROBERT, a Preaching-Friar, flourished about the Year 1320. and wrote upon the Sentences, and Composed some Sermons.

JOANNES d'ALIERUS, a Native of Tholonfe, was chosen the 13th. General of the Carmelites in 1321. and Composed a Treatise upon the Sentences, and some Notes upon Ecclesiasticus.

JOANNES de REGNO, a Carmelite alfo, is likely the Author of a Commentary upon the Master of the Sentences, Notes upon the Gospel of S. Matthew, and some Sermons upon Lent, and all the Sundays, and Feasts of the Year.

STEPHAN de PROVENCE, Professor of Civil Law, wrote on the Clementines, and made divers

JOANNES de BLOMENDAL, a Grey-Friar, is the Author of some Sermons for the Sundays, and Fealts of the Year.

GERHARDUS de SIENNA, an Hermit of the Order of S. Augustin, a Schoolman, Canonist, and Cotemporary with Joannes Andrea, Composed a Commentary upon the Sentences, and a Treatise of Contracts, Usury, and a Book of Prescriptions

Paulus de Lyalares, a Scholar of Joames Andrea, Composed a Commentary on the Cle-

Lapus de Chastillon, Abbot of S. Mirriate, of the Order of S. Benedict, wrote also upon the Clementines.

ALBERT de BRESSE, a Preaching Friar, is Author of a Summ of Cases, and several Letters. HERMAN de SCHILDE, an Hermit of the Order of S. Augustin, is said by Trithemius to be the Author of the following Works; A Treatife upon the First Book of the Sentences; Iwo Treatises upon the Creation; Two Books upon Genesis; A Commentary upon the Canticles; A Book upon the Subject of the Canticles; A Work upon the Lord's-Prayer, and another upon the Ave

Authors of Maria; A Treatise upon the Four Senses of Scripture; A Manual for Priests; The Cloitter of the Four- the Soul; A Breviloquium; An Explication of the Mais; Some Treatifes about the Mortal Sins; wenth Com Of the Conception of the Virgin; Of the Manner of Studying; Of true and falle Friendship; tury, whose Of the Five Senses; Of the Canonical Hours; Of the Two and Forty Stations of the Ifraelites Works are [in the Wilderneis] against the Flagellanes [or Whipping Monks;] Of the Mass; Upon the Canon, Omnes urriufq; Sexus; Some Sermons; Some Conferences Sermon-wife; An Introduction to the Civil Law; Divers Questions; Of the Division of Philosophy; A Commentary upon Ari-State's Rhetorick, and several other Works, which Trithemius says, were not yet come to his

WILLIAM de KAYOTH, a Preaching-Friar, has abridged the Summ for Confessors made by

Joannes Germanus, and is the Author of some Sermons.

Perrus de Casa, a Native of Limoges, was chosen the 14th. General of the Carmelites in 1330. and afterwards Bishop of Vasca, and lastly, Patriarch of Jerusalem. He is the Author of a Treatise upon the Sentences, and some Sermons.

PAUL de PERUSIA, a Monk of the same Order, Composed a Work upon the Sentences in the University of Paris; which Trithemiss says, was very Famous and almost Divine, and some Quod-

libetical Questions.

BERNARD de PARENZO, a Preaching-Friar, made an Explication of the Mass for the Instruction

of the Clergy; and Composed some Sermons.

OSBERT, an English Carmelite, wrote upon the Sentences; and made some Determinations, and Sermons.

JOHN d'OLNEY, an English Carthusian, Composed Six Books of the Miracles of the Virgin,

and some Meditations for Monks.

PETRUS RAYMUNDUS, was made the 15th. General of the Carmelites in 1343. He wrote upon the Sentences.

SIMON de SPIRA, a Carmelite, a Doctor of Paris, who taught Divinity at Colen, made a Commentary upon the Sentences, a Postill upon the Bible, and a Treatise against the Jews.

FORTANERIUS VASSALLI, whom Trithemius calls falfely Sertorius, a Grey-Friar, a Frenchman of Cahors, and not an Englishman, was chosen their 19th. General in 1343. made Archbishop of Ravenna in 1347. after Patriarch of Grado in 1351. and last of all elected Cardinal by Innocent VI. in 1360. and died the following Year in October, as he went to receive his Hat. Trithemiss attributes to him a Commentary upon S. Augustin, De Civitate Dei.

JOHN de SAXONIA, a Grey-Friar, a Schoolman and Canonist, made a Summ of Cases. OHN de Rupe Scissa, a Grey-Friar, who undertaking to foretell the Destruction of the Catholick Church, was put in Prison for it by his Superiors, and wrote upon the Revelations, while he

was in Prison. He had before Composed a Commentary upon the Sentences.

GERHARDUS, an Hermit of the Order of S. Augustine, Bishop of Savona, a Divine and Canonift, wrote a Commentary upon the Sentences, two Quodlibetical Questions, a Commentary upon the Canticles, and upon the Epistle to the Hebrews, and a Work upon the Sixth Book of

ROBERT, a Carmelite, Composed several Sermons, a Commentary upon the Sentences, and the Decretals.

S. Paul's Epiftles.

MICHAEL de MASSA, a Hermit of the Order of S. Angustine, was the Author of the following Treatiles; A Commentary upon the Sentences; A Commentary upon the Prophet Isaiah, and the Four Evangelists. A Book upon the Life of Jesus Christ; Another of the Passion of Jesus Christ; A Treatise upon the Four Virtues, and divers Sermons. All these Authors flourished according to Trithemius, under the Empire of Lewis of Bavaria, 'till about the Year 1350.

JOHN WALSGRAM, a Carmelite, and Doctor of Paris, wrote a considerable Book upon the Sen-

tences, and divers Questions.

JOANNES SAXO, a Grey-Friar, wrote a Summ of the Civil Law, and some Sermons for the Sundays, and Festivals of the Year.

JOHN BRAMMART, of the same Order, wrote Works of the same Nature.

HENRY d'ERFORD, a German, wrote an Historical Account of things Memorable.

JOHN TACESPHALUS, an English Carmelite of the Convent of Norwich, wrote upon the Sen-

tences, Composed several Sermons, and made a Commentary upon the Revelations. NICHOLAS DORHIN, of the same Countrey and same Order, wrote upon the Sentences, and

made some Questions.

TILMAN, a Carmelite of Aix la Chapelle, a Doctor of Colen, wrote upon the Sentences, made a Commentary upon the Evangelist S. Matthem, and upon other Books of Scripture, and seve-

PETRUS THOMAS, of the same Order, Bishop of Patti in Sicily, and after Archbishop of Crete, and last of all honoured with the Title of Patriarch of Constantinople, was sent by the Popes on feveral Embassages, and died in Reputation for his Sanctity; He was a famous Preacher in his time, and has left us several of his Sermons, and a Commentary upon the Sentences.

BARTHOLOMEW, an Englishman, a Grey-Friar, is the Author of several Sermons, and of a

Treatise of the Properties of Things.

Petrus Boherus, Abbot of S. Anianus, of the Order of S. Benedict, Composed several small Tracts for his Monks; and among others, A Treatife upon the Rule of S. Beneditt, in which of the Fourteenth Gentury of Christianity.

he compares all the Precepts and Councils of that Rule with the Canon-Law. He also Come Ambers of poled a Treatile upon the Mirrour of Monks, and a small Work of the Marks of Words the Four IACOBUS de ALTA VILLA, of Rhingam near Majence; is the Author of a Treatile upon the Sen-teenth Centure whole

tences, and some other Questions.

John d'Imenhusen, a German, wrote also upon the Sentences, and dude some Sermons.

Leonard de Giffon, the 24th. General of the Grey-Friars, made Sardinal by the Title of
S. Sixtus by Clement VII. in 1378, while he abode at Naples after the decease of Clement, was put in Prison, but being again released, was present at the Election of Benedict XIII. in 1394. He has left several Works. Trithemias makes mention of a Commentary upon the Sentences; Of a Confiderable Summ; A Commentary upon the Canticles, and feveral Sermons.

IOANNES BALISTARIL, a Catalonian, the 17th. General of the Order of Carmelites, is the Author of a Treatife dedicated to Pope Gregory XI. Of the War of the Church Militant against the Assaults of Antichrist. He also Composed a Treatife upon the Sentences, and some Sermons.

He died in 1374. in the Convent of Majorca.

JOHN de HILDESHEIM, a Carmelite, Servant of Thomas the General of that Order, Composed feveral Works in Verse and Prose, and among others, a Large Book of the Three Kings made. Saints, dedicated to the Bishop of Munster, a Chronicle; An Apology for his Order; A Book of the Monsters of the Church; Another of Antichrist; Of the Fountain of Life; A Book against the Jews; A Writing against such as Comb their obscene Parts, Twenty four Letters, and divers Sermons.

JOHN GOLEIN, a Norman, of the same Order, Composed a Commentary upon the Sentences,

a Book upon the Office of the Mass, and divers Questions.

HENRY de DOLENDORP, of the same Order, wrote upon the Sentences.

JOHN FUSTGIN, of Creutznach, of the same Order, Prior of Strachurg, made some Sermons for Lent, and the whole Year ; which were preserved in the Original in the Convent of Carmelites at Creutznach in Trithemius's time.

All these Authors flourished, according to Trithemiss, under the Empire of Charles IV. to the Year 1380. The rest flourished in the Reign of Wencislass to the End of the Age.

WILLIAM of Wallingford in England, a Carmelite, flourished in the University of Cambridge,

and has left some Commentaries upon the Scripture, and some Sermons.
FRANCIS MARTIN, a Catalonian of the same Order, Composed a Treatise of the Immaculate Conception of the Virgin Mary, to which he gives the Title of Abridgment, which yet contains Seven Books. He flourished in the Convent of Barcelona in the time of Weneillans, and Boniface IX.

Conradus d'Altzer, in the Palitante, of the Dioces of Majone, Composed a Volume of the Immaculate Conception of the Virgin, a Book of Figures, a Book of Poetry, and form Letters.

STEVEN OF Petringon in England, a Carnelite, made a Treatife against the Followers of Wickliffe;

Another Treatile, inititled, A Repertory of Arguments; One notable Lecture and some Sermons-THOMAS LAMB, an English Carmelite, a Doctor of Oxford, Composed a Work upon the Sentences; a Treatife upon the Incarnation, a Writing against the Lollards, some Sermons and Questions.

NICHOLAS de RITZON, a Native of Tholonfe, of the same Order, Provincial in Sicili, and a

great Preacher, had some Sermons in the time of Trithemius.

HENRY de KALKAR, a German, a Canon of S. George at Colen, after a Carthusian and Prior of several Houses of that Order, and a Definer, died in 1408. in the 80th. Year of his Age, after he had lived 43 Years in his Order. He Composed several Works of Piety, of which the most part are preserved in the Carthusan Monastery at Colen, viz. A Treatise of the Beginning, and Progress of the Order of Carthusans; An Instruction in Rhetorick; An Instruction in Musick; a Treatise of the Subjects, and the Distinction of Sciences; Divers Letters; Some Sermons made in their Chapters; A Ladder of Spiritual Exercise in form of an Oration; The Daily Holocaust, or Burnt-Offering of Spiritual Exercise; An Exhortation to the Carthusians of Coblemez; A Pialter of the Virgin, or a Profe, which contains an 150 words in Six Ave's; The Manner of holding Conferences after the Carthulian Custom.

RICHARD de MAYDESCON, an English Carmelite, wrote a Treatise against the Lollards, and Composed several Sermons

JOHN, a Benedictin Monk of Castel, in the Diocels of Aichster, Composed a confiderable Work upon the Rule of S. Benedict; An Abridgment of the Bible; Some Sermons for the Sundays, and Feasts of the Year; 42 Sermons upon the Passion of our Saviour, and some Letters. CONRADUS, a German, Doctor of Paris and Canon of Ratisbonne, Composed some Books of

Moral Philosophy.

JOHN de SCHODEHOVE, Prior of the Carmelites at Malines, wrote a Work for the Use of Preachers, upon the Virtues and Vices, and other Matters for Preaching, put into an Alphabetical Order, entitled, Polypodium, and feveral Sermons.

PHILIP de FERRIERES, a Native of Tholonfe, Bishop of Badajoz in Spain, a famous Preacher,

has left us Sermons for all the Sunday, and Festivals of the Year.

WALTER Disse, an Englishman and a Carmelite, Legate of Boniface IX. into England, Spain, and France, to Preach a Crusado there. He Composed a Treatise against the Lollards, a Treatise of Schism, a Commentary upon some Psalms, and Sermons.

Works are

Authors of JOHN de Ingrier, a Knight institutaler of States of General Authors of the New Testament, which he made at States and form Sermons.

WILLIAM OPPERSON, a German, and Doctors of Paris, wrote upon the Sentences, and Commun, whole posted some Questions and States and Doctors of Paris, wrote upon the Sentences, and Commun, whole posted some Questions and States of the Carmelites at Colon, is the Author of a Treatife Logic.

Of the Original and Pringers but his Order, inititled, The Mirrour of the Carmelites, and some Sermons for Length and the Year.

Henry Length of Carmelites at Viewell August Aug

HENRY EUTA, or Ortal a German, Professor at Vienna in Austria, wrote upon the Sentences, a Treatile of the Conception of the Virging a Treatile of Contracts, and some Sermons.

HENRY d'ANDERNAC A Serman Carmelite, has also written upon the Sentences, some Sermons

BLAISUS ANDERNARIUS, a Frenchman of the fame Order, wrote upon the Sentences, some Sermons and Queltions.

JOHN, Abbot of S. Bavon, of the Order of S. Benedill, has wroten Treatife of the Use of Flesh, in which he proves, that by the Rule of S. Benedill, it is not allowed to the Monks, which are

RICHARD & LAVENHAM, an English Carmelite, wrote a Treatife against the Lollards, a Book of the Foundation of his Order, a Defence of St. Bridger's Book, and some Sermons.

John de Werden, a Grey-Friar, Composed double Sermons for all the Similars and Festivals

of the Year, and One Lent Sermon.

John de Campsen, an English Carmelite, wrote some Sermons.
PHILIP, Abbot of Otterburg, in the Diocess of Worms, wrote a Commentary upon the Canti-

PHILIP, Abbot of Otterburg, in the Dioces of Promity, which are commentary upon the Cantelland, March tarry longer, to make a tedious Enumeration of the Names, and Works of the Divines and Charles the Commentary open from the March to the Commentary upon force. That there was hardly any Doctor of Divinity, which did not make a Commentary upon the March to the Commentary upon the March to the Commentary upon the Commentary upon force in the Commentary upon the Sentences, and Pofilis, or Lectures upon force Books of the Holy Scripture, which they defined publickly in the Universities to obtain their Degrees, and then they applied themselves when they defined in the Canonists employed themselves usually to Commentaries upon the Sentences of Com upon the Dengels, and particularly, the Sixth Book of Bonfaces. I will not freak of the fa-nous Lawying of this Age, as Peter de Belepeche, James d'frent, Nicholas of Naples, James of Ravenna, Francis Accorfus, Martin de Fano, William de Cumps, Richard de Malombre, Lambertina de Rampons, Cimus de Pifey, Oldrad de Lande, Nicholas de Manna, Bartholas nor of fuch as were eminent for Physick, as Drug, Thomas de Garbi, Gentilis de Foligne, Peter d'Apona, Philip de Bergamo; or for Aftronomy, as John de Liguierer, John Day, John Elheidi, John Eliger de Gonder-Steven; nor of those whe have excelled in the Study of Human Learning, as Danier, Aliger, and Paul de Perusia; because their Works have no Relation to Ecclesiastical Matters.

CHAP. VI.

The History of the Greek Church, and the Authors, that flourished in the East, in the Fourteenth Century.

The Hifto-Greek Em-

HE Greek Empire continued to he enverned by the Paleologi; Andronicus, the Son of Michael, having loft his Son, caused young Andronicus his Grand-child, to be declared Emperor, who revolted from him and forced him to quit the Empire in 1328. Four Years before his Death. This Man reigned till the Year 1341. and left at his Death two Children in their Minority, John and Mannel, Palaologi, to whom he nominated John Cantacuzenus Guardian; but the Empres foon drove him from Cooffantinople: He retired into Macedonia, whither many of the Lords of the Empire being come to him, obliged him to assume the title of Emperor; he was Crowned at Adrianople by the Patriarch of Jerufalem, made War upon the young Beinces, and having five Years after in 1347, recovered the City of Constantinople, he treated with John Paleologus, and joined him in the Empire, on the condition he might govern alone, till he came of Age; he gave him likewise his Daughter in Marriage: Nevertheless, this Agreement lasted not long: The War being again renewed, John Paleologus had the better, and made himself Master of Constantinople; Cantacuzenus yielded up the Empire, and retired in the Year 1357. into a Monastery, where he died a considerable time after. John Palaologus remaining in the fole Possession of the Empire, had upon his hands a troublesom War with the Turks, and came into the West to demand Assistance of the Latines. In his absence, Andronicus his eldest Son, had a mind to possess himself of the Empire, and left his Father in the hands of the Venetians, who had detained him for Money, that he owed, without any thoughts of releafing him. But Manue! his Third Son, Governor of Theffalonica, having gotten together a Summ of Money, payed his Fathers Debts, and deserved by this Kindness to be made Partner of the Empire, in

of the Fourteenth Century of Christianity.

the Year 1384. Andronicus incented at this, that his younger Brother was preferred before him, applied himself to Bajazet, and having obtained Aid of him, took Confiaminople, and put his Father and Brother in Prison. They remained there Three Years; but having found means to get out, and flying unto Bajazet, who was displeas'd with Andronicus, they recover'd the Empire, and delivered up Andropiess to the Turks. John Palaologus died in a short time after in the Year 1391. Manuel was not more fortunate than his Father; for Bajazar held Constantinople, in his Reign, belieged Ten Years. He came in vain to demand Succours of the Latines againt him; but by good Fortune unlooked for, Tamerlane, King of the Tarter; forced Bajazet to raile the Siege, Vanquished him and took him Prisoner; After this, Manuel made Peace with Mahomet II. and left the Empire to John his Son, who reigned to the Year 1449, when he was succeeded by his Son Constantine, the last of the Greek Emperors in Constantinople, which was taken by the Turks, in the Year 1453.

Under these Emperors, the Government of the East and of the Greek Church fell to decay, The Incliby the Victories which the Turky obtained over the Christians, from whom they presently took nation of the Provinces, they had in Asia, and then passing into Europe, they possess of all the Cities in the Greek Empire. This Progress of the Infide's could not induce the to the La-Greek to unite themselves to the Church of Rome, but they appear doon the contrary more times. averse than ever from Peace, and more incensed against the Latines, as many Books set forth by their Authors against the Procession of the Holy Ghost, against the use of Unleavened Bread in the Eucharist, and against the Primacy of the Pope, written with sharpness, do testifie. Nevertheless there were some among them, who declared for the Latines, and also write in their favour. As to their Emperors, the Necessity of their Affairs, and the need they had of the help of the Latine Princes, rendered them more inclinable, at least in shew, to a Union.

About the Year 1339. young Andronicus fent Barlaam Abbot of the Monastery of S. Saviour The Propofrom Constantinable, with a Lord named Stephen Dandalus, unto Philip de Values King of France, fal of United to Robert King of Sicily, to defire Assistance of them; and because he could not hope to on under prevail, but by uniting himself to the Church of Rome, he gave them this matter in charge. Androni-These two Envoys came to Beneditt XII. with Letters of Recommendation from both these cus. Kings, and Barlaam proposed to this Pope in the presence of the College of Cardinals, to call a General Council, wherein should be discussed the Question concerning the Procession of the Holy Ghost, that the Latines, and the Greeks, after having on both Sides urged their Arguments for their respective Opinions, might come to an Agreement; but above all things he belought his Holiness to cause, that the Princes of Europe should afford their Affishance to the Greek, for the recovery of their Cities, which the Tark had seized. The Pope demanded of them, when ther they had a full Power from the Emperor, the great Lords, and chief Prelates of Greece? They made Answer, That they had it not in Writing, and yet the Pope gave them leave to propound the Means of Re-union, which they judged might be successful. Barlaam atter having made a Protestation, that he spake sincerely, and had nothing in Prospect, but the good of the Church, and the Agreement of all Christians, declared, there were two Ways to attain to a Union; the one by force, the other voluntary, by way of Instruction: That it was not convenient to think of the first, but to adhere to the latter, which one may distinguish into two, in reference to the Learned, and to the Common People; that as to the Learned, it would be easie to agree with them, because if Thirty or Forty were sent from the East, they would make no difficulty to join iffue; but that would not be enough for the People, because these Persons upon their return would be accused of being corrupted, and would not be credited; that the only way were to call a General Council, whose decision would be received of all the World with respect; if it be objected to this, that there had been one already held at Lyons, it ought to be observed, that the Greeks never allow'd of it, because those from Greece, who affisted at that Council, were not fent thither by the four Patriarchs, nor by the People; but the Emperor fingly: That if the Pope defigned to call a Council, to which the Greeks should submit, he must first send Legates into the East, full of Piety, Mildness and Humility with Letters, by which his Holiness would intreat the four Patriarchs, and the other Bishops, to meet in some place to search into means of Union; that if it were managed thus, the Emperor, the Patriarchs, and the People would admit of a General Council, whose Determinations would be received without Contradiction. After this, Barlaam gave his Reasons, why the Latines ought to assist the Grecians against the Tinks, even before the Union. The Pope having advised with the Cardinals, made answer to the Deputies of the Gracian Emperor, That the Procession of the Holy Ghost from the Father and the Son, being a matter decided, was no more liable to dispute, nor debate. The Greek Deputies proposed, that at the least the Greeks be left at liberty to continue in their fame Judgment: it was replied, they could not dispense with it, because there was but one Faith in the Church; and there was propounded to them an easie way of Agreement, viz. That the four Patriarchs should depute some Persons of note in the West, with sufficient Power to confer with fuch as the Pope should nominate, not to dispute, but to be instructed in the Truth, and to remove their Scruple: That for the Meeting of a General Council, it was to no purpose, neither could it be effected, especially at this Juncture. Barlaam return'd, That though the Procession of the Holy Ghost from the Father and the Son went for currant truth among the Latines, the Greeks notwithstanding were in a doubt of his Proceeding from the Son, and that they could not be convinced herein, but by the way of discussion; that this was ever practised in

the Church; that if it were retailed them, they fould suspect, the Latines distrusted the goodness of their Gause; This General Connects had very been Uleful, and done the Church credit; In fine, he propounded to make a Re union, and serve both Parties free to hold what they pleafed as to this Question, to oblige the Greek to grant the Church of Rome the Honours which the ancient Partiarchs had allowed, and which were determined by the Laws of the Emperors, and by the Cannos of the Holy Fathers; and that the Latines on their part should give way, and by the Canons of the riory Pathers; and that the Laurer on their part infolio give way, to allow to the Church and Empire of Confunctionle the Rights they enjoy, by ancient Cultom, by the Laws; and by the Sanons. He concludes with demanding of Succours. The Pope denied him, for tear the Greek, when fittengthened and raifed by the Holy See, and by the Catholick Princes of Emope, should afterwards desert them, as they had done before. Businam before his departure delivered a streng Memorial to the Pope; wherein he tet furth. That it was impossible to fend Deputies from the East, as he demanded, because whatever good Design the Emperor might have to lettle the Union, he dutte not discover it; and that the Patriarch of Constantinople could not fend Legates, without confulting the other Patriarchs, which he could not do, by reason of the Wars, and that otherwise he was not certain the other Patriarchs would consent to it; he added a Promise, that notwithstanding he would do his utmost. This Project had no issue, and things remained in Greece in the posture they were in, as to the Latines.

Andronicus being Dead in the Year 1341, the Empress to strengthen her self against Cantacu-

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Union un zenus, writ to Pope Clement VI. that if the were able to conquer her Enemies, the would emder Canta- brace the Doctrine and Ceremonies of the Church of Rome. The Pope commended her Defign, exhorted her to perfift in it, and promifed her Succours. Cantacuzenus fent some time after George Spanopulus, Matter of his Wardrobe, and Sigerus, Practor of the People, in Quality of Ambassa-dors; to whom he joined a Lasine named Francis, a Friend of the Poople, giving them in Charge to remove any Prejudice he might have against this Prince, and to demand Aid, against the Infidels. Clement H. gave these Ambassadors a kind Reception, and sent with them two Bishops, one of the Order of Friars. Preachers to treat of the Union. They agreed with the Emperor, that the Pope should call a Council; that he should give the Emperor poice of the time and place, and that the Emperor facult call the Patriarchs together, to the intent they might fend Deputies thither. The Pope accepted this Proposal; but he wrote to the Finperor, that he could not put it in Execution suddenly, because of the do what was cotable for the affembling of this Council; but the Pope died, and it was no more mentional. Wars in half. Comatusems gave him Thanks for his good Intentions, and intreated him to

The Union In the Year 1369. the Emperor John Palaelogin, feeing himself hard beset on all sides by the of John Pa- Turks, made a Voyage into Italy, to demand Succours of the Christian Princes in Europe. He was well received there, and repaired to Rome, where Pere Urban V. came to meet him on the 13th. of Officer, and on the 13th. of the fame Month, he made a Profession of Faith, which he Signed with his Hand, and Selled with his own Seal in the presence of Five Cardinals, and other Witnesses, to the end he might be received into Communion, whereby he acknowledged the Procession of the Holy Chost from the Father and the Son, the Pains of Purgatory, Prayers for the Dead, the Vision of Souls purged from all Sin soon after Death, the Seven Sacraments, the Validity of the Sacrifice of the Eucharift offered with Unleavened Bread, the change of the Bread and Wine into the Body and Blood of JESUS CHRIST, the validity of Second, Third and Fourth Marriages, the Primacy of the Church of Rome over the whole Catholick Church, given with full Power by JEAUS CHRIST to the Primacy of the Church of Rome over the whole Catholick Church, given with full Power by JEAUS CHRIST to the Primacy of the Church to whom recourse ought to be had in all Cause that concern the Church; to whom all Churches and all Bishops owe Obedience and Submission, who hath the fulness of Power, &c. He promises and engages by Oath upon the Holy Gospels inviolably to hold this Doctrine, and promites and engages by Carn upon the Holy Sonjess invitatory to food this Doctarie, and utterly renounces the Schiffin. Notwithstanding this Act of Submission, John Paleologiss drew not much Affistance from the Western Princes abut was Arrested by the Venetians for the Payment of his Debts, and was not released, tillights son Manuel had discharged them. This latter coming to the Empire, went also to the West about the end of this Century, there to demand Succours against Bajacet, who had laid Stege to Constantingle; but he in vain went over Haly, France, England, and Gergany, and could obtain but very little Aid from the French King, informuch, that he not only rejected the Opinion of the Latines, but also wrote against them about the Procession of the Holy Ghost.

The Greeks had likewife in the Fourteenth Century Disputes among them upon Points of Doctrine, which were pushed on with great heat on both Sides. The Heads of the two Partive were Barlaam, and Palamas: The first was a Monk of Calabria, Learned and Cunning, Barla who being come to Constantinople, buoyed up by the Authority of the Emperor, the young amites and Andronicus, undertook the Monks, stiled Hesicasts, or Quietifis, examined their Method of Prayer, Palamites. Palamites, and having therein observed things he did not like, he writ against them, and accused them of reviving the Errors of the Enchites, and the Meffalianifts, giving them a new Name of Omphalo Pfjchi, that is to key, Navellifts; because as we have noted, in speaking of Simeon of Xeroxerce, one of the Maxims of these Hesicasts was to have the Eye fixed on the middle of the Belly, as the place, where was the Seat of the Faculties of the Soul; infomuch that being in that posture: they imagined to fee a Light altogether Divine. When they were asked, What kind of thing this Light was; they answer'd, That it was Light it self, and the Glory of God which had

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appeared on Mount Tabor, and afferted, that this Light was uncreated and incorruptible, though it were not the Effence of God: They faid the fame thing of all the occasions God had to make his Glory appear to Men, and pretended that the Saints themselves and the Angels saw not the Divine Effence, but this uncreated Light, which they named the Operation of God. They laid it down as a Principle, that this Operation was diftinguished from the Divine Effence, and yet eternal, uncreated and incorruptible, and that one might also give it the Name of Divinity.

Barlaam impeach d Palamas, and the other Monks, who held these Opinions before the Emperor and the Patriarch of Constantinople. A Council was called in this City in the Year 1340. The first where two of the Points, which we have touched upon, concerning Prayer, and the Light of Committee Tabor were there chiefly debated. Barlatin saked a great many Questions, and opposed the Opic Confantinion of Palamas, by malifeatining, that this Light could not be uncreated and incorruptible, if it were not the very Essence of Ood, and that nothing could be perceived by the Eyes of the Body sains that this which was created. The Palamites defined their Ocition and officered. These the Barlatines defined the Configuration and officered. These the Barlatines defined their Ocition and officered. but that which was created. The Palamites defended their Opinion, and affirmed, That this amites, in Light, which had appeared on Mount Tabor, was uncreated, That the Holy Fathers called it Divine, the Tear though it was not the Essence of God, but his Vertue, his Grace, his Glory, his Brightness, 1340. which iffued from the Essence of God; that the Saints and Angels saw this Eternal Glory, though they faw not the Effence of God: They maintain'd likewife, that the Name of Divinity might be given to this Light, and to other Divine Operations; so that in this they seemed to allow many Subordinate Divinities, flowing from the Substantial Divinity. The Opinion of Barlaam was rejected in this first Convention.

Some time after, another Monk, named Gregory Acindynus, continuing to maintain the Opi- The Second nion of Barlaam, though he made as if he opposed it, and stoutly attacking that of Palamas, Council of was cited to a Synod held in presence of John Cantacuzenus, a little after the Death of Andronicus Constantiin the Vettry of St. Peter's Church in Constantinople, by John Patriarch of that City; where Thir nople, a teen Bishops were present. Acindynus was there convicted to be of Barlaam's Opinion concerns sauff Aing the Light of Tabor, and to believe it created and limited, of the same Nature with other cindynus. Lights, and condemned with Barlaam. Twas in this Second Convention, they prepared a Volume, wherein they collected divers Paffages of the Greek Fathers, concerning the Light of Tabor, and Prayer, which appeared to favour the Opinion of Palamas. They condemned the Doctrine and Person of Barlaam, and Acindynus, silenced these Contests, and forbid on pain of Ex-

communication to accuse the Monks of Heresie.

The Palamites puffed up with this Victory, grew more Politive for their new Doctrine than the Third ever, and pushing their Principles farther, separated the Husbands from their Wives, shaved Commit of them for Monks, and raised new Disturbances in Constantinople. The Patriarch after Admoni. Constantinople. tion refolved to Expel them the City, caused the most mutinous to be Arrested, and required a nople, 4-Protession of Faith from the Clergy, cited Palamas and Islane, elected to the Bishoprick of Mc. sains the nembale, to render an account of their Carriage, and their Doctrine. These two persisting obth: Palamites, nate in their Errours, were condemned and deposed in a Synod, hold by John Patriarch of Conflantinople, in which affifted the Patriarch of Antioch, and divers Bishops. The condemned paid no respect to this Judgment, and continued to exercise the Functions of their Priesthood; which put the Patriarch upon making a Discourse addressed to all the Faithful, to Exhort them to separate from P.llamas, and all his Followers. This passed in the time, that Cantacucenus was Banished under the Empress Anne; but when Cantacucenus had made himself Master of Constantinople, the Empress Anne and John Palaologus willing to make use of Palamas to make their Peace, got him Absolved in a Convention, in which the Patriarch John was condemned, and sent him afterwards to Cantaurenus, to the end he might do the Paleologi good offices with the Conquerour. John dying a little time after, Cantaurenus proposed Palamas to fill his place, but not being able to compass it, he procured his Friend Afdore to be chosen Patriarch of Constant tinople, and Palamas was some time after made Archbishop of Thessalonica. Their Advertaries The Fourth timple, and Palamas was some time after made Archbishop of Thellatonica. I heir Advertaries 10c round complained loudly of this Promotion, Protested it was void, and against the Canons, forbidding to give Bishopricks to Persons deposed in a Synod, accused them of Blasshems therefore, constantion admitting two Deities, of not observing the Easts prescribed by the Church, of desposing the language of breaking the Sacred Vessels; and upon this ground they resided to Communication that the Language of the Church, of desposing the language of the Language o nicate with them, demanded a Synod, to depose them. And indeed, ten Bishops of this Party being Assembled at Constantinople, authorized as they pretended, by the Letters of more than Twenty others gave Sentence of Deposing against Isidore and Palamas, and exhorted all the Faithful not to hold Communion with them. This Sentence is dated in July, in the Year 1347. Notwithstanding Isidore remain'd in Possession of the Patriarchal See of Constantinople, as long as he lived, and Callifins, who succeeded, upheld the same Party.

This Patriarch purpoling to subdue entirely the remainder of the Party of Barlaam and The Fifth Acindynus, which was supported by Nicephorus Gregoras and divers others, assembled a Council council of at Constantinople, which was held in presence of Cantacuzenus, and John Palaologus in a Hall of the Constanti-Palace of Blacherne, and confifting of Twenty five Metropolitans, of some Bishops, and many nople, a-Priests and Monks, before whom were cited the Adversaries of Palamas, of whom they demanded gainst the the Reasons, which they had to make a Schism, and to rife against the Emperors, and the Pa-Barlau-triarch. They alledged hereupon two Reasons, The First, the Addition to the Profession of mites, in Faith, which they were obliged to make, when they were ordained Bifhops: And the Second, the Promotion of Palamas to the Archbishoprick of Thessalamas, who was present at 1355.

A New Ecclefiastical History this Council, calt in their their their were of Opinion with Barlagm, and Acindynus; and the Council used them, that as to the Addition they complained of the who the Exposition of the sixteenth of universal council and the Council used them, that as to the Addition they complained of Barlagm, and Acindynus. After this it was proposed to enter upon the disention of the Opinion, and the Dispute was adjourned this it was proposed to enter upon the disention of the Opinion, and the Dispute was adjourned this it was proposed to enter upon the disention. Next they objected to Palamas, that he Church's Opinion touching Barlagm and Acindynus: Next they objected to Palamas, that he Church's Opinion touching Barlagm and Acindynus: Next they objected to Palamas, that he had writ feveral times in the Books, that there were many Divinities. The Emperor asked them, if they condemned that Expedions or the Thing, which Palamas designed to fignificially this term; if they condemned that Expedions or the Thing, which Palamas designed to fignificially with an Expedion, which has a good meaning? Palamas declared, That he would dispute only upon the Expedions, and not upon the Expressions; and protested, That he admitted not three Divinities separate from the Father, Son and Holy Ghost, but one sole Divinity in three Persons; though according and not upon the expremons; and protested, I nat ne admitted not three Divinites teprated from the Father, Son and Holy Gholt, but one fole Divinity in three Persons; though according to the Expression of the Fathers, he had given the name of Divinity to the Operations and external Processions of God; That he made use of this Expression only to defend himself against the said, that the Operations and Divine Vertues were created, and that nothing but the Divine February and Internal Properties of the Properties Essence was Untreated and Eternal; and in fine, That he had not set it on foot, with a design to affert many Divinities; but on the contrary, he had ever made Profession of maintaining one fole Divinity in three Persons, Almighty, and Efficacious. The Emperor and the Council approved of his Declaration, but they said, that the Distinction of the Operation, and the Essence proved or us Declaration, but they faid, that the Diffinction of the Operation, and the Essence ought to be examined more largely. In the Fourth Session the Light of Tabor was treated of, and the Passages of the Fathers recited, which had been already divided in the Book against Barlaam and Acing must from whence it was concluded, that the Divine Essence was distinct from the Operation, and that this Operation might be stilled a Divinity. The Parriarch after this used his endergous to make this Doctrine to be approved by those, who had opposed it, and not able to effect it, he declared Ephelse and Gannus Depos d.

Some days after the Sunday and Combined to headly the Operation of the Sunday after the Sunday as the stilled to headly the Operation of the Sunday after the Sunday as Sundays as

the Operation, and that this Operation might be their a Divinity. The ranket this Doctrine to be approved by those who had opposed it, and not able to effect it, he declared Epicifis and Gannus Deposed.

Some days after, the Synod re-assembled, to handle the Questions throughly, which concerned the Divine Essend the Operation. The Emperor propounded them things and the Council collected several series out of the Fathers to explain them. The Works of Barlaam and Acindanus were examined. The Deputies of the Moniks of Mount Athou were heard, who expounded the Opinions of the Society, according to the Books which Philaphens, then Metropolitan of Heraclea, and after Patriarch of Constantinople had written, while he was among them. In Conclusion they approved the Doctrine of Patamas, who delivered Professor of Fath, in which he declares, that he believes one sole Divinity. The Doctrine of Barlaam and Acindanus was Condemned, and all those were Anathematized that were of their Opinion, and that did not acknowledge the Operations of Sait to be Eternal and Uniference and the Light of Mount Tahor was not of this Nature. The Council was held about the Year 1355. Father Combessions hat set down the Acts in his last Addition to his Sibliotheca Partum, in the Year 1672. In the last Part, P. 136. together with the Resultation, which had been made thereof by Manuel Calecas, and by John Caparisines.

BARLAAM, after his Condemnation in the East, retreated into the West, sided with the Latines, and was made Bishop of Heracism in Calabria. Wherefore 'tis not to be wondred at, that he, has written for and against the Latines a Treatife of the Pope's Primacy, gringed at first in Greek and Latin at Oxford the Year 1592, and afterwards at Haynasus, in the Partures, and was made Bishop of Heracism in Calabria. Wherefore 'tis not to be wondred at, spiniod at first in Greek and Latin at Oxford the Vear 1645, And a Treatife of the Proceedition of the Pope at Amsterdam in the Year 1645, And a Treatife of the Procedition of the Pinnacy of t makes mention of their works, and become has given them us in team in his frincity. I hely are to be met with also in the Collection of Canifins, Tom. 6. and in the last Edition of Bibliothees Patrum, together with two Books of Morality. They are princed separately at Stratburg in the Year 1572 and at Paris in 1600. 4 Treatife of Arithmetick and Algebra, by the same Author. In his Treatife of the Popes Primacy he thus Propounds the Question, viz. Whether JESUS CHIPICT 1990.

CHRIST did commit his Church to St. Peter, and fettled a common Pastor, and Doctor of the Church? whether the Bishop of Rome, as his Successor, ought to Command and Preside over all, and can decree what he pleases, without being to be contradicted by any, and that the whole World on the other side be obliged to receive his Decrees without Examination, as the Word of God. He afferts, That JESUS CHRIST gave to all the Apoltles the same Power of binding and loofing, which he gave to St. Peter; and that when he faid to him, Feed my Sheep, this concerns all the Apoltles; that St. Peter had done nothing, but what the other Apoltles had done;

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that they were not Billiops of one City only, but exercised the fame Power in different places; that those whom they ordained for their Successors, are particular Pastors of different Churches; that nevertheles St. Peter was the first of the Twelve Apostles, and their Superiour, in that he was the first in instructing, and had the first Place; that the Church of Rome was the first, as so settled by the Laws of the Emperors, because this was the first City; that of Confiaminople was equal to it in Power, though it were but second in Rank; that it belonged not to the Pope to ordain Patriarchs, seeing the Ecclesiastical Laws say expressly, they shall be ordained by the Metropolitans, and the Metropolitans by the Patriarchs; but there is no Law that obliges the Patriarchs; but there is no Law that obliges the Patriarchs. archs to receive Ordination from the Pope; that the Canons give him nothing but the first rank, and the first place; that he is subject to Errors like others; That the Church of Rome ought not to be confounded with the Catholick Church, nor Profession be made of believing in the Roman Church, as one believes in the Catholick Church. Thus you fee what he offers in the Treatife of the Primacy, fet forth by Salmafins.

But he destroys these Principles in his Letters which he wrote to the Greeks, while he was in the West; for he there maintain'd, that every Church ought to be Subject to the Church of Rome, and her Bishop, who hath received his Ordination from JESUS CHRIST; that his Decrees ought to be consider'd, as the Divine Scriptures; that we owe them a blind Obedience; that it belongs to him to correct all other Bishops, and to examine their Judgments, and to confirm them, or make them void; that he has right to ordain other Patriarchs; that St. Peter received this Primacy from IESUS CHRIST: that his Successors have ever enjoyed it; that the Schiffn of the Greek took beginning but Four Hundred Years ago; that fince this time the Greek Church is fallen to decay, and sensible the is reduced to the last Extremity; that the Latines cannot be accused of Hereste for using Walers, nor for holding the Procession of the Holy Ghost, seeing they follow in it the Opinion of the ancient Doctors of their Church, and the Practice of their Ancestors; and that the Greeks, who obstinately affert, that the Holy Ghost proceeds only from the Father, are not only Schilmaticks, but also Hereticks, seeing they deny a Truth grounded upon the Holy Scriptures, and on the Tradition of the Fathers.

GREGORY ACINDYNUS followed not the example of Barlaam, in his Union with the Latines, Gregorius but remain'd concealed in Greece, continually writing against the Palamites. Gretser has set Acindynus forth two Books of Acindynus, concerning the Effence and Operation of God, written against a Greek Palamas, Gregorus, and Philobeus, printed at Ingostata, in the Year 1616. Allistius has published Itams, in his Greek Orthodox, si. e. Orthodox Greeces a Poem in Iambick Verse, made by Acindynus against Palamas, and two Fragments against the same; in one of which he makes mention of Five Volumes, which he wrote against Barlaam to defend the Monastick Discipline of the

The Works of GREGORY PALAMAS, which are extant, follow 5 Two Prayers upon the Trans- Gregory figuration of our Lord, wherein he explains his Doctrine of the Light, which appear d on Mount Palamas Tabor; that it was Uncreated, and is not of the Essence of God, set out in Greek and Latin by Archbishop Father Combessius in his Addition to the Bibliotheca Patrum: A Prospoparia, which contains two of the Declamations, one of the Soul against the Body, which she accuses of Intemperance and Difobedience; and the other of the Body, which defends it felf against the Soul, together with the Sentence given by a third Party, let forth in Greek by Turnebus, printed at Paris in the Year 1553. and in Latin in the last Bibliotheca Patrum: Two Discourses of the Procession of the Holy Chost against the Latines, printed at London: The Confutation of the Expositions of Johannes Veccus on the Procession of the Holy Ghost, set forth in Greek and Latin, together with the Anfwers of Cardinal Bestarion by Arcudius, and printed at Rome in 1630. He made a great many Works for the Defence of his Opinions, whereof divers are cited by Manuel Calecas, and by other Greek, which wrote against him; and among others, A Treatise of Divine Participation; A Catalogue of Absurdities, which follow from the Opinion of Barlaam; Dialogues, Letters; Difcourses, &c. of which the Extracts are to be seen in Manuel Calecas. There is in the Library of Ausburgh, a Treatife in MS of Palamas on the Transfiguration of our Lord, more large than the Prayers beforementioned. The other Authors, who have written for or against Palamas, Thall be inferted in the Succession of Greek Authors of this Century, which we proceed to recite according to the Order of the times.

NICEPHORUS, the Son of Callifus Xanthopylus, a Monk of Constantinople, a studious and laborious Nicepho-Man, undertook under the Empire of Andronicus the elder, to Compolea New Ecclefiastical History, rus Calliwhich he dedicated to that Prince; it was divided into Twenty three Books, began at the Birth Greek of JESUS CHRIST, and ended at the Death of the Emperor Leo, the Philosopher, that is to say, Mank, at the Year are, we have no more, than the Fighteen fift Books, which and with the Emperor. at the Year 911. we have no more, than the Eighteen first Books, which end with the Emperor Phocas, that is to say, in the Year of our Lord 610. He collected his History out of Enseins, Socrates, Sozomen, Theodoret, Evigrius, and other good Authors, but he has mixed it with a great many Fables, and has faln into many Miltakes: the style is not disagreeable, and is Correct enough for his time. The only Copy of this History, which was in the Library of Matthias King of Hungary at Buda, was taken by a Turk and Sold at an Auction in Constantinople, where it was bought up by a Christian, and after carried to the Library of the Emperor at Vienna, where it is at this present. Langius has translated it into Latin, printed at Basil in 1553. at Antwerp in 1560. at Paris in 1562, and 1573, and at Francfort in 1588, and Fronto Ducaus hath fince published it in Greek and Latin, printed at Paris in the Year 1630. Father Labbe has fet out a Catalogue

of the Emperors and Parriards of Confining Ple, collected by Nicephorus in his Preliminary Treatile of the Byzamius Hilbory, printed at Park in 1848, and there was printed at Baff in 1536.

An Abridgment of the Scripture in Imambick Verie, which all hears the Name of Nicephorus.

Androni There is not a index the Name of Andronycus of Confining Points of the Religion of 1851 ls.

Grek Emptro:

CHRIST in Choosations out of the Old Testament. This Work is published in Latin, in the Translation of Tiennein, by Bracer, and printed at Ingelfadt in the Year 1616, and in the Bibliothesis Parism. It is doubtful, who is the Author, but the time is certain; for the Author countries, the Parism. It is doubtful, who is the Author, prekning fince the taking of Jongalem by Tient, fall in the Year 1517, from ESUS CHRIST; which makes it appear, that Liveneius is deceived in acribing this Work to Bushmins Zigabens, who died before that time. The Politick Veries, which he found in the Front of the Book, feem to intimate, that this Andronicus was of the Family of the Comment, but the may likewise understand them otherwise, and perhaus not the Family of the Comment, but one may likewise understand them otherwise, and perhaps not much strain his Faith. The Greek Original is in the Library of the Duke of Bavaria; where also are to be found other Dialogues, which they the Name of Andronicus, the Emperor, viz. A Dialogue between the Emperor and a Cardinal concerning the Procession of the Holy Ghost, a Dispute of the Emperor's with one Peter, an Armenian Doctor, a Treatile of the two Natures in JESUS CHRIST, and a Manuscript against Johannes Veccus. I easily believe, that the Dialogue against the Jews is by the same Author, namely the Emperor Andronicus the Elder so much the rather, because the Name, the Time, the Nature of the Subject, and the manner of Writing, agree well to this Emperor.

Maximus

MAXIMUS PLANUDES, a Greek Monk, flourissed under the Engeror, Androsicus the Elder, who sent him in an Embasity to Aquileia in the Year 1327, with Les Orphanotrophus, to assure the Venetians, that he had no hand in the Murder of some of their Civizens, who had been Assarbered. finated by some Galatians at Constantinople. He wrote a Treatise of the Procession of the Holy Ghost against the Latines, published in Greek and Latin by Arcuding, in the Collection he caused to be printed at Rome, in the Year 1630. He translated likewise into Greek St. Angustine's Fifteen Books of the Trinity. His Translation is to be met with intire in a MS, of the Emperor's Library, and Leunelavins, and Arcudius have put forth some Fragments of his. Allatius in his Treatile of Ecclefiftical Greek Books, let down a Fragment of a Difcourfe of Planudes, upon the Burial of JESUS CHRIST, and the Lamentations of the Virgin, to prove that this Author believed, with many other Modern Greek, that JESUS CHRIST being descended into Hell, preached the Gospel to all that were there, and that all those, who were willing to believe in him, were faved. This Discourse was printed intire in Latin at Paris in the Year 1639. The Homily upon St. Peter and St. Paul, set out in Greek and Latin, under the Name of Gregory Nyslen by Greefer, and printed at Ingelfade in the Year 1620- belongs to Planader, as Lambecius has observed. This Author hath also writ several Latingd Treatiles, of which some are Printed, and the rest in

Matthew Blastares, & Greek'

MATTHEW BLASTARES, a Monk of Greece, flourished about the Year 1335. and made in the compais of a Year an Alphabetical Table of the Carons, which is found in the Pandects of Dr. Bevenedge, printed at Oxford in 1672. He is likewise the Author of a Treatise of Causes, and Questions upon Marriage, printed in the Greco-Roman Law of Leunclavius, and he translated into

Nil. Caba-

Greek Constantine's Donation, printed with that of Balfamen. NILUS CARASILAS, Archbishop of The slaving, flourished at Constantinople in this Century, under the Empire of the Indianaiss. He wrote two Treatises against the Latines; The First to make it appear, that the Cause of the Division of the Greeks and Latines, arises from this, that the Pope is not willing any controverted Question should be decided by the Judgment of an Occumenical Council; but will be the fole Judge, and others must hearken to him, as their Master. He demonstrates by the Examples of Ancient Popes, by the usage of the Church, and by divers reasons. that it is seasonable to call a Council; and that it is the only expedient to settle Union, and to decide the Question about the Procession of the Holy Ghost. The Second Treatise is of the Pope's Primacy, in which he pretends to prove, that the Pope hath from St. Peter the Episcopacy of Rome, but that he holds his Primacy by Laws, Councils, and Princes. He there affects, That the Pope is not infallible, and proves it by the Example of Honorius. He grants him the Primacy of Honour; but he pretends, he has no Jurisdiction over other Patriarchs, seeing he does not ordain them. He observes, that the right of Appeal gives him no Authority over other Patriarchs, feeing the Patriarch of Constantinople hath the same right over the Patriarchates, wherein he hath no Jurisdiction, according to the Ninth Canon of the Fourth General Council. He shews, That it is not true, that the Pope cannot be judged by any Person, or that he is of an Order more sublime than the Bishops; That he is Subject to Councils and Canons; that he is not properly Speaking Bishop of the whole World; that the See of Rome is not the only one, that may be called Apostolick; that it belongs not to him alone to call a General Council; and that if Canons cannot be made without him, neither can he make any without others. These Treatiles of Nilus are writ in a good Method, clearness, and full of Learning. They were at first printed in Greek at London without a Date, in Greek and Latin at Basil in 1544. at Francfort in 1555. and with the Notes of Salmasius at Haynault, in 1608. and in his Treatise of the Primacy of the Pope, printed at Amsterdam in 1645. Nilus also made a large Work of the Procession of the Holy Ghost against the Latines, divided into Nine and Forty Books, whereof Allatins makes mention in his Differtation of the Nilm.

of the Fourteenth Century of Christianity. NICOLAS CABASILAS, Nephew to Nilus Cabafilas, flourished under the Empire of Cantacuzenus, Nicolas and succeeded his Uncle in the Archbishoptick of Thessalasia. He was one of the most vehe Cabasilus,

ment Adversaries of the Latines, and Composed a Treatise of the Procession of the Holy Ghost Archbisho against them, and a Work call'd, An Acculation against the Latines, wherein he sets upon St. The of Thesia mas. He made an Exposition of the Liturgy, in which he treats of the Mass, its Parts and its Ceremonies: He observes in the entrance of his Work, that the effect of the Celebration of the Holy Mysteries, is the changing of the Elements into the Body and Blood of JESUS CHRIST: that the End is the Sanctification of the Faithful, the Remission of Sins, and the Kingdom of Heaven; that the Preparation and the Means are Prayer, Singing of Pfalms, and Reading the Holy Scriptures, and all that is done before or after the Confecration of the Elements. He shews the Necessity of those Prayers, and explains the Ceremonies of the Oblation, which precedes the Receiving; why, but one part of the Hoft is given; why, the Sign of the Croß is made upon the Hoft at the mention of the Death of JESUS CHRIST; of the Thankfgiving after the Oblation; of the Prayers of the Maß; of Presenting the Sacred Elements on the Altar; of the Sanctification of these Elements: He attacks the Latines upon this Subject, and pretends, that it is not by the fole Vertue of the Words of JESUS CHRIST that the Confectation is made, but by Prayer. He fays, that the Sacrifice confifts in this, That the Bread, which was not facrificed, becomes the Body of JESUS CHRIST facrificed. He explains in what fense, the Saints are prayed for in the Liturgy, by observing that those Prayers are Thanksgivings, and that we rather pray them to help us by their Prayers; but that the Priest prays for himself, and for the living, and for the Protection of a good Guardian Angel. He adds, that at the Elevation of the Hoft, he fays, Santta Sanctis, to fignifie, that Saints only ought to partake of those Mysteries. He renders a reason of the ulage of the Greeks, who mingle warm Water in the Chalice before the Communion. He affirms. that this Ceremony implies the descent of the Holy Ghost. He speaks of the Communion and the Prayer said after it. In fine, he affirms, That the Sacrifice is offer'd for the Dead, as well as for the Living, as to the Effect of the Intercession, but not as to the Participation. He treats of the Effects of the Communion, and chiefly of the internal Sanctification of the Soul, or of the Spiritual Communion, by which JESUS CHRIST imparts himself spiritually to such, as are worthy to receive him, a Communion, which is more compleat in the Saints after their Death. than in the Living. He enlarges upon the Commemoration of the Saints. This Treatise of Cabafilar is to be met with in Greek and Latin, in the Addition to the Bibliotheca Patrum, printed at Paris in the Year 1624. It had been already printed in Latin at Venice in 1545, and at Antwerp in 1560.

There is another Work of Nicilas Cabafilas, Of the Life in JESUS CHRIST, divided into Six Books, translated into Latin by Pontanus, out of a Manuscript in the Library of the Duke of Bavaria, and printed at Ingolfiadi, in 1604. and fince in the Bibliotheca Patrum, wherein he treats of the Sacrament of Baptilm, of Chrisme, and the Eucharist, which give, and maintain the Life in JESUS CHRIST, and speaks in a most sublime style, of the wonderful Effects of these Sacra-

ments, and of the Graces they produce.

There is moreover a Discourse of Cabasilas against Usury in Latin, of the Translation of the fame Pontanus, in which he undertakes to prove, That all Usury is against the Law of God, and a Sin, though the Laws of Princes allow it. This Discourse was printed separately at Ausburgh, and to be found in the Bibliotheca Patrum. Henschenius has published on the 5th of April, an Encomium of the Widow Theodora, which he attributes to Nicolas Cabafilas. There is in the Vatican Library a Work in Manuscript upon the Vision of Ezekiel, which bears the Name of Cabasilas. This Author writ clearly, and methodically, and treats of the Vertue, and Effects of the Sacraments in a very Instructive, and most Profitable manner.

NICEPHORUS GREGORAS, Born about the End of the Thirteenth Century, flourished under the Nicepho-Empire of the Andronici, John Palaologus and Cantacuzenus. He was the Favourite of Andronicus rus Grego-the Elder, who made him Keeper of the Charters of the Church of Constantinople, and sent him rasChartoon an Embaffy to the Prince of Servia. He accompanied that Emperor in his ill Fortune, and phylax, was present at his Death. He was afterwards in the Court of young Andronicus, and he it was Charterwho diverted the Greeks from entring into Conference with the Legates of John XXII. In the keeper of Contest between Barlaam and Palamas, he fided with Acindynus, and upheld him stoutly, seeing the Charch he is mentioned in the Synod held in the Year 1355, as one of the chief Advertaries of Palamas; it is not known, how long he lived after that Council. His principal Work was his Byzantine timple. History, from the taking of Constantinople by the Latines, to the death of Andronicus the younger that is to say, from the Year 1204. to the Year 1341. divided into Eleven Books; it is full of Errors, and he is accused of being too partial to Andronicus the Elder. Wolfins has translated it into Latin, and his Translation was printed at Paris in 1567, at Francfort in 1568, and 1587. in Greek and Latin at Basil in 1562. at Geneva in 1615. Father Petavius has published at the end of the Abridgment of the History of Nicephorus, Patriarch of Constantinople, printed at Paris in 1616. some Fragments, which were wanting in the Eighth Book of Gregoras: the Funeral Oration of Theodorus Metochites, made by Gregoras, was printed at Amsterdam in 1618. and in the end of Glycas, at Paris in 1660. He moreover made Scholia upon Smefins his Treatife of Dreams. printed with the Works of that Author. Henschenius, and Papebrochius put out on the 10th. of March, the Sufferings of St. Cordatus of Corinth, and of other Martyrs of Achaia, which they father upon Nicephorus Gregoras. The Books, which he writ against Palamas were never printed.

Calliftus. Patriarch of Constantino-

Callistus, a Monk of Mount Athos, was raifed to be Patriarch of Constantinople, after the Death of Islane, about the Year 1354. He presided, as we have made mention, in the Council held in the Year 1355, against the Adversaries of Palamas; and having no mind to Crown the Son of Cantanzenni, he retired to a Monastery, but he was retired a little after by John Paleologui, who tent him into Servia, to conclude a Treaty of Peace, where he died, in the Year 1338. Some attribute to him an Homily upon the Exaltation of the Crois, let forth by Green 1350. Some attribute to film an Homily upon the Exaltation of the Crois, let forth by Greefer, and two Sermons, the one upon the Death of the Virgin, and the other upon the Beheading
of John the Baptiff. The Work intituted, Menafick Method, or Rule, a MS. in the Library of
Cardinal Barberini, attributed to Ignative and Calliffus, belongs not to this Calliffus, but another,
who was also Patriarch of Confiantinople about the Year 1406. seeing he makes mention of Nicelas Cabassias, who did not write, till after the Death of the first Calliffus.

Philothearch of .

celas Labejiiss, who did not write, till after the Death of the first casifies.

Philotheus, Monk and Abbot of Mount Arbor, made Archbishop of Heraelea, before the Year 1354, was cholen Patriarch of Constantinople in the room of Callissus, who was expelled thence about the end of the Year 1355. John Palacologus afterwards becoming sole Master of Constantinople restored Callissus, and Philotheus was forced to abscond, till the Death of Callissus, which field out in the following Year, after which Philotheus again obtained Possession of the Pawhich is and enjoyed it to the Year 1371. which was that of his Death. This Patriarch, whom Camacucanus affirmed to have been commendable for his Sanctity and his Eloquence, writ many Books, but very few of them were printed; one of the chiefest was his Treatise of the Substance, Operation, and Power, and Light of Mount Tabor, divided into Fifteen Books, against the Ten Books of Nicephorus Gregoras, which are in Manuscripts in the Duke of Bavaria's Library, and the Vatican; Homilies upon the Gospels, and upon the Annual Feasts, in the Library of Bavaria, and that of the King of Spain; An Abridgment of the Occonomy of the Man JESUS
CHRIST, and a Panegyrick upon the Holy Martyr Demetrias in the Vatican Library. These are the Works of Philotheus in Manuscript. Those, that are printed under his Name, follow: A Treatile of the Ministry, or the Functions of a Deacon, in Latin, in the last Bibliotheca Parrum; A Panegyrick of St. Bull, of St. Gregory Nazianzen, and St. John Chrysostom, printed in Greek and Latin in the Addition to the Bibliotheca Patrum, of the Year 1624. Two Sermons, one on the Crofs, the other upon the Third Sunday in Lent, fet forth in Greek and Latin, by Greefer in his Second Tome of the Cross.

lus. Arch-

THEOPHANES, Archbishop of Nice, flourished under the Empire of Cantacuzenus, and John Paleologus. He Composed a confiderable Work against the Yens, and concerning the Truth of the Christian Religion, which hath not been yet printed; An Instruction to the Clergy, and a Letter of the Contempt, which a Christian ought to shew, of the Pleasures, and Evils of this Life. The first of these Treatiles is manuscript, in the Jesuies Library at Rome, and the two latter in the Vatican. Consature Ponius procured to be printed at Rome in the Year 1590. certain Hymns, which bear the Name of this Author.

Nilus, MeNilus, Metropolitan of Rhoder, an Adversary of the Barlaamites, ought to be placed among tropulisan the Authors of this Age, seeing he concludes his Historical Abridgment of the Occumenical of Rhodes. Councils, at that of Confirmingle against Barlaam, under Islanes. This Work was printed with Phonius his Nomo-canon set forth by Justellus in his Bibliotheca Juris Canonici, and in the last Edition of the Councils. Allatins has published a Discourse, which this Author made in Praise of a Lady in the Ille of Chios.

John Can The Emperor John Cantacuzenus, writ in his Retirement, an History of the reign of the tacuzenus, Andronici, and his own, under the Name of Christodulus. It is divided into Four Books, and Pre-Greek Em faced with a Catalogue of the Greek Emperors, fince the Year 1195 to the Year 1320. This peror. History is well written, and faithfully; it was printed in Latin in the Translation of Pontanus at Ingulfads in 1603; and in Greek and Latin at Paris, in 1645. He likewifemade an Apology, or four Treatifes for the Each of JESUS CHRIST against the Saracens, and Three Discourses against the Mahometans, printed at Basil in 1543. and 1555. There is a Treatife of his in MS. in the Vatican Library, intituled. Contradictions against Prochorus Sidonius.

John Cvpariffio-

JOHN CYPARISSIO: A, was one of the Opponents of Palamas, against whom he made a large Work, intituled, Palamick Transgressions, divided into five Books, and eigh Book cantoned into everal Discouries, which is found in MS. in the King of France's Library, and of which Father Combession has set down two Discouries, in his last Addition to the Bibliotheca Patrum. He is moreover the Author of another Work, divided into Six Decads, intituled, A Substantial Exposition of what Divines fay of God. A Work of Myrtical and Symbolical Divinity, put out by Turrianus in Latin, and printed at Rome, in the Year 1581. and in the Bibliotheca Patrum

Man.Cale- MANUEL CALECA, or CALECAS, a Greek turn'd Latin, commonly believed to have been of the acs, of the Order of St. Dombnick, has writ against the Greeks, and against the Palamites. The Treatise he Order of S. made against the Greeks, was translated by Ambroshus Camadalensis, by Oder of Marsin V. whereof Dominick, the Translation was put out by Stuart, and printed at Ingolfiadt, in 1616. and in the Bibliotheca of the Fourteenth Century of Christianity.

Parsum. It is divided into Four Books, he there confures in the Three first Books the Opinion of the Greeks about the Procession of the Holly Ghost, and confirms that of the Latines; and in the Fourth, after having justified the Addition made to the Creed by the Latine Church, he Answers Fourth, arter naving justines are adougn made to the creen by the Latine Children and all that, which the Greek blanned in the Hages of the Latines, and proves the Printing of Sp. Peter, and the Pope. 'His. Treatife against the Palamiter, of Essence and Operation, was put forth by Father Combessions, in Greek and Latin, in his last Addition to the Bibliotheca Paramo. He there confutes the Work,or Decision of the Synod held under Callifus, Patriarch of Constantinople. We have in the fame place another Doctrinal Treatife concerning Faith, and the Principles of the Catholick Faith, in which he Discourse of the Unity of God, of the Trinity, of the Incarnation, of the Seven Sacraments, and of the Resurrection from the Dead.

Allatins further makes mention of ano-

Seven Sacraments, and of the Resurrection from the Dead.

Assatiss further makes mention or another Treatile concerning the Trinity, by Calecat, which has not been printed.

Isaac Aroyrus, a Greek Monk, Composed about the Year 1375. a Calendar for the Feating Mac Ar-Easter, according to the Principles of Micephorus Gregorai. This Work was printed at Hildelberg gyrus, a 1611. and Father Petaviss has inferted it in a Biole of the Doctrine of Times, wherein he has more over fet forth another Calendar, out of a MS. in the King's Library, which he likewise fathers on Monk.

MANUEL PALEOLOGUS II. Emperor of Constantinople, may pass in the Number of the Ecclesiasti- Manuel cal Writers of this Age, feeing he has made divers Works of Morality and Devotion, The Treatiles Palgoloof Devotion are Prayers for the Morning, The Subjects of Compunction, or Confession of Sins unto God in Verse, A Plalm of Thankshiving for the Captivity of Bajazet. Those of Morality are order Precepts of the Education of a Prince to his Son John. Seven Discourses of Vertuge and Vices and of the Study of good Learning. These Works have been printed in Greek and Latin at Best in 1578. by the care of Leanclavius. Father Combession in is Second Tome of his sust Addition. to the Bibliotheca Patrum has inferred a long Panegyrick, which Manuel Ralealogus made in Ho-

to the Bibliotheca Patrum has inferred a long Panegyrick, which Manuel Ralealogue made in Honour of Theodoria, his Brother, Frince of Pelopomefus, upon the fettling of his son in his toom. He writ also a Treatife againft a Work of a Latine, who had made a Summary Discourie, to prove the Procession of the Holy Ghost, from the Father, and the Son, whereof Allatine mates mention. NII Damyla, a Greek born in Italy, a Monk of a Monastery in the life of Gress, wrote about in Demyla, a Greek born in Italy, a Monk of the Order of the three Divine Persons, land oreck and the Procession of the Holy Ghost, which is in Ms. in the Vatican Library, and three other Treatises Manuscripts, in the Library of the King of France, whereof the first is a collection of Passages out of the Scripture, against such as affert, that the Holy Ghost proceeds from the stather and the Son; The Second, to show that the Church of Rome was not of this Opinion in the rime of Damassus, and that it began not to be there, till under the Papacy of Christophisa, and time of Damasus, and that it began not to be there, till under the Papacy of Christophilus, and Sergius; And the Third, about the two Synods held on account of Physius. Some Fragments of

these Works Allatius recites.

than upon this Man.

tele Works Allatius recites.

Damyla, in his Books, opposes a Greek Monk named Maximus, who had wrote Letters for Maximus, a Greek DEMETRIUS CYDONIUS, the Author of two Discourses inserted by Father Combession, in the Demerius Second Tome of his Addition to the Bibliotheca Patrum, is not that Favourite of Camacuseaus Cydonius.

Second Tome of his Addition to the Bibliotheca Patrum, is not that Favourite of Cantacurents of Which accompanied him in his Retreat, and entred into the fame Monattery; for these two Diffeouries were made under the Empire of 50th Palabaseus, the Son of Adamet, about the Year 1424. The First is to persuade the Greek to keep a good Correspondence with the Latinus, that of them they might obtain Succours; and the Second, to demonstrate that the City of Gasselli, pughting to be Surrendred to America, who depanded it to make up the Page. There is, mension made in the First, of a Voyage of the Emperor John Palabaseus. Manuels Son into Langary; which the made about the Year 1424, there to Sue for Aid; and the Second is switten, in the time, that Amerah reigned over the Turk, who began not to reign till the Year 1421; Thus there is no probability, that the Author of these Discourses is the same, who in the Year 1421; Thus there is no probability, that the Author of these Discourses is the same, who in the Year 1421. Thus there is no probability of his Life; besides, that he, of whom we speak, abode almost all his time in Italy, there studied the Divinity of the Latines, and at last went to die in a Monastery, in the life of there studied the Divinity of the Latines, and at last went to die in a Monastery, in the Isle of Crete. He was one of the Antagonists of the Palamites, and wrote against them a Treatile, intituled. The executable Doctrines of Gregoras Palamas, put out by Arcadius, with a Treatile of the fame Author about the Procedion of the Holy Ghoft; and printed at Rome in 1860. He has enname Author about the Procession or the Holy Ghost; and printed at name in 1930. He has encounted the Opinion of the Greek concerning the Procession of the Foly Chock; and confuted the Work of Nicolas Cabajilas, against St. Thomas. He translated into Greek the Treatise of S. Andelme concerning the Procession of the Holy Ghost; the Letter about the Use of Valerian Bishop of Naumburgh, the Books of St. Thomas against the Gentiles, and the Second Paterian Singuistics of the Summissof that Author, of which there be divers Manuscripts in the King Schiptary. Where is found likewise a long Discourse about Preaching of the Gospel, wherein he treats of the Fall, and Recovery of Man, according to the Principles of St. Thomas. There was printed at Bafil in 1552. and 1559. a Discourse of the Contempt of Death, which bears the Name of Demetrius Cydonius, and it may well enough be his, of whom we treat; but for the Letter directed to Barlaam, against the Procession of the Holy Ghost from the Son, inserted by Canifius in the Sixth Tome of his Antiquities, it is rather to be father'd on the ancient Demetrius Cydonius,

CHAP! VIL

COUNCILS beld in the Fourteenth Age.

The Council of Melun, in 1300

Of the Council of Melun beld in 1300.

Tephan Breeardus, Archbishop of Sens, and the Bishops of his Province met at Metum in January in 1300. and there Published some Decretals of the Popes, concerning the Judges delegated by the Holy See and their Communicate Persons, and a Decree of Simon Legate of the Holy See in the Council of Bourges, against those who hinder the Execution of Ecclesiate Indements.

The SynodalDecre s of Colen.

The Synodal Decrees of Wichboldus Archbishop of Colen, in 1200.

MICHBOLDUS Archbishop of Colen, and Chancellor of the Empire, Composed certain Constitutions for his Dioceis in 1300. which were comprised in 22 Articles.

The First forbics, that Cures of Souls should be given to Infants, or Persons who have not

The strict formus, that cures or some industries by any and the Age of Twenty one Years.

The Second enjoins the Rural Deans to return the Names of fuch Curates, as did not reside upon their Skrips, or were not ordained.

The 3d, fibridg Curates employing Clergymen, who wandered up and down, or were unknown, who had not The strict from their Bishops, and have not been examined by the Deans.

The 4th, forbids having more than One Benefice in the same Church.

The 5th dedires, Play the Clergy at their Deaths cannot dispose of such Goods, and Revenues of the Church, as they have gathered for themselves, to their Relations; but only of such, as arise from their Parthusny falm to them by Succession, or which they have Purchased.

The Five following Canons concern the Wills of Laymen.

Tho 11th, is against such as seize upon the Goods of Clergymen after their Death.

The 12th, is against Usiners, and against Queltors, i.e. those Hucksters, who undertake to preach up, and distribute indulatines.

The 13th, is also against the state Preachers.

The 14th is against those that keep the Gifts appropriated to the Fabrick of the Church of Colen.

The 15th enjoins all the Clergy to advance, as much as they can, the Profit of that Fabrick.

The 16th forbids the Churchwardens to diffuse of any thing without the consent of the other

Parishioners. The 17th orders, that the Singers of the Parifles should be able to read, that they may affift

at Mals, when others are ablent.

The 18th, in against the Coincit of Bad Money, and those that conceal them.

The 18th, furbids the Exception of the Writs of the Perfons appointed Judges in such cases, as the comprised in the Contract, or approved by the Ordinary or his Officials.

The 20th, denounces them a Romm of Money, who publish certain Bills, in which they threaten bless, unless they give them a Samm of Money.

The 21st. orders the Payment of the Tribute due to the Church. The Last enions the Deans to take Copies of these Constitutions.

The Synodal Constitutions at Ba-

Synodal Constitutions made at Bayeux about 1300.

THESE Conditutions contain infunctions for Priests about the Manner, in which they ought to come to a Synod. Contributing the Administration of Sacraments, the Celebration of the Mais, Divine Service. The Ornaments of the Church. The Prieftly Habits; The Manners of Mais, Living service. The Crimements of the Causen. The Printing Plants; The Manners of Clergymens, Engenement State of the Francisco, The Age and Capacities of fisches may be Ordained, and several other Points of Distipline. The Age and Capacities of fisches may be Ordained, and several other Points of Distipline. The Age and Capacities can be used to Capacities of the Label Capacities of the Capacities of the Label Capacities of the ing part of this Hillory.

The Council of Ausche in 1300.

The Council of Ausche in 1300.

The

THE Canons of this Council chiefly concern Benefices, and Beneficed Persons The First is to preserve the Liberty of Elections.

The 2d, is against those, who possess themselves of the Goods of Vacant-Churches.

of the Fourteenth Century of Christianity.

The 3d forbids Bishops, and other persons, who have the Care of Vacant Churches, to detain any part of the Revenues, and orders them to keep them for those who shall fill them. The 4th, and 5th, declares. That fuch Persons as intrude themselves by Violence into Benefices

are thereby deprived of all the Right, to the Benefices they had before.

The 6th. forbids Patrons exacting any thing of fuch, as they present to Benefices,

The 7th, forbids also presenting a Person to a Benefice, unless he hath one settled on him to pay the Bishop his Dues, and to maintain himself.

The 8th. Excommunicates those who raise Impediments about the Possession of Benefices.

The 9th allows Seven Years Study to those who are provided of Benefices.

The 10th. forbids taking a Curate to enjoy his Revenues One Year without being Ordained. The 11th. forbids Pluralities of Benefices.

The 12th, orders that Bishops should not allow Tonsure to Infants, Married Persons, or such as can't Read, nor Perfons of another Diocefs.

The 13th. forbids allowing a Cure to Persons not 25 Years old-

The Council of Compeigne in 1301.

The Council of Compeigne, in

THIS Council was made of the Bishops of the Province of Rheims, and held at Compeigne in 1301. November 1301, and made Six Canons to maintain the Jurisdiction and Immunities of the Clergy, and a Seventh concerning Excommunicate Persons.

The Council of Nogarol in 1203.

The Council of Nogarol, in

A MANEUS, Archbishop of Ausche, and his Suffragan Bishops held a Council in December in 1302. 1303. at Nogarol; in which they confirmed and published 19 Conflictions.

The First orders. That strange Clergymen should not be received without a Letter from their

The 2d. That they, who leave them to Administer Sacraments, shall be Excommunicated.

The 3d. That none shall molest the Ecclesiastical Judges or Inquisitors. The 4th. That none shall hinder the Bishops Delegates from executing their Orders.

The 5th. That Princes, and Secular Judges shall not meddle with Church Matters. The 6th. That no Man shall feize or molest such as have sled into Churches.

The 7th. That Perjur'd Persons shall be Excommunicated.

The 8th. That no Man shall be Buried in the Church.

The 9th. That the Bodies of such as define to be Buried out of their Parish. Thall be carried to their Parish-Church and pay their Dues!

The 10th. That fuch as detain their Tythis shall be Excommunicated, deprived of Christian Burial, and be incapable, both themselves and their Children to the Fourth Generation, of taking Holy Orders, or having the Possession of a Benefice.

The 11th. That Arch-Deacons shall receive no Presents in the Course of their Visitation.

The rath. That if a Church, or Churchyard be polluted by Murther, or the Burial of a Pagan; or Heretick, or Excommunicate Person, it shall be purified with Holy Water.

The 13th. That Civil Caufes, especially Criminal, shall not be tried in the Church,

The 14th. and 15th. denounces Excommunication against such as keep Concubines, open Adul. terers, Uliurers, and those that detain Bonds, or Obligations for things Paid.

The 16th. lays an Interdict upon such places, as receive and hide things taken from Churches, Clergymen, and Monks.

The 17th. is against those, that lay a Tax upon Lepers, shut up for their Diseases.

The 18th. forbids engaging Ecclefiaftical Persons, or Revenues for others.

The 19th, orders, That they shall be Excommunicated, who take away such things, as are put into the keeping of Churches.

The Council of Compeigne, in 1304.

The Council of Com-

ROBERT de Courtany, Archbilhop of Rheims, and his Suffragan Bilhops met at Compelene, the Friday after the Feaft of Circumcision, and there published Five Articles.

The First orders, That Excommunicate Persons, and such as have contracted Claudestine Marriages, with all Persons that procured them, or were present at them, should not be admitted to the Divine Service of the Church, nor allowed Christian Burial.

The 2d. forbids imposing Taxes, or other Charges upon the Clergy.

The 3d. deprives those of Christian Burial, who have remained Excommunicate two Years. The 4th. declares those Contumaceous, who being Summoned to a Synod, would not appear, and orders, that they clear themselves Canonically before the Bishops of their Diocess.

The 5th, orders, That all Clergymen should content themselves with their Pottage, and two Plates for their Meals, unless any Persons of Quality come to them, in which case they may have dainty Dishes.

The Council of Profche in 1308. The Council of Ausche in 1208.

A MAN.Eus, Atthbishop of Asiche, held a second Council of the Bishops of his Province at Ansche, Nov. 16, 208. in which he published these Rules.

The First enjoins the Clergy to defend valiantly the Rights of their Offices, and Benefices. The 2d. orders, That all the Prebends of Cathedral Churches should execute their Office in their turns every Week.

The 4th. forbids Abbots parting between themselves and their Monks, the Goods which ought to be Common, or to allow them Pensions, and orders that all Monks should eat in the same Refectory [or Hall] and lie in the same Dormitory. The 5th forbids bestowing Benefices or Pensions on those Mendicant Monks who go into other Orders

The 6th. renews, and confirms, the precident Constitutions.

The Council of Presburg in Hungary, in 1309.

The Council of Presburg in

THE Cardinal Gentilis de Montflore, who had been a Grey-Friar, was sent in 1307. by Clement V. a Legate into Hungary, and there held a Council at Presburg, Nov. 10. 1309. to

remedy some disorders in that Realm, in which he published Nine Canons. The First threatens terrible Penalties as well Spiritual as Temporal, to those who shall assault the Legates, Deputies, or Ambassadors of the Holy See.

The 2d, forbids Clergymen of what condition foever they be to give any affiltance, or counsel to any against the Bersons of Clergymen.

The 2d, forbids receiving an Ecclesiastical Benefice from the hands of a Layman.

The 2d, forbids receiving an Ecclesiastical Benefice from the hands of a Layman.

The 2dh, renews the Benalties to be inflicted on those who seize upon, or detain the Revenues

The 5th, rengues the Decretal of Benedit XI. against such Clergymen as keep Concubines, and deprives such as are Beneficed of the Fourth part of their Revenues, if they observe it not. The 5th, formula Wars and Flundering.

The 5th, orders the same Proceedings against such as remain Excommunicated a Year, as

againit Hereticks.
The Eighth forbids Christian Women to marry with Infidels.
The Ninth Resourced Obastiance to the Decrees of the Pope, and his Legates. against Hereticks.

The Coun- 115 3. cil of Saliz-

The Council of Salecting in 13 To.

THIS Council held by Costa Dus Ambithop of Salecting and his Suffragan Bifhops ordained nothing, but the Payment of Tythes to Pope Clement V. and renewed the 12 Canons of the Charlett of Salecting in 13 A. the Second of the Council of the fame City in 12 A. the Second of the Council of the fame City in 12 A. the Decretation Boniface absuilt the Clerky, who exercifed the Art of Stage-Players, or Buffoons, and that of Clemes, which moderated the Penalty inflicted by the Decretal of Boniface VIII. Clericis Laicot. This Council also imoderated the Penalty appointed by a Conflictation, which Conradus had made in 1991, against Clausettine Marriages.

The Council of Colen in 1310.

The Council of Colen in 1310.

HENRY Archibishon of Coles, and his Suffragan Bishops met in the same City in 13 10. and published I wenty eight Decrees.

By the First, they revoke all Ordinances and Customs contrary to the Liberty of the ChurchBy the First, they revoke all Ordinances and Customs contrary to the Liberty of the ChurchIn the 2d, they treat at large of the Punishments, which they incurr, who put to Death, Abuse
or Imprison Clergyimen, and they give many Cautions, that no Man does them any wrong.
In the 2d, they forbid Confessor Churches to require any thing for their Services.
The 2ds, and 3th, repew tile Punishments depositioned against them, who serve upon the Goods,
which belong to, or are knowed to Substrate.

In the 3th, they contend the Sattige of Substrates concerning the Life and Manners of the Clergy.

To the 7th, they read the Deans of Chapters to oblige the Vicars to read Service in the absence of the Cannos.

The 8th. imports that none shall be ordained Priests, but such as are 25 Years old.

The 10th ordings that none man or organized rights, but nucles are 25 lears out.

The 9th, confirms the Punishments denounced against Clergymen, that keep Concubines.

The 10th forbids, that Clergymen should do publick Penances.

The 11th ordains, That none shall read the Epistles and Gospels in the Church, but such as age admitted light Holy Orders.

of the Fourteenth Century of Christianity.

The 12th. appoints, That none shall be Curates, but such as are instituted by the Bishop, or

The 13th, is, That they that have the Pope's Provisions for any Benefices, shall provide for themselves within the Time, otherwise their Benefices shall be Vacant.

The 14th. That the Fruits of the Year of Grace of the Canons that die Suspended, shall belong to the Church, and not to their Successors.

The 15th. That Beneficed Persons cannot bequeath to their Bastards the Year of Grace (i.e. the Revenue of a Year of their Benefice after their Death) and that the Vicars of Churches shall be obliged to refide and take the Revenues.

The 16th. That Singers shall be able to read, and shall wear Albs during Divine Service. The 17th. That Rural Deans and Curates shall take care to provide convenient Ornaments for

their Churches.

The 18th. That the Revenues of Canons Suspended shall belong to the Chapter.

The 19th. That no Man shall found a Church, or Churchyard, who doth not endow it.

The 20th. That Parishioners shall receive the Sacrament of their Curate only.

The 21st. That no Man shall curse, or rail at any Man in the Churches, if it be not with a fpecial Permission of the Bishops.

The 22d. That no Man shall be present at Clandestine Marriages, but the Banns of all Marriages shall be published.

The 23d. That for the future, the Year shall begin at the Feast of the Nativity, according to the Custom of the Church of Rame.

The 24th, contains fome Rules concerning Notaries.

The 25th. confirms the Decree of Siffridess concerning the Administration of Sacraments. The 26th. commands, that the Holy Chrism and Holy Oil shall not be denied the Curates. and that it shall be given them gratis,

The 27th, renews the Rules made concerning the Chapters of Monks.

The 28th. contains divers Rules about Poverty, Retirement, the Cloifters of Monks, and a Prohibition to require any thing for an Entrance into Religion.

The General Council of Vienne in Dauphine, held in 1311.

THIS Council was Summoned by Clement V. to judge of the Accusations brought against the The Gene-Order of Knights Templars, by his Bull dated Aug. 11. 1307. by which it ought to have ral Council met Octob. 1. 1309. but was Prorogued by another Bull to October 1311. Many Prelates being of Vienne, come to Vienne at the time appointed, the first Session of this Council was held Octob. 16. of the in 1311. fame Year. The Number of Archbishops and Bishops which were present at it, is not very certain. It is commonly thought, that they were near 300. There was a considerable time between the first and Second Session, which was spent in consultation. This last was held May 22. 1312. Philip King of France was present at it. The Dissolution of the Templars was resolved on in it, and the Bull was published about it, as we have said. We have also observed what passed in it about the Memory of Pope Boniface, which was condemned to Oblivion, notwithstanding the Earnest Requests of that King. Some lay, that a Crusado allo was resolved on there. The Begards and Begains were condemned there, and their Errours rejected with Detectation, and the Pope made in this Council divers Constitutions; which are in the Five Books of Clementines, published by John XXII. and are inserted in the Body of the Civil Law.

Some of these Constitutions are about the Doctrines of the Church, and particularly those which are under the first Title of the first Book; in which he defines, 1. That the only Son of God fubfifting from all Eternity with the Father, who is in every place, where the Father is, hath taken both parts of our Nature Hypoflatically united together; infomuch, that though he is the true God, he was also a real Man; that is to say, had an Human Body passible, and an intellectual, God, ne was and a real man; that is to jay, nad an Human Body pailbole, and an intellectual, and reasonable Soul informing the Body by it felf. 2. That the Side of Jefus Christ was opened after his Death, and that there came out of it Blood and Water to make a Church, which is One, without Spot, Holy, the Mother of the Faithful, and the Spoule of Jesus Christ. 3. That the Soul is really the form of the Body essentially and by it felf. 4. That we must acknowledge one only Baptism, to be the Means of attaining Salvation, as well for the Adult, as Infants. 5. That the Opinion of those, who believe, that by that Sacrament Sanctifying Grace, and the habit of Vertue is infused into the Soul of Infants, is very probable, and conformable to the Expressions of the Holy Fathers, and Doctrine of the Modern Divines, and therefore is to be followed.

of the Holy Fathers, and Doctrine of the Modern Divines, and therefore is to be romowed.

The Errors * of the Begards and Beguines are condemned in the Conflictution contained in the gards, and Third Chapter Tit. 3. of the Fifth Book, and are these:

1. That a Man in this Life may acquire geguines, who are by this Council of Vienne Condemned as Hereticks, and many Heterodox Affertions and Dollrines either feigned, or by depraving and the sy tone country by vicinic contained in entertace, and many exercision engineering and machine entertained in the form unways Exercisions of their stad to being change, were a soon Hijbraines relate, a very Religious fort of Men, and much reverenced by many Leanned Men of that time, but detelling the Errors of the Church of Rome, and not feating testeds, that the Roman Church was not the true Catholic Church, that Boniliace VIII, and John XXII. were not lawful Pope, that the Emperor was not Subject to the Pope in Temporals that the Hoft was not to be adored, with many other things not agreeing to the Dollrines of the prefent Church of Rome, they fell under the difficultie of those Poper, and their bishops, who Excommunicated them, and Condemned in their Councils; but as Ockam wrote for them against John XXII. so at the latter end of this Age Gregory XI. stood up in their Defence, and Absolved them from their Excommunication, so that they spread much in Italy and Germany.

The General fuch a degree of Perfection, that he may become without Sin, and above the Estate of growing red Commit in Grace. 2. That they, which are arrived at that Perfection need not Faft or Pray, because in of Vicina that estate the Senses are 6 subject to the Spirit, and to reason, that a Man may then freely allow [1,131]. his Body, what he pleases. 3. That they, who have attained this Spirit of Liberty are no ways his Body, what he pleases. 3. That they, who have attained this Spirit of Liberty are no ways holiged to obey, or tied to practife the Precepts of the Church. 4. That a Man may attain the highest degree of Happinels in this Life, and have the same degrees of Perfection as in the highest degree of Happinels in this Life, and have the same degrees of Perfection as in the other. 5. That every Intelligent Creature is naturally happy, and that the Soul hath no need other. of the Light of Glory to raife it to the Vision and Enjoyment of God. 6. That the Practice of Virtue is for imperfect Men, and the Soul of the Perfect may dispense with the Practice of them-7. That to Kisa Woman is a Mortal Sin, but the Carnal Knowledge of her is no Sin. 8. That in the Elevation of the Body of Christ, it is not necessary for the Perfect to rise up, or pay it any respect; because it would be an imperfection in them to descend from the Purity and height of their Contemplation to think of the Sacrament of the Eucharift, or the Palion of

In the fifth Title of the Fifth Book concerning Ulfurers, not only Clement V. forbids the Practice of it, but he condemns also them for Heresie, who obstinately hold and affert that it

In the fifth Title of the third Book, he forbids the Administration of Baptism out of the Church, and in the fourteenth of the same Book, Chap. 1. he makes divers Rules for the Cele-

The fixteenth Title of the same Book, contains a Bull for the Institution of the Feast of the Holy Sacrament by Orban IV. confirmed by Clement V.

He renews in the eighteenth Title of the fifth Book, the Laws and Penalties imposed upon those that assault or imprison Clergymen.

In the tenth Title of the fame Book, he appoints, that Penance shall be granted to Persons

In the tenth Title of the fame Book, he appoints, that Penance shall be granted to Persons

Condemned to Death for their Crimes, notwithstanding the contrary usage. In the thirteenth Title of the first Book, Chap. 2. he declares, That the Cardinals, during the In the thirteenth 11the of the nit Book, Chap. 2. he declares, 1 has the Caronais, during the Vacancy of the Holy See, have not the Pope's Power, but may nevertheless provide for the Offices of Chamberlain and Fenitentiary, if they, that are in the Offices, happen to die; That the Election of a New Pope ought to be made in the place, where the last died; That it any of the Cardinals go out of the Conclave before the Election, they ought to be compelled to return; That no Cardinal ought to be hindred from giving his Vote under a Pretence of Excommunication.

tion, Suipenion, or interdict, &c.

The other Clementines concern the Collations of Benefices, Elections, Renunciations, Right of
Lapfes, Patronages, the Age of Beneficed Persons, the Manners of Clergymen, Wills, Burials,
Lapfes, Patronages, and the Office of Inquisitors, Treasurers, Excommunications, Interdicts, the Authority of Judges Delegates, the manner of Proceedings, and other Matters of the Canon

Lattly, There are several, that concern the Reformation of Monks, as Chap. 1. and 2. of the tenth Title of the third Book, which contain divers Rules for Monks and Nuns, and Chap, I. of the eleventh Title of the fitth Book, which contains the famous Decretal, Exist, concerning the Rule of S. Francis. In the Second Chapter Tir. 7. Lib. 2. he regulates the difference between the Mendicant-Friars and the Ordinaries concerning their Preachings and Confessions, and allows the former to Preach in their own Churches, Schools, and Publick Places; but it forbids them Preaching in their Parishes, unless invited by the Curates, if the Bishop does not order them. And as to Confessions, he orders the Provincials and Priors to address themselves to the Bishops, that they would permit them to choose a certain Number of their Monks to hear Confessions, whom they would present to them, to have their Approbation: That if the Bishops think fit to reject fome of them, they shall name others; but if they shall absolutely refuse to grant them fuch a Permission, the Monks may do it by virtue of the Power, which the Holy See shall give them. In Chap 1. Th. 7. Lib. 5. he forbids the Monks to Administer the Sacraments of Extream Unction, the Lord's Supper, and Marriage, without the Permiffion of the Curate; or to Abfolve the Excommunicated; He forbids them to speak ill of the Bishops in their Sermons; to discourage the Faithful from going to their Churches; to make Restitutions; absolve Special Cafes; to yex the Clergy; by citing them unfitly before the Judges Delegates. And in Chap. 1. 711. 9. Lib. 3. he declares, that they, who have made Profession in the Order of Beging-Friats, if they go over to another Order, shall bear no Offices in it, nor have a Vote in the Chapter.

All these Constitutions were not made in the Council of Vienna, but some before, and some after, and of those, which were published during the Session of that Council, none but such, as concern the Faith and the Condemnation of the Errors of the Begards and Beguins, the Constitution tution concerning the Privileges of the Mendicant-Friars, the Study of Tongues in the Univer-

fities, and the Inquifition, were approved in it.

of the Fourteenth Century of Christianity.

The Council of Ravenna in 1311.

The Conneil of Ravenna

RAYNALDUS, Archbishop of Ravenna, held a Council of the Bishops of his Province, June 21. 1311. in which he renewed several Constitutions of Councils and Popes, which he divided into

The First orders, That when any Churches shall be Vacant, Publick Prayers, and Processions shall be made for the Ordination of the Bishop.

The 2d. That the Funerals of Bishops deceased, shall be solemnly celebrated, that their Bodies shall be cloathed with their Pontifical Habits; That the Chapter shall give Notice of the Day of their Death to the other Bishops of the Province; who, for a Month, shall cause Mass to be said every day for them; shall relieve three Poor People every day; and cause a Solemn Mass to be celebrated in their Cathedral for the Expiation of their Souls.

The 3d. That every Year on July 20. shall a Solemn Anniversary be kept in all Cathedral

The 4th. That the fame thing shall be done for the Patrons, and Benefactors of Churches. The 5th. That the Reliques of Saints, of which there is a good Affurance, shall on these Days The 5th. That the Scraments shall be Administred by the Ministers sastour ancience, man on these Days be exposed upon the Altars to be adored by the People, but those which are not certain, shall be hidden under the Altar, or elsewhere, and shall not be exposed to Publick Worship.

The 6th. That the Sacraments shall be Administred by the Ministers sasting, with convenient

Ornaments, and without Charge

The 7th. That the Lord's Supper, Holy Chrism, and Holy Oils shall be locked up carefully, and that care shall be taken to renew the Elements, which are kept for a Viaticum.

The 8th. That Care be taken to keep clean the Linen, and Ornaments for the Churches, to have Books, and Altar-Cloaths sufficient, and Chalices of Silver, if it may be, and the Bells be

confecrated with the Ceremonies prescribed in the Pontifical.

The 9th. That every Bishop shall be careful to Instruct the Priests, and other Ministers of his Diocess in the Offices of their Ministry, and that a Priest do not Celebrate above One Mass a day, unless in the Cases allowed by the Law; That no Stranger shall Preach, Celebrate, or Perform any Function, to which he is not presented by the Ordinary; That they shall every Sunday confecrate fresh Water; and all the Parishioners shall hear Mais every Sunday in their own Parish, under the Pain of Excommunication, if they do not do it after they have been admonished of

The 10th. That the Feafts of the Patrons of Cathedral Churches be kept, and the Curates shall be careful every Sunday at Mass, after the Gospels and Offertory, to give Notice of the Fealts

and Fasts in the following Week.

The 11th. That three times in the Year the form of Baptism shall be published in the Churches.

The 12th. That no Markets, Parliaments, or Courts of Justice shall be held in Churches. The 13th. That none shall be allowed to Preach under 30 Years of Age. The 14th. That the Abbots, and Priors of the Benedictine Monks and Canons-Regular shall

hold a Provincial Chapter every Year.

The 15th. That the Curates shall take Care to publish in Advent and Lent, the Canon, Omnis utrinfg; Sexus, and that all Christians, that shall not do that Duty, shall be punished by the Bishop, That Physicians shall not Visit the Sick a Second time, unless they have called the Physician of the Soul.

The 16th. That Benefices shall not be given to Persons, that can't Read nor Sing.

The 17th. That all the Abbots and Priors of the Order of S. Benedict shall conform to one

The 18th. That all Bishops shall hold a Synod Once a Year.

The 19th. That the Banns of Marriages shall be published, that the Curates may know, whether there be no Impediments; That Marriages shall not be celebrated from the first Sunday in Advent till after the Octaves of Epiphany, from Septuagesima Sunday till the Octaves of Easter, from the day before the Ascension to the Octaves of Pentecost.

The 20th. That they, who cause themselves to be chosen, and get Possission of Benefices by the Secular Authority, shall be Excommunicated, and made uncapable to take any other Benefice

The 21st. That such as result their Superiors shall be suspended, till they make Satisfaction. The 22d. That Monks, that relinquish their Profession as Apostates, shall not be admitted into any Benefice, nor Ecclefiastical Office.

The 23d. That the Jews shall have a Mark to distinguish them from Christians.

The 24th. That no Bishop shall exercise any Authority in the Jurisdiction of another; That no Secular nor Regular Clergyman shall be admitted to Holy Orders, without Letters dimilfory from the Bifloop, in whole Diocess he is Born, dwells, or has a Benefice, unless it be such as are of the Order of Mendicant-Friars, or other Privileged Persons; That no strange Bifloop shall be allowed to perform the Episcopal Office, if his Metropolitan be not certified of his The Council . The 25th. That none shall be made Governors of Hospitals, but such as are not Married, and of Ravenna will refide in them.

The 26th, renews, and greatens the Punishments denounced against them, who assault, abuse.

or moiest Ciergymen.

By the 27th the Blasphemers of the Name of God, the Virgin, or the Saints are excluded the Church for a Month, and if they do not do Penance, they shall be deprived of Christian Burial. The same Punishment is ordained by the 28th, against those who remain above one Year Ex-

communicated, although they have received Absolution at their Death-The 29th orders, that Centures be made use of against Adulterers, and if they are Excommunicated a Month without leaving the Practice of their Sin, they shall be deprived of Christian

Burial, although they make Satisfaction at their Death.

The 30th orders, That the Bishops, Chapters, and Monasteries give general and orderly Alma, and maintain the Poor. The Bishops also are enjoined to use their Endeavour to make Peace in the Towns, where there are any Quarrels, and to cause the Collect for Peace to be said till the Quarrels are cealed.

The 31st. orders, That Notaries should use Expedition about such Wills, as contain any Legacies to the Bishops, to be Paid in one Month, and if the Executors of such Wills do not take

Care to execute them, the Bishop shall see to it.

The 32d: regulates the Dues of the Secretaries, and Notaries of Bishops.

The Council of Ravenna in 1314.

The Council of Ra-

THE same Archbishop held another Council in the Castle of Argenta in his Dioces, Ottob. 10.

1314. in which he made twenty Constitutions. The 1st. commands, That none but Canons in Holy Orders shall have Votes in the Chapters. The 2st. That some shall be ordained Priest, but such as be of 25 Years of Age, Deacon at 20.

The 3d. That no Strenger, or unknown Perion, shall be ordained Bishop, nor Perions known without the Content of the Archbishop and Bishops of the Province; and that no Suffragan of Ravenna shall go out of the Province to consecrate a Bishop in another Province-

The 4th That Persons Exempt shall not invite unknown Bishops to exercise their Episcopal

Function, or Ordinations in their Churches. The 5th. That Legates, or Delegates, or other Ambaffadors of the Holy See, shall be obliged to shew their Commission to the Ordinaries, except Legates à Latere, or such as have some Spe-

The 6th. That the Chapters shall receive their Bishops with the Sound of Bells, and that the Canons shall go before them to the Door of their Church in their Robes, with Incense, Holy

Water, and the Cross; That they shall take their Blessing; That the Bishops of the Province must celebrate in their Pontificus in algobrass where they go, provided they stay not above 10 Days; That when the Legiste of the Holy See, or Archoistop of Ravenna, shall solemnly celebrate in any place, the Bishops and Abbots in the Neighbourhood shall be present in their Eccle-

The 7th. orders Notaries, under the Pain of Excommunication, to deliver the Acts which they

have made, to the Persons concerned in them-

The 8th. says, That none can be exempted from Visitation by any Prescription. The 9th. That there, who Appeal from the Sentence of Excommunication, and do not pursue ther Appeal, shall be deprived of all their Benefice.

The 10th. That the Clergy shall be modestly Apparelled and shall not wear Arms, nor coloured Cloaths, and that they shall have a close Cassock, a Crown, and their Hair cut so short, as that their Ears may be feen.

The 11th, That no Man shall be admitted into Numeries, and Nuns shall not go out.

The 12th. That no Man shall have a Prebend, who is not 16 Years old, and such as obtain them, shall enter into Holy Orders.

The 13th. That Priefts shall celebrate their first Mass within three Months after their Ordi-

nation, and afterweigh, as often as they can, at least once a Year.

The 14th. That Caraces shall teach the form of Baptism three times a Year to their Parishioners.

The 15th prescribes a Form of Contession to be used at the Introites of the Mass. The 16th. That the Clergy shall Fast and give Alens three Days before they hold Provincial

The 17th. Renews the Punishment against Detainers of Ecclesiastical Revenues. The 18th. Excommunicates the Secular, and Regular Clergy, which keep back the Profits,

which belong to the Table of Bifliops, Monafteries, or Chapters.

The 19th furbids to pronounce the Sentences of Interdict, or Excommunication for mere

The 20th recalls the Permissions given Monks to publish and preach Indulgences.

The Council of Ravenna in 1317.

The Council of Ravennain ...

Aftly, This Archbishop, who always applied himself to his Duty, and Reformation of Difci-1317. pline, called a Council at Ravenna, Octob. 27, 1317, in which he confirmed the two former. and published new Rules in 22 Articles.

He orders in the First that Bishops should appoint Stewards to manage the Revenues of Vacant Churches.

The 2d. orders, That no Man shall enter into the Ministry of the Church, who has not received his Million from the Bilhop.

The 3d. That those, who have gotten Benefices, shall enter into Holy Orders within a Year, as their Benefices require.

The 4th, renews the Rules concerning the Habits and Conversation of Clergymen, and imposes Pecuniary Mulcts upon fuch as shall contradict them-

The 7th. torbids receiving a Canon of a Cathedral, or a Monk out of a Monastery, without the Special License of the Ordinary.

The 6th. That none shall be received into a Monastery upon the Credit of Lay-men.

The 7th. That Notice shall be given to the Metropolitan of Ravenna, what Benefices are falm

The 8th. That the Number of the Canons of Cathedral and Collegiate Churches shall be regulated, if not already done, and the Number reduced to a proportion of the Revenues. The oth, is against Beneficed Persons that do not reside.

The 10th. orders, That there be daily Distributions in Cathedral Churches, and One Table for the Ganons.

The 11th. concerns the Taxes and Impositions, that Churches ought to bear. The 12th, appoints, that the Glergy be prefent at Solemn Maffes, and that Private Maffes shall not begin in the Churches, till the folemn One is finished.

The 13th forbids Archbishops, Provosts, and inferiour Bishops, the Knowledge, Instruction, or Judgment of what concerns the Persons of Clergymen.

The 14th. forbids all Christians to lett out their Houses to the Jews.

The 15th lays down divers Cautions to prevent Usury.

The 16th. ordains, that the Restitutions of such Goods, as the Owners are not known, shall be made by the Bishops Order, and they shall be obliged in their Wills to specifie the Cause of The 17th forbids Clergymen or Monks to Hunt.

The 18th ordains, That Clergymen taken carrying Arms, committing any Crime, shall be put into the hands of the Bishop, without defaming Resections on them.

The 19th. That only One Punishment shall be inflicted for One Crime.

The 20th. leaves it to the Liberty of the Bishops to dispense with the Age, and Qualifications. which fuch as are to be ordained, ought to have by the Canons of the former Councils, provided, that the Persons, whom they ordain, be capable.

The 21st. imposes a Punishment upon the Chapters, who do not give notice of the Death of their Bishop to the Bishops of the Province.

The 22d. gives the Ordinaries a Power to Absolve such as offend against the Rules of this Council, but this Archbishop reserved for the future the Punishment of the Breakers of the Canons to himself, and the Power to moderate, or interpret the Laws of these Councils. And by virtue of this Power, he added two Articles to these 22 Rules. In one of them he allows the Nins to fpeak through a Lattice to Persons not Suspicious; and in the second, he sets down a Table of the Dues, which Notaries and Secretaries ought to take.

The Council of Paris in 1214.

The Council of Paris in

PHILIP de MARIONY, Archbishop of Sens, celebrated a Council of the Bishops of his Province at Paris, on Tnesday before the Translation of S. Nicholas in 1314. and four days after, in which he published three Rules.

The 1st. appoints, That the Curates should admonish such as unjustly detain the Goods of

their Churches, to reftore them, and if they do not do it, to Excommunicate them.

The 2d. That Ecclesiastical judges shall no longer grant General Citations in these terms,
Summon all those, whom the Bearer of these Presents shall appoint, &c. and if they do grant any,

they shall be of none effect.

The 3d. That no Person shall be Summoned for having kept Company with an Excommunicate Person, unless the Person cited has been admonished first, and unless the Person, that requires the Citation will Swear, that he knows that the Persons he would have cited, have knowingly accompanied with Excommuicate Persons in the Cases, which are not permitted by the Law.

The Council of Saumur in 1215.

The Coun-1315.

THE Countil was held by JEFFRRY de la MAYS, Archbishop of Tours, and made up of the Bithops and Abbrets of his Province. In it were published four Casions.

The First orders, That all those Laymen, which hereafter shall detain any Ecclesiaftical Goods
and the Executivity and those who have held show that A Variance. A till the little and those who have held show that A Variance.

The First orders, That all those Laymen, which hereafter thall detain any Eccleriatical Goods shall be Excommunicated, and those who have held them for 40 Years past, shall be thrice admonished to restore them, and if they do not do it, they shall be Excommunicated, missed to restore them, and if they do not do it, they shall be Excommunicated. The addeding all those 16th fast Recommunicated, who hinder the Execution of Ecclessaria, they do not do the Lords, whose Bailists, Stewards, or other Judges, make Arrempte upon the Ecclessatical Jurisdiction.

The 3dd forbild Arch-Deacons, and others entrusted with the Examination of such Clerks, as the state of the state of the Ecclessation of the Stephson is

are ordansed, or provided of Benefices to take any thing of them, upon Pain of Suspension, if

they are Priests, or Excommunication, if they are not.

The 4th fays, That Land cannot be interdicted before any thing is ordained against the Person of the Lord or Bailiff, and referves to Bishops the Absolutions of Excommunications, and the taking of the Interdicts imposed by this Council.

The Couneil of Nogarol, in

1215.

The Council of Nogarol in 1315.

A MANEUS d'Armagnac, Archbishop of Ansher held a Council of his Province in 1315. at Negrol, in which he published five Rules.

The 1st. forbids under Pain of Excommunication, Temporal Lords to invade the Goods of

Vacant Churches and Children of fuch as have contributed to lay Taxes upon the Clergy, incapable of receiving Holy Orders to the 4th Generation, and deprives their Family of Christian Burial.

The 3d forbids to deny the Sacrament of Penance to Persons Executed, at their Death. The 4th. Excommunicates those who do any Wrong to Bishops Servants, and interdicts the

place where the Action was done. The 5th. orders the Publication of the Decretal gratis, against those who hinder the Execution of Interdicts and Excommunications of the Church

The Council of Senlis.

in 1320.

The Coun-

1322.

cil of Val-

The Councils of Senlis in 1316. and 1317.

K Ing Lewis X. called a Council at Senlis, Aug. 16, 1336, that Peter Bishop of Chalons, who was accused of divers Crimes, might be tried by its. This Council was Prorogued by Peter Courney, Archbishop of Rheims, to May 12, 1316, and Peter of Chalons was Absolved by it. In the next Year the same Archbishop field another Council March 27. In the same City, where he renews the Punishments senounced against those that invade the Churches Dues.

The Councils of Sens in 1320. and of Paris in 1323.

The Councilof Sens

DHILIP de Mantony. Archbishop of Sens, held a Council in that City on the Thursday after Pentrols 1320, wherethe published four Decrees.

The iR. was, That the bilithos full order the People of their Diocesses to Fast on the Vigil of the Feat of the Holy Sacrament, and should grant as days Indulgence to those that did it.

The 2d. That the places, where any Clerk is kept by force, shall be interdicted.

The 3d. That Monissand Nuns, that have taken an habit, shall make Profession at the end of the Year.

The 4th. is against Canons, Curates, and other Priests, who are not modestly Apparelled, and

wear their hairs and Beard Long without cutting.
Their Conflitutions were renewed and confirmed in another Council of the same Province held

cil of Paris at Paris in 1323. . in 1323.

The Conneils of Valladelid, in the Diocefs of Palenza in Castile in 1322. and of Toledo in 1323.

ladolid in THE First of these Councils was held in the End of Angust 1322. by the Authority of William Cardinal Bishopor's Sching. Pope John XXII's Legate, who published the following Constitutions, and ordered all the Bishops to have them promulgated in their Cathedrals within 8 days. The 1st orders, that Provincial Synods be held once in two Years, and Diocelan every Year.

The 2d. That the Curates be careful to declare Four times a Year to the People in the Vulgar Tongue the Creed, Ten Commandments, Number of Sacraments, and the feveral forts of Vertues, and Vices. The

of the Fourteenth Century of Christianity. The 3d. That the Decretal of Boniface VIII. be published, which forbids the Clergy to appeal

to the Tribunals of Secular Judges.

The 4th. That all Persons abstain from servile Works on Sundays and Holy-days, and no Husbandman or Artificer work on their Trades upon those days, unless it be in cases of Necessity, or for fome Pious Uses, or by the Permission of the Priest.

The 5th. Excommunicates falle Witnesses, and all such as excite and encourage them to be such. The 6th, enjoins Bishops to wear Garments suitable to their Function, and not made of Silk, to celebrate the Mass publickly in their Churches upon solemn Feast-days, to bring with them portable Altars to celebrate every day before them, to recite the Canonical hours with their Clergy, and to celebrate Divine Service in their Cathedrals. It also forbids all Clergymen to be present at the Marriages of their Children, or Nephews.

The 7th, is against Clergymen, that keep Concubines.

The 8th, is against Non-Resident Clergymen, and deprives them of the Revenues of their Be-

The oth, orders, that Benefices be not parted; that none be ordained, but fuch as have fome Letters; that no more Clerks be put into Churches than the Revenues will maintain; that Monks shall not give their Habits to the Secular Clergy, to exempt them from the Jurisdiction of the Bishop, and Benefices shall be conferred in the Chapter by publick and Authentick Acts.

The 10th. That the Bounds of Parishes shall be fixed, and the Curates shall not receive other's Parishioners.

The 11th. That the Frauds of Monks in paying their Tythes be prevented. The 12th, renews divers Constitutions about Monastick Discipline.

The 13th exhorts the Curates to use Hospitality to Monks, Poor, and Pilgrims, and takes care that the Hospitals be fit to receive them.

The 14th. orders, That Patrons shall not Present to Churches before they are Vacant. nor Prefent Infants, nor put in Persons by force; nor shall require any Provision, or other Obligations of the Curates of those Churches of which they are Patrons.

The 15th. That the Confectation of the Chrism belongs to the Bishops, and every Year the Curates shall go to provide New, and shall not be allowed to use the Old.

The 16th. forbids Eating Flesh in Lent, and on other Fasting Days, under the Pain of Excommunication iplo facto.

The 17th, forbids holding Meetings about Secular Affairs in the Church, and Markets and Fairs in the Church-yards; fortifying Churches, or violating the Privileges of African, or Refuge. The 18th. ordains, That the Decree of the General Council of Vienne, against such as Contract

Marriages within the degrees prohibited, shall be published every Year-

The 19th. is against Simony, and particularly against that of receiving any thing for the Cole lation for Benefices, or for Ordination.

The 20th. renews the Canon of the Fourth General Council of Lateran, De Magistris, exhorts Clergymen to Study, and grants them three Years for that end, and more if it be necessary, in which they may take the Revenues of their Benefices without being Relident on them.

The 21st, contains divers Decrees about Mens demeanour towards Jews and Saracens. The 22d. is against Publick Adulterers.

The 23d. is against Ravishers of Women, and Spoilers of Mens Goods.

The 24th. is against Lotteries.

The 25th. forbids the use of Canonical Purgation, unless in Cases authorized by Law. The 26th. abolishes the use of Purgation by Fire, or Water.

The 27th orders that the Canon, Omnie stringig, Sexua, be published every Sunday in Lent.

This Archbishop held a Council at Toledo in 1323, in which he published 17 Articles con. The Council at Toledo in 1323, in which he published 17 Articles con. cerning the Doctrine of the Sacraments, the Manners, and Duties of Clergymen, and the Difci of Toledo pline of the Church.

The Council of Toledo in the Year 1324.

The Council of Toledo

THE Conflitutions of the Council of Valladolid were published in 1324. by John Archbishop of in 1324.

Toledo, in a Council of his Province held in November, which added 8 other Rules to them.

The 1st. is against Bishops who neglect to come to the Council. The 2d. is about the Habits and Manners of Clergymen.

The 3d. is against those that Appropriate the Revenues of Chapels without naming the Titular Clerks, who shall take them.

The 4th. ordains, That all Beneficed Clerks, with Cure of Souls, shall be instituted by the Bishops. The 5th. That Clergymen cannot bequeath the Goods gotten by the Church to their Children. The 6th. forbids Priests to require any Salary for saying Mass, but allows them to take what is given them in Charity, without any Bargain or Agreement.

The 7th. forbids every Priest to celebrate more than one Mass in a Day, and exhorts them to celebrate it often, at least Four times a Year, allowing them, in case they have no Curate, to confeis themselves to another Priest: And lastly, Orders other Clergymen to Communicate three times a Year.

The Council of Colen in the Tear 1322.

The Council of Colen in 1222.

HENRY Archbishop of Colen, having assembled a Council of the Relates of his Province Ollob.

Henry Archbishop of Colen, having assembled a Council of the Relates of his Province Ollob.

Engelbert in 1266. and ordered that they should be observed in all his Province.

The Council of Avignon in 1326.

The Council of Avignon in the Year 1326.

THIS Council was not made up of the Bishops of one Province only, but the Archbishops of Arles, (Guapert de Valle) dix, (James de Concos) and Embrum (Bertrand d'Eux) were at it with feveral of their Suffragans and Deputies of their Chapters. It was held in the Monaat it with leveral of their Suffragans and Deputies of their Chapters. It was field in the Monaftery of S. Rufim. June 18. 1326. They made 59 Canons concerning the Difcipline of the Church. It is ordained in the First, That the Mass, De Beath, should be celebrated every Saturday, and Indulgences be granted to all that are present at it.

In the three following Indulgences are also granted to those, who accompany the Sacrament, when it is carried to the Sick; to such as pray devoutly for the Pope; and such as bow the

Head at the Name of Jesus.
The 5th. orders, That the Fonts for Baptism be kept under a Lock. The 6th, That the Sentences pronounced by a Bilhop against any one of his Dioces, shall be confirmed by the Metropolitan, and that all the Bilhops of the Province shall observe them. The 7th. is against those that contemn Ecclesiastical Censures.

The 8th. Excommunicates those who force Clergymen to relate the Titles of the mixt Juris-

diction, which they are in Possession of the Clergymen before their Tribunals.

The 9th, forbids Secular Judges to Summon Clergymen before their Tribunals.

The roth forbids, the Clergy to have recourse to the Secular Judges for Justice against other

The Five following, renew the Laws against such as invade the Goods of the Church, or keep

Clergymen Prisoner The 16th. forbids to employ Excommunicate Persons in any Publick Office.

The 17th. and 18th. are against Poisoners, and Sellers of Poison. The 19th, is against Persons Exempt, who abuse their Privileges.

The 20th, and 21st concern Wills.

The 23d. contains Cafes referved to the Bishop.

The 23d. forbids Clergymen to bring their civil Causes before Ecclesiastical Judges, under the Pretences of Donation, Cession, &c.

The 24th forbids all Persons to enter upon the Goods of Vacant Churches, unless they have a

Right by fome Privilege or Cufforn.

The 25th, forbids under pain of Excommunication Clergymen, that are in Favour in the Courts of Princes, to give their Advice against the Liberties of the Church.

The 26th. forbids Clergymen in Holy Orders, or that have Benefices, with charge of Souls, to

The 27th, 2llows, That fuch as defire to be Buried among the Preaching, or Grey-Friars, should be Buried among them, the Right of being carried to their Parish-Church being preserved, accorhave any Civil Offices.

The 28th declares, That no Collation of a Benefice shall be made, upon condition of paying a

new Rent, or augmenting the old.

The 29th orders, That the Monks, who have the Revenues of Churches, shall be obliged to present to the Bishop within Six Months perpetual Vicars to perform Divine Service.

The 30th fays, That Patrons, who have only a right to prefent, do not confer by full right. The 31th That all Perfors prefented, shall be instituted by the Bishop.

The 31d. That all Perfors prefented, shall be instituted by the Bishop.

The 32d. and 33d. That the Goods and Perfors of the Clergy shall be exempted from Taxes. and Imposts.

The 34th. That the Laiety shall not hinder the Clergy carrying Corn from their Lands.

The 35th. That Lords shall not hinder their Curates from taking their Tythes. The 36th. That Laymen shall not take upon them to make Orders about Tythes, Burials, or

Oblations in prejudice of the Cultoms, and Liberties of the Church.

The 37th, 18 against Affociations, and Fraternities made for ill Ends, which the Council forbids under Pain of Excommunication, declaring nevertheles, that they did not include in this Prohibition Brotherhoods Established for the Honour of God, the Virgin and Saints for the Relief of nibition Brotherhoods Established for the Honour of God, the Virgin and Saints for the Reiler of the Poor, in which there are no Oaths taken, nor Configracies entred into.

The 38th, and 39th, torbids Clergymen fortifying their Churches, or bearing Arms.

The 40th, orders, That Bisshops, their Officials, or Great Vicars shall give Absolution in the Cases referred to their Diocesans, whenever they are required.

The 41th. That Lords and Secular Judges, at the request of the Clergy, shall make use of their Authority and Temporal Punishments, to oblige persons Excommunicate to receive Absolution.

of the Fourteenth Century of Christianity.

The 42d and 43d inflicts Centures on fuch, as hinder the Clergy from exercifing their Jurif-

The 44th. Excommunicates those that Abuse the Bishops Officers.

The 45th declares, That the Reformation of the Clergy belongs to the Church, and that they

shall not be condemned by Secular Judges.

The 46th, allows the Bishops of these three Provinces to give their Blessing to the People in all places in which they meet them, except in their Metropolis's, and where the Dioceian Bishop

The 47th. orders that the Sentences given by one Bishop, shall be published and observed by

The 48th. Excommunicates those, that go out of their Diocess to contract a Marriage out of

The 49th Excommunicates those that abuse the Pope's Writs.

The 50th. forbids to take the Tythes, or other Parochial Dues, without the Authority of the

The 51st. forbids Beneficed persons to alienate the Goods of their Churches without the consent of the Bishop, unless it be in giving Landsaltogether unfit for Leasing out to Farmers.

The 52d, orders, that if any Man leave his Benefice, he shall leave so much of the Fruits in the House, as is necessary to maintain his Successor till the next Harvest.

The 53d. That all Beneficed persons, shall exhibit an Authentick Inventory of all the Goods. Moveable and Immoveable of their Benefices.

The 54th. revokes all Statutes and Ordinances contrary to the ancient reasonable and appro-

The 56th. orders, that the Division of the Necessary Charges for the Legates and Nuncio's of

the Holy See, shall be laid Equilly upon the Cities and Diocesses.

The 57th. That the Jews shall have a Mark to distinguish them, shall be forced to pay a Tribute to the Church for their Tythes, Oblations of their Houses, and the Goods they possess.

The 58th. That Interdicts inflicted by these Canons shall be executed, when the Ordinary, his

Official, or Grand Vicar shall appoint. The 59th. That the Bishops may Absolve in the Cases reserved to the Holy See in this Synod,

and difpense with, or moderate these Constitutions.

The Council of Avignon in the Tear 1337.

The Coun-

THE Decrees of the Council, which we have just spoken of, were renewed, repeated, and room in confirmed in another Council of the three Provinces held at the same place in 1337, with some other New ones, which were added, for this last Council contained 70 Articles. The New ones are,

The 4th which orders for the Execution of the Canpn, Omnie utring; Sexus, that the Curates shall not permit any Person to receive or administer the Sacrament of the Eucharist out of their

The 5th. enjoins Beneficed Clergymen, and fuch as are in Holy Orders, to abstain from Flesh on Saturday, unless there be need to do otherwise, which is left to their Conscience, or in case the Feaft of Nativity happen on that Day, and that upon Pain of being excluded a Month from the entrance of the Church. And they ordain the same thing for Laymen-

The 8th. That Ecclefiaftical Centures shall not be extended beyond their bounds, by exercifing them upon Excommunicate Persons for new Inventions, as 60 cast Stones against their Houses, to carry a Biere thither, to cause a Priest to come in his Sacerdotal Habit, &c.

The 15th. That such as have any of the Churches Goods, shall be obliged to declare it.

The 18th. and 19th. are against those that hinder the Exercise of the Ecclesiastical Jurisdiction, and invade the Goods of the Church.

The 27th, and 28th, concern Bills of Debts.

The 38th, forbids Clerks to hold Inns, or to Merchandize.

The 41st. and 42d. enlarge the Canons concerning the Habits of Clerks. The 48th. 49th. and 50th. relate to the Distributions made to Canons.

The 51st orders, That they, who have any Church-Dignities or Benefices, shall take Holy Orders, within the time that such Benefices require.

The 59th. forbids to make use of the Jens, as Physicians.

The Councils of Marsac in the Tears 1326, and 1330.

The Coun-

WILLIAM FLAVACOURT, Archbishop of Ausche, held a Council of the Bishops of his Province the Tests in a place within his Diocels called Marsac, Decemb. 8. 1326. in which he published 56 1326. and

The 1st. orders, That Bishops should put none into Benefices, but such, as they are assured to be of Good Life and Manners.

The

1330.

Councils of The 2d. and 3d. That Strangers, Clergymen, shall not be entertained unless they have their Bi-Marsac in shops Letters, and they that suffer them to administer Sacraments, shall be Excommunicated. The 4th. forbids Archdeacons the Cognizance of Matrimonial Causes.

The 5th. renews the Constitutions of Pope Benedict X. and Cardinal Simon, about the Power

The 6th. forbids Monks, and others of the Clergy, to moleft the Ordinaries in the Exercise of

The 7th. 8th. 9th. 10th. and 11th. are Rules common in this Age about the Jurisdiction and

Immunities of the Church. The 12th 13th, 14th, 15th, 16th, and 17th, concern Affairs brought to the Ecclenaftical Judges

concerning the breach of Oaths. The 18th. renews the Conflitutions about the Life and Modelty of Clergymen, and orders that Priests at the Celebration of Mais, shall have at least one Clerk in a Surplife to ashit him.

The 19th, orders, That all the Clergy, which are in Holy Orders, or have Benefices, and chiefly Curates and Monks, shall be careful to recite the then Canonical Hours, and be at Church at the usual Hours, but in the time of an Interdict shall read Divine Service in their Churches, if they have not been polluted, but with a low Voice and the Doors shut: without sound of Bells, except upon the Feafts of the Patiover, Pentecoft, and the Affumption of the Virgin, on which they shall celebrate folemnly notwithstanding the Interdict. And lastly, That the Distributions shall be given only to those that are at the Service.

The 20th. That a Clergyman shall not go out in the Night without a Candle.
The 21st, 22d, 23d, 24th, and 25th, concern Burials. They forbid Monks to perswade dying Perfons to be Buried among them, and order that none shall be Buried in their Churches without the Bishops leave; that nothing indecent shall be done at Funerals; that the Corps shall be carried to the Parish Church, and that the Parts of a Body shall not be separated to be Buried in divers places.

The 26th. orders the Parishioners to be present every Sunday and Holy-day at the Mass of

their Parish.

The 27th. That the Decretal of Boniface VIII. Super Custodiam, concerning the Peace between Prelates and Curates, shall be observed.

The following Eight, are about Payment of Tythes to Curates. The 36th fays, That Persons presented to Bishops by Religious Patrons, and instituted into

Benefices shall not be deprived but by the Bishop, and for a reasonable Cause.

The 37th. That Monks, although Exempt, shall not erect new Oratories without the Permission of the Ordinary.

The 38th. regulates the Payments of Visitation and Procuration Dues to Arch-Deacons.

The 39th commands Arch-Deacons to do their Duty in their Visitation. The 40th, afferts, That if a Church, although it be not confecrated, or a Churchyard are polluted with the Effusion of Blood, or Seed, or by the Burial of any Excommunicate Person, Heretick, Insidel, or Jew, they shall be reconsecrated by the Bishop with Holy Water.

The 41th ordains, that the Featts of the Apostles and four Evangelists shall be Solemnly kept, and the ancient Relicks shall not be exposed to Sale, nor new ones suffered to be reverenced, * Questions unless allowed of, and that the * Questions shall be hindered to carry them about, and Preach up

as went up the Virtues of them.

and down by the Popes or Bishops Connivance or Permission to sell Reliques, and Preach up the Virtues of them.

The 42d. orders also, That the Feast of S. Martha shall be kept July 29. The 43d. That Care be had of the Revenues, and Ornaments of the Churches.

The 44th. That the Sacrament and Holy Chrism shall be kept under Lock and Key. The 44th. I nat the sacrament and Holy Chrilm Inail De κept under Lock and Rey.
The 45th. grants indulgences to fuch, as shall vifit Cathedral Churches upon the Day and Feast
of the Patron, and on the Octave of it, if they be truly contrite and Penitent.
The 45th forbids any Civil Assemblies is be held in Churches.
The 45th. Excommunicates those Lords, that forbid their Tenants to Sell or Buy any thing of

Ecclefiastical Persons, to grind their Corn, &c.

The 48th. orders, that such as keep Concubines, Usurers, and Adulterers be Excommunicated;

as also such Monks as put off their Habit. The 49th. Excommunicates those, who make or compose Ordinances against the Liberties of the Church.

The 50th commands, that Gregory X's Decretal, Pro eo shall be published. The 51st. is against shose who keep a Bond for a Debt Paid.

The 52d. Interdicts the places, where the Goods or Persons of the Clergy taken away by force, are concealed and kept.

The 53d. is against those who impose Taxes on Clergymen, Monks, or Lepers shut up.

The 54th. forbids Pawning any Goods of the Church.

The 55th. forbids to interdict a place for a Debt purely pecuniary.

The Laft, orders the Bishops to cause the former Constitutions to be published every Year in their Synods, and take care to have them executed.

of the Fourteenth Century of Christianity.

The Council of Marfac in 1230.

The same Archbishop held another Council in the same place in 1330, against the Murtherers of Anefance Bishop of Aire, whose Acts are Dated Decemb. 11. 1330.

The Councils of Senlis in 1326, and of Compeligne in 1329.

The Council of Senlis

the missing the other little a his Suffragan in a die Der WILLIAM de BRIE, Archbistiop of Rheims, held the first of these Councils. in 1926, which was made up of the Bishops of Soissons, Laon, Beanwais, Chalons, Ngon, Sentle, and the Deputies of the other Bishops of his Province, and there published Seven Rules of the his the off The 1st concerns the Ceremonies of the Celebration of a Councillana of the relation of the Celebration of a Councillana of the relation of the Celebration of a Councillana of the relation of the celebration of the Celebration of a Councillana of the relation of the Celebration of a Councillana of the relation of the Celebration of a Councillana of the relation of the Celebration of the Celeb

The 2d. forbids fuch as have Benefices to engage in any other Employments and of the con-The 3d. orders the Payment of Tythes, a Distribution whole sand annual and and se

The 4th. declares such as are Excommunicated with the Great Anathema, incapable of acting, pleading, or giving a Testimony in Judgment, has the state or leading of the form of the state o

The 5th preferves the Rights of being Afylum to Churches and well a work and The 6th. forbids Clandestine Marriages.

The 7th, renews the Canon of the Council of Bonges in 1276, against those that hinder the Execution of Ecclefiastical Judgments. a pala contrar o occaridate accessorada a calego con co

This very Archbishop held another Council at Compeigne in 1329, in which he published the citof Com-Ordinary Rules of this Age, concerning the Immunities and Jurisdiction of the Church.

The Councils of Alcala [of Completism] in 1326. and of Pennafiel in 1302. cil of Alca-

JOHN Archbishop, of Toledo, held the first of these Councils June 25, and in its published two Canons; By the first of which he forbids his Suffragans to ordain a Bishop without the Perla in 1326. mission of the Metropolitan; and in the other, he confirms the Rule of the Council of Pennasiel, held under Gonsalvus his Predecessor, concerning the Immunities of the Church-

This last Council in the MSS. bears the Name of Giles, who was Archbishop of Toledo in 1337. The Council but the Canon of the Council of Alcala, leaves no room to doubt but that it was held under of Penas Confalous III. in 1302. which date it bears It contains 13 Heads.

The 1st. orders, That such as are in Holy Orders, or have Benefices, do recise their Canonical 1302. Hours upon Pain of losing the Revenue of their Benefices, for them that have any and for such

as have none, of being suspended.

The 2d. is against Clergymen that keep Concubines openly.

The 3d. orders Curates to take care, that Sick-Persons die not, without giving them their

The 4th- advertiseth them not to give the Communion to any, but such of whose Confession, Contrition, and Satisfaction they are well affured.

The 5th. condemns to perpetual Imprisonment those Priests, who discover the Secrets of Con-

The Sixth, orders the Publication of Boniface VIII. Decretal, Clericis Laicos, against those that abuse Clerks.

The 7th. That the Tythes of all things be Paid.

The 8th. That the Priests shall confecrate the Sacramental Elements themselves, or procure some Ministers of the Church to do it.

The 9th. renews the Decrees against Usury.

The 10th orders, That the Jews, or Suracens, which are Baptized, shall not lofe their Goods. The 11th. That the Feast of Illephanfus, Archbishop of Toledo, shall be double and folemn.

The 12th. That Salve Regina, shall be Sung every day after Complins [i.e. Evenfong.] The three last are for the Immunities, and Preservation of the Goods of the Church.

The Council of Ruffec in 1327.

The Councit of Ruffec în 1327.

ARNALDUS de CANTELOUP, Archbishop of Bourdeaux, held a Council at Ruffee in the Dioceis of Poiliers, in January 1321, in which he published an Interdict against all the places, where the Secular Judges should keep Clergymen Prisoners, and ordered, that Clergymen might argue, and Plead at the Bar gratis for the Churches, or for Ecclesiastical Persons in the Secular Court. In the notes with not a second of the council of the Council of Salamanca in the Tear 1335; and the council of Salamanca in the Tear 1335; and the council of Salamanca in the Tear 1335; and the council of Salamanca in the Tear 1335; and the council of Salamanca in the Tear 1335; and the council of Salamanca in the Tear 1335; and the council of Salamanca in the Tear 1335; and the council of Salamanca in the Tear 1335; and the council of Salamanca in the Tear 1335; and the council of Salamanca in the Tear 1335; and the council of the c

THIS Council was held by JOHN Archbishop of Compostella, in the Cathedral Church of Sala-manca in manca, May 24. 1335. in which he published 17 Canons, of which the Cardinal Dagnine gives 1335 us the Titles in his Notitia of the Spanish Councils, and which are about the Matters usual in this Age, the greatest part of them being taken out of the Canons of other Councils.

The Courcil of Roan in 1335.

The Council of Roan in 1335.

PETRUS ROGERUS, Archbishop of Rosen, held a Council in September in the Church of S. Mary de Pratolat pretent de Bont Remiss) where the Bishops of Assanches and Seez appeared in Person, and the other Bishops his Suffragans by their Deputies. They made 13 Constitutions.

The 1st orders that Divisi Service be celebrated in his Churches with that Devotion, that is

ordered by the Clementine of the Rules concerning the Habit and Behaviour of Clerks and Monks.
The 2d. and 3d. renew the Rules concerning the Habit and Behaviour of Clerks and Monks.
The 4th. orders the Chaplkins to take the Revenues of their Benefices.

The 5th, forbids Parrous to take Money for Prefentations to Benefices.

The 6th, Excommunicates those that hinder the Payments of Tythes to their Curates.

The 18th Exharts the Belliopa and Gurares, to Pray for the Expedition into the Holy Land, and

diligently through the Faithful to undertake it, and raise Moneys for that end.

The orth empine, that Capates inflitted by others than the Hishop of the Diocess, shall be obliged to prefent themselves within 40 days after they have taken Postession, to show their Titles, and take the Oath of Obedience.

The 10th. That on every first Sunday in the Month, the Cales which incurs Excommunication,

The 11th. That the Bishops in their Synods and Deans in their Calends, shall publish the Cales reserved to the Holy See and Bishops.

The 12th. That the Curates shall use the Proceeding and Grey-Friars favourably and kindly. The Last ordains. That these Constitutions shall be published in the Diocean synods.

Pag Council of Bourges in the Tear 1336.

THIS Council was held under Fulcran, or Fulcand de Rochechouarr, Archbishop of Bowree, Octob. 17. 1336. It was made up only of the Bishops of Limges, Cabors, and Tulle, who renewed in the Articles divers Rules concerning the Clergy, Monks, and Runs, and Ecclefishical Immunities, which are for the most part in the Decretains. It is ordained in the 13th that Priests should celebrate Mass at least once or twicks Month.

The Council of Chateau-gonthier in

The Council

of Bour-

ges in

1336.

The Council of Chateaugonthier in 1336.

PETER FREROT, or FRETOT, Archbishop of Tomes, field a Council at Chateaugombier in November 1336. in which the hubblished the Ordinary Constitutions against those that usurped the Ecclessifical jurislicities or detained the Goods of the Church, who abused their Superiours, who exacted Taxes, or other Imposs of the City, who hindered the Oblations made to the who exacted Taxes, or other Imposs of the City, who hindered the Oblations made to the Church; These Rules were divided into 12 Canons, of which the first 10 import, that from the Permission which the Bishops give the Lords to celebrate Divine Service in their Private Charles the Council of the Council o pels, the following Days are to be excepted; the first Sunday in Advent, the Sunday in the Octaves of Epiphany; the first Sunday in Long, Passion-Sunday, the Sunday in the Octaves of Pentecost, and the Sunday in the Octaves of the Asumption.

The Council of Toledo i# 1339.

The Council of Toledo in the Year 1339.

THIS Council was held under GILES TAISERNOZ, Archbishop of Toledo, May 19. 1339. It

contained no more than 5 Canons.

The 1st. forbids the Alienation of the Churches Goods. The 2d, renews the Conftitution of the Council of Valladolid, concerning the capacity that fach Persons aught to have, who are made Corans, and put into Benefices with Charge of Souls. The 3d, renews anothers of the same Council concerning the appointing of a Master of Divinity is given because of the same Council concerning the appointing of a Master of Divinity is given because of the same Council concerning the appointing of a Master of Divinity is given because of the same Council concerning the appointing of the same council concerning the concerning the capacity that

I no 30. tensors anothers are the factor of the state of them to him, that are not confessed, and have not received the Communion.

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the Bound Mr. 18 19; and the April 18 and the Vicinia Vicinia Vicinia

Comments of the control of the contr

The Council of Novon in the Tear 1144.

of the Fourteenth Century of Christianity.

The Coun cil of No.

TOHN de VIENNE, Archbishop of Rheims, held a Council of his Province at Noyon, July 26. 1344. 1344. in which he published 17 Canons. The 3 first, and the 5th. 6th. 8th. 13th, and 15th. are for the securing of the Ecclesiastical Ju-

risdiction to the Clergy.

The 4th. orders, That the fame Service shall be celebrated in the Parochial Churches, which is in the Cathedrals.

The 7th, forbids the Abule of certain Stage-Players, who carried about Candles light, as in Procession.

The 9th, enjoins the Begging-Friars to exhort the People to Pay their Tythes to the Curates-

The 10th. exhorts Chapters, and Bishops to communicate their Titles. The 11th, That Deans of Chapters, and other Superiors of the Church, should oblige the Clergy

subject to their Government, to wear the Tonsure, and the Habits of Clergymen. The 12th. forbids publishing new Miracles without the Bishops allowance.

The 14th. Excommunicates Laymen that affume the Habit of the Clergy by their own Au-

The 16th, forbids Ecclefiaftical Proctors to proceed against any Person, of whom they have no just cause of Complaint.

The Last is against the excessive Exactions of the Proctors of the Ecclesiastical Courts.

The Council of Paris in the Tear 1346.

cil of Paris

WILLIAM de MELUN, Archbishop of Sens, held a Council of his Province at Paris, March 14. 1346 in which he published 13 Constitutions.

The 1st. is about the Immunities of the Clergy, and 2d. about their Habits.

The 3d, is against such Excommunicate Persons as continue so above one Year, and orders. that they should be proceeded against as persons suspected of Heresie.

The 4th. Excommunicates those Lords, and Judges, who do cause Persons suspected of Heresie to be Apprehended.

The 5th. forbids applying the Legacies given to the Church, to other uses.

The 6th. and 7th. prescribes forms of Letters for Deputies sent to a Council, as also of Cita-

The 8th- ordains. That Priories and Curacies be united in places where there are not Reve-

The 9th, renews the Laws concerning Houses for Lepers, and Hospitals.

The roth enjoins Beneficed Persons to Uphold their Churches, and the Buildings of their Houfes, and lay out a part of their Revenues upon them, according to the Bishops order.

The 11th. forbids Bishops to reserve any part of the Revenues of the Benefices, that belong not to their Table.

The 12th. respects the way of Proceeding, which ought to be observed, in Causes of Matrimony, Ufury, and Tythes.

The 13th. confirms the Indulgence granted by John XXII. to those, who say, Ave Maria, three times in the Evening, and grants 50 days Pardon to those who pray at that Hour for the Prosperity of the Church and Realm, for Peace, for the King and Queen of France, and their Children, and who fay, a Pater Noster, and an Ave Maria.

The Council of Toledo in 1347.

THIS Council was held April 24. 1347. at Alcala, under the same Archbishop as that of the Year 1339. In it were published 4 Constitutions.

The 1st. is about the Habits, which the Clergy ought to wear in their Journeys.

The 2d. is against those, who attempt any thing against the Clergy, or Revenues of the Church. The 3d. is against Questors; And the Last, against such as are guilty of Simony.

It condemns all fuch as oppose these Ordinances, to be Fined certain Summs.

The Council of Beziers in the Year 1251.

cil of Beziers in

DETER JUDEX, Archbishop of Narbonne, Summoned a Council, Novemb. 7. 1351. and invited 1351. the Bishops and Chapters of his Province to it by Letters. It was held upon a day appointed, and published 8 Decrees.

By the 1st. is granted to days Pardon to those who bow their heads at the Name of Jesus, when it is mentioned in reading Divine Service.

The 2d. grants Pardons to those, who accompany the Body of Jesus Christ with Wax Tapers

when it is carried to the Sick. The 3d. does the like to such as Pray for the Pope, King of France, and Bishops at Mass. The 4th. orders, That the Fonts for Baptism should be locked up.

The 5th. is against them that invade the Goods of the Churches. The 6th. forbids the Curates to give their Parishioners leave to communicate out of their own

Parish within Fifteen days after Easter. The 7th, exhorts the Clergy to abstain from Flesh on Saturdays. The 8th, is against those who dare Excommunicate their Superiors.

The Council of Toledo in 1355.

The Council of Toledo in 1355.

THIS Council was held Ottob. 1. 1355. by Blaifus Fernandez, Archbishop of Toledo, who feems to have called it to discharge himself of many Scruples, which he had upon the account of the great Number of Constitutions made by his Predecessors, declaring, That the Canons of the former Provincial Councils, and Council of Valladolid, were only Penal Laws. which did not oblige under the Penalty of Sin, at least, it was otherwise ordained.

The Council of Angers in 1365.

The Council of Angers in 1365.

SIMON RENULPHI, Archbishop of Tours, held a Council of the Bishops of his Province at Augers, March 12. 1365. in which he published 34 Articles, or Rules, the greatest part of which are taken out of the Decretals, and concern Ecclesiastical Causes, the Collation, or Lapses of Benefices, the Residence of the Beneficed Clergy, the Obligations of such to take Orders, the Rights of Arch Deacons, to whom it is forbidden by the 10th. to take any thing for the Examples of the Collaboration of t mination of such, as are to be promoted to Orders, and grants them by the 11th, 50 or an 100 Sols Townsis [i.e. a Crown or Ten Shillings of our English Money] at the Death of every Curate for a Mortuary, concerning the Habits of Clergymen; their manner of Living; the Diftributions of Canons; the Habits of Monks, and Canons-Regular; the Immunities of Churches, and Clergymen; the Punishments to be inflicted on those that violate them, &c.

In the 14th. it is ordained, That no Priest shall celebrate the Mass for the Dead, till Divine

Service is ended. In the 15th. That a Solemn Mass, De Beata, shall be said every day in Cathedral, Regular.

and Collegiate Churches. The 22d. enjoins to abstain from Milk and Butter in Lent.

In the 33d, the Rule of the Council of Chateaugonthier, concerning Private Chapels, is renewed.

The Council of Lavaur in the Tear 1368.

The Council of Lavaur in 1:68.

The Coun-

cil of Nar-

bonne in

1374.

THIS Council was called together by the Order of Pope URBAN V. by PETRUS JUDEX, Archifton of Nathanya and was ready we first N. C. De Carlotte and the Property of the Propert bishop of Narbonne, and was made up of the Bishops of the Province of Narbonne, Tholonse, and Ausche, and held June 3, 1368. In it was published and approved a very large Collection of Ecclesiaftical Canons, divided into 133 Articles.

The 1st. contains a large Instruction in Doctrine and Morality.

The 7 following, concern the Order and Ceremonies to be observed in the Celebration of Pro-

vincial Councils.

The rest renew divers Canons of the Councils of Avignon, Ausche, Nogarol, and Marsac, concerning Collations of Benefices, Ecclefiaftical Jurisdiction, Immunities of the Clergy, the Administration of the Revenues of Vacant Churches, Tythes, Rights of Curates, Administration of Sacraments, Assistance at the Mass of the Parish, Ornaments of Churches, Excommunications, and other Rules, which we have already repeated feveral times in the former Councils, from whence all the Canons almost of this latter are taken.

The Council of Narbonne in 1374.

THIS same Archbishop of Narbonne called another Council by the Order of GREGORY XI. of the Bishops of his Province, which was held at Narbonne, April 24. 1374. in which he

The 4 first concern the holding of a Provincial Council.

The 5th. orders, That such Persons, as take on them to Preach without a Mission be apprehended. The 6th. That the Sentences of Excommunication, Suspension, or Interdict pronounced by

any one of the Bishops of a Province, shall be published in all the other Diocesses. The 7th. forbids Bishops to bestow Bailiwicks, Secretaries Places, or other Offices, which depend upon them, for the whole Life of them, whom they promote, without referring to themielves a Liberty of Revocation. The

The 8th. forbids the seizing of Goods put into the Churches keeping. The 9th. obliges the Archbishops and Bishops to give a Compleat Sett of Ornaments for their Cathedral Church once in their Life, or an 100 Florins of Gold [i.e. Ten Pound, and Twelve Shillings Sterling.7

The 10th, appoints, That the fame Dues for the Funeral of a Body shall be Paid to the Curates, when it is carried into another Parish, as if it were Buried there.

The 11th and 12th are against Laymen, who keep the Clergy Prisoners, or hinder the Ecclefiastical Jurisdiction.

The 13th, forbids Clergymen to exercise Merchandize.

The 14th, orders Beneficed Perfons and Curates to fay Mass at least once a Month.
The 15th is against the Blasphemers of Jesus Christ, the Virgin, and the Saints.

The 16th, is against them, that will not discover such Persons.

The 17th, renews the Penalties denounced against those, that invade the Goods of the Church. The 18th, allows Priests to confess their Sins to such Priests, as they think fit.

The 19th, grants Pardon to those that accompany the Body of Jesus Christ, when it is carried to the Sick.

The 20th and 21st are against those that attempt any thing against the Jurisdiction of the

The 22d. is against Clandestine Marriages.

The 23d forbids entertaining the Questors, which have not the Letters of their Ordinary, and to fuffer them to Preach.

The 24th. orders, That fit Persons shall be chosen to take an Account of the Receipt of the Ecclefiastical Money received by the Bishops Treasurer.

The 25th. forbids the putting the Names of Clergymen upon the Goods of Lay-men by Counterfeit Donations, that they may be exempted from Taxes.

The 26th forbids Christian Burial to Excommunicate Persons.

The 27th grants Pardon to those, who Pray for the Pope, or the Church. The Last confirms the Constitutions made by the Predecessors of this Archbishop.

The Council of Saltzburg in 1386.

The Council of Saltz. burg in

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PILORIN, a Bishop of Saltzburg, Legate of the Holy See, held a Council of the Bishops of his Province in January 1386. in which he published 17 Heads.

In the 1st. 'tis ordered, That Divine Service shall be celebrated in all the Churches of the Dio-

cess according to the same manner, as it is in the Cathedral.

In the 2d. That the Priests shall not Absolve in Cases reserved to the Bishop, or the Holy See, if they have not a Special Power given them.

In the 3d. That those that have the Power of Absolving, shall not abuse it by doing it for Money. In the 4th. That in doubtful Cases, Confessors shall have recourse to their Superiors. The 5th. and 6th. are about the Habits of Clergymen.

The 7th. orders, That the Ornaments of the Church be kept neat and clean.

The 8th, forbids the Begging-Friars to Preach, when they are not required by the Curates, and the Curates to employ them without the Permillion of their Superiors, and not to admit them to Preach or Confess in the places of their Residence, unless approved by the Bishop of the Diocess.

The 9th, and 11th. concern the Immunities of the Clergy.

The 10th is against those that contemn the Sentences of Excommunication. The 12th is against those that invade the Goods of the Church.

The 13th, is against Usurers.

The 14th. forbids to Summon Clergymen before Secular Judges.

The 15th, to admit unknown Priests to read Divine Service.

The 16th. That none shall be allowed for Notaries, unless they are approved by the Ordinary, or Official of Places.

The 17th, obliges Bishops and Arch-Deacons to take a Copy of these Decrees.

The Council of Palenza in 1388.

The Course cil of Pa-

CArdinal Peter de Luna, being Legate in Spain, published in an Assembly of Prelates and Lords lenza in held at Palenza, Octob. 4. 1388. Seven Articles, or Constitutions.

In the 1st. he orders the Bishops to take special Care to correct Clergymen guilty of Crimes. In the 2st. he renews the Constitution of Valladoid in 1322. against Clerks, that keep Concubines. In the 3st. he orders, That married Clerks should wear the Clerical Crown and Tonsure, if they

will enjoy the Privileges of their Priefthood. In the 4th. he forbids the alienation of the Churches Goods, and the Establishment of new Commendams.

The 5th. contains Rules about Jews and Saracens.

The 6th. obliges them to observe Holidays.

The 7th, is against Adulterers, and such as keep Concubines publickly.

Counciles

Councils held in England, in the Fourteenth Century.

WE have referved the Councils of England, to a place by themselves, that we may see the Canons made in that Kingdom, concerning the Discipline of the Church together.

The Conn. cil of London in 1321.

The Council of London in 1721.

THE First Council of England, which made Canons about Discipline, was that which was held 1 at London in November 1321. pursuant to an Order of King Edward, by Walter Archbishop of Canterbury. in which 8 Constitutions were published.

The 1st. forbids Ecclesiastical Officers to take any thing for Registring of Wills, and sets the

Fee to be paid for the Inventories of the Goods of Persons deceased.

The 2d. regulates the Charges of Archdeacons in their Vifitations, and what shall be paid to them for Procurations.

The 3d. regulates also the Fees due for Institution to Benefices.

The 4th. orders those that owe for Provisions.

The 5th ordains, That Clergymen shall not be retained, nor judged by Laymen, under a pretence of Bigamy.

The 6th. forbids celebrating Divine Service in Private Chapels.

The 7th. regulates the time and place of holding the Chapters of Officials and Archdeacons. The 8th. appoints, That the Bishops shall not have above two Apparitors in their Company, one on Horseback and the other on Foot, and Archdeacons but one.

The Council at London in 1328.

The Council of London in 1328.

SIMON MEPHAM, Archbishop of Canterbury, held a Provincial Council at London in February 1328. in which he ordained,

1. That no Servile Works should be done on Good Friday.

2. That the Feaft of the Conception of the Virgin should be folemnly kept, because twas the beginning, though at some distance, of our Salvation.

3. That the Church-men should be preserved in their Immunities.

That Servants shall not be hindred from giving their Testimony.

5. That nothing shall be taken for Registring of Wills.

6. That Appeals may be made before the Definitive Sentence. That none shall hinder the Payments of Oblations and Tenths.

7. That none shall hinder the Payments of Oblattons and Polication of the Banns.

8. That Marriages shall not be following the without the Publication of the Banns.

9. That the Buildings of Benefices shall be kept in good Repair.

The Council of Lambeth in 1330

The Council of Lambeth held about the Tear 1230.

THE same Archbishop held a Council at Lambeth about 1330. in which he made to Canons.
The 1st orders, That the Ornaments of Altars shall be kept clean, and the Linen shall be washed by Persons appointed by the Canons; That Priets shall rehears the words of the Canon with Attention and Devotion, yet without Affectation; That they shall not say Mass, till they have said the Service for the Third Hour of the Day; That the Clergy, who serve at the Mass, have said the Service for the Third Hour of the Day; That the Clergy, who serve at the Mass, shall be cloathed with a Surplice; and that during the Mass, one or two Wax Tapers shall be Burning.

The 2d. respects the Duty of Priests in Confession; it enjoins them to be well informed, of the Nature, and Circumstances of Sins; to impose Penances proportionable to Mens Crimes; to

confeis Men in Publick; not to receive the Parishioners of another Parish. The 3d. forbids Priests to celebrate in the State of Mortal Sin; to discover Confessions; and Monks to administer the Sacrament of Penance to Parishioners without the consent of the

The 4th orders, That the Administration of the Sacrament of Supream Unction to the Sick, shall be from 14 Years old, and that the Holy Oils and Chrism shall be kept under Lock and Key.

The 5th. That Priests shall not celebrate Marriages, which are Clandestine, or without pub-

The 6th. That none shall be Ordained, but such as are Examined, and that such as are Ordained in Ireland and Scotland, without the Permission of their Bishop shall not be suffered to execute the Offices of their Priesthood.

of the Fourteenth Century of Christianity.

The 7th, and 8th, forbid the Alienation of the Goods of the Church, and letting Benefices

nt to Farm.
The 9th. That no Monk of Municipal be unfered without the Milners Permittion.
The 10th. That Sorcerers, Perjured Perfors, Incendiaries, c. whole Absolution is referred to the Bishop, shall be Excommunicated three or four times a year.

The Council of Macclesfield in 1332. The Council of Macclesfield in 1332.

cil of Mac-

THIS Archbiffion made also another Order in 17th 1332. by which he sets down the Number 1332. of Feaths, in which Men should abilitain from Serville Works.

The Councils of London in 1341. 1342. and 1343.

cils of London in

THESE three Councils were held by John Stafford, Archbishop of Contribute.

The 1st. in 1341. made an Excellent Constitution against Ambitious Clergymen, who invaded Remedicae. 1341, Oc. vaded Benefices.

The 2d. held in Oftob. in 1342: renews 12 Canons of the former Councils.

The 2d, which was in January 1343, contains 17 Articles, of which the greatest part are taken out of the former Councils, and some respect the Habits, and Conversation of the Councils. Temporal Revenues of Benefices.

The Councils of Lambeth in 13 at and of Macclesfield and Lambeth in the Tear 1362.

The Councils of Lambeth *and Macclesfield in

Simon Archbishop of Canterbury, held these three Councils. SIMON Archdinop of Canterdury, field these three Councils.

The 1st. contained but one Ganon, which ordains, that Clergymen made Prisoners for their 1551. and Crimes by Secular Judges, which are put into the hands of Ecclesastical Persons, shall be shue in 1362.

The 2d. appoints, what Feafts shall be Solemnly kept. The Last of the Councils taxes the Rewards of Chaplains, and forbids to receive any thing

The Council of York in 1367.

The Council of York in

JOHN Archbishop of Tork, held a Council of his Province in September 1367, in which he published to Articles, or Constitutions.

It is forbidden by the 1st. to hold any Markets, or Pleadings in Churches, or Churchyards. In the 2d. to commit any Diforders in Churches upon the Vigils of Saints, or at the Funerals

The 3d. orders the Contributions of Chaplains, according to the Constitution of William Zou-

thes, his Predecessor.

The 4th. forbids Fathers, Mothers, and Nurses to give Children Suck, as they Lie in their Beds, for fear of Stifling them.

The 5th, orders the Payment of Tythes.

The 5th, forbids the Alienation of the Churches Goods.

The 7th, appoints Modelt Apparel for Glergymen.

The 8th is concerning Matrimonial Causes.

The 9th is against Clandestine Marriages, and such as are without Publication of Banns.

The 10th orders, That these Canons be published, and observed in the Diocesses of his Province.

Thele are all the Councils of England, which have made Decrees concerning Discipline, so far as we know. There were fome others about the End of this Age, which made fome Definitions of Doctrine, against the Errours of Wickliffe, of which we shall speak in the next Age.

CHAP. VIII.

Heresies and Errors I ublished and Condemned in the Fourteenth Century.

The Selt of Frerois, or Fratricelli.

THERE went out in this Century of the Order of Grey-Friars, a great Number of Libertine Monts, who under a Pretence of leading a more retired and a more strict Life, shook off the Yoke of Obedience, rebelled against the Church, and fell into extravagant Opinions, they were called Frerots Lifechi, Spiritual Friars, or from their Poor Life Begards, Beguines; for though there were some difference between them, they had all very near the same Principles, and the same way of Living; insomuch, that they are often consounded, or joined one with the other by the Authors of those times. The Ringleaders of this Sect, were two Votaries of the Order of the Grey-Friars, Peer de Macerata, and Peter de Foro-Sempronio, who obtained from Pope Celestine V. a lover of Retirement, leave to live as Hermits, and to Practice the Discipline of St. Francis, in the literal Sen e. They had many Followers, and there was formed at Apulia, a Sect of Volunteer Monks, Vagabonds, Loiterers, without any Rule, without Superiors, who lived as they lifted, and made all their Perfection to confift in a feeming Poverty. Pope Boniface VIII, having Condemned them, order'd the Inquifitors to proceed against them, as Hereticks. They retired into Sicily, and b gan to rail against the Prelates and the Church. About the same time, Frier Peter John Oliva de Serignana, a Grey-Friar of the Province of Beziers, made his Commentary upon the Revelations, which the revolted Monks found very fit to authorize their Errors; for he therein treats the Church of Rome, as Babylon: He there Promifes a new Church more perfect, than the t of Jesus Christ had been to that time: He brags of the Institution of Section 1982 and The Error: tion of St. Francis, as an Evan gelical Rule observed by JESUS CHRIST, and the Apostles: He there foretells the Destruction of the Carnal Church, or Babylon, under the happy Influence of St. Francis. This Bepk having been brought into Italy by a Grey-Friar, nature de Bodicis was received as a Fifth Gospel by the Frerets and the Begards. Some undertook upon the Ground of this Prediction even to choose a Pope of this new Church. They made themselves a peculiar General, and Superiors, built new Monasteries, took up a strait and close Habit, continued to rail against the Church of Rome, and to maintain with obstinacy the Errors, which they had drawn out of Peter Oliva; they added thereto, That the Sacraments of the Church were uteless, because they which administred them, had no Power of Jurisdiction or Authority. John XXII. Condemned them, as we have observed, in the beginning of his Papacy, cried down the Commentary of Peter Oliva, and vas at open War with them.

The Pradices of the Spiritual Brethren.

of Peter John Olivius.

The Begards and Ecguine.

of Novaila.

Dulcinus

Cerard Segarelli.

> Herman de Pongeoup

Begands and B:guinei.

Many retired into Germany, where they were at quiet under the Protection of Levis of Bavaria. They icined themselv s there to the Begards and the Beguines. This was an Institution, or a Sect of Men, and Women, who wore a grey Habit, professed to lead a Religious Life, withor a Sect of Men, and Womer, who wore a grey Habit, professed to lead a Religious Life, without being shut up in Monat eries, or Subject to Superiors, who believed themselves arrived at
the State of Perfection in this Life, who railed against Popes, against the Church, and made no
account of the Sacraments, for the Practice of good Works. Their Errors were Condemned,
and their Institution abolished in the Council of Vienna. It is pretended, that they were setled
by Gerhard Sigarelli of Parma, who after having given all his Estate to these Libertines,
betook himself to Beigging, and had muster'd up a company of poor People, whom he had
taught, that the Kingdom of the Son, who had govern'd with Wissom, being at an end, that of
the Holy Choss. the Holy Ghost, which was a Kingdom of Love and Charity, had succeeded it, and that in this latter, all things ought to be in common, even the very Women. Dulcinus of Novaria, the Disciple or Segarelli increased this Sect, and to render it more considerable, he taught, that the Church of Rome, her Prelates, and her Ministers had lost all their Authority, and that she was surpassed by those of his Sec, which was the true and Spiritual Congregation. This Dulcinus having drawn a great Number after him, was fet upon by the Troops, which the Eisthop of Verceil had faised, taken on Hol-Thursday in the Year 1308, with a Woman, whom he abused, named Margaret, and conducted to Verceil, where he was burnt: Some of his Disciples were killed, or taken, and the risk disperied.

There was niorecver in the beginning of this Century, or rather at the close of the preceding, one of Ferrarie, named HERMAN de PONGELOUP, who was accused to have revived the shameful Doctrine of the Ancient Gnosticks, and to have maintained, that it was not permitted to Chri-Rians to exerc se Magistracy. He died in Peace; but his Heresse having been discovered after his Death, Boniface VIII. ordered him to be dug up, and his Bones to be Burnt. It is said, That the Disciples of both these, made up the Sect of the Begards, and the Beguines; but there is more likelihood that it was formed by several Persons, Men and Women, some of which by an ill govern'd Devotion, others out of a Spirit of Libertinism, were desirous to live after a singular manner, and imitate in shew the Poverty of the Friars Mendicants, without being tied to Obedience, or to the observance of any particular Rule. It was impossible, that these ignorant People, and without Concust, abandon's to their own Will and Genius, should continue long in that state in the Purity of Destrine, and Manners. The natural Pride of Men inclined them to esteem themselves better then others and to blame the Prelates, and the Inclination which Men notice. themse was bester than others, and to blame the Prelates; and the Inclination which Men naturally have to Pleasures, dreve them on into Disorders. They shook off ar length incirely the Yoke of Obedience, fell into strange Extravagancies, and received into their Society all the Male-Contents and Revolters from the Church. Infomuch, That this Sect was made up of People of all Nations, and all Opinions, which had nothing common, but the hatred they bore to the Pope, the Prelates and the Church of JESUS CHRIST, and the affectation of a voluntary Poverty, un-

der which they cover'd an infinite number of Diforders.

In the beginning of this very Century Arnoldus de Villa Nova, a Catalonian, Physician to Arnold of Tames King of Arragon, an Eloquent Man, broached fome Errors at Paris, which were condemned Villa No-James King of Arragon, an Eloquent Man, broached some Errors at Paris, which were condemned Vill in the Year 1317. by John Longerus of the Order of Friars-Preachers, Inquisitor, and by the Grand Vicar of the Church of Tarragon, during the Vacancy of that See. Emericus relates 5 Articles of the Errors of this Man. The First was, That the Humane Nature in JESUS CHRIST is in every thing equal to the Divinity. The Second, That the Soul of JESUS CHRIST presently after its Union knew all that the Deity knew. The Third, That the Devil hath perverted all Mankind, and destroyed the Faith. The Fourth, That the Monks corrupt the Doctrine of JESUS CHRIST; that they are wishout Charity, and shall be damn'd. The Fifth, That the Study of Philosophy ought to be banisht the Schools, and that Divines do very ill in making use of it. of Philotophy ought to be balling the schools, and that Divines do very in in making the of it. The Sixth, That the Revelation made to Cyril is of more value, than the Holy Scriptures. The Seventh, That works of Mercy are more pleafing to God, than the Sacrifice of the Altar. The Eighth, That the Establishment of Benefices, or Masses is useless. The Ninth, That he, who rakes together a great number of Beggars, and that founds Chapels, or Perpetual Masses incurrs Eternal Damnation. The Tenth, That the Priest, which offers up the Sacrifice of the Altar, and he, which causes it to be offered, offer nothing of theirs to God. The Eleventh, That the Passion of The County is bettered, offer nothing of theirs to God. The Eleventh, That the Passion of IESUS CHRIST is better represented by Alms, than by the Sacrifice of the Altar. The Twelfth, That in the Sacrifice of the Mais, God is not praifed in deed, but only in word. The Thirteenth, That in the Decrees of Popes, there is nothing but the Knowledge of the Works of a Man. The Fourteenth. That God has not threatned eternal Damnation to them that Sin, but only to fughas

give a bad Example. The Fifteenth, That the World shall end in the Year 1335.

The Sect of the Lollards spread throughout Germany, had for their Leader Walter Lollard, The Lolwho began to disperse his Errors about the Year 1315. They despited the Sacraments of the lards Church, and derided her Ceremonies, and her Constitutions, observed not the Fasts of the Church, nor its Abstinences, acknowledged not the Intercession of the Saints, and believed, that the damned in Hell, and the evil Angels should one day be saved. Trithemins, who recites the Errors of these Sectaries, says, that Bohemia and Austria were insected with them; that there were above Twenty four Thousand persons in Germany, which held these Errors, and that the greater part defended

them with obstinacy even unto death.

JOHN VILLANI relates, That one CECCUS of Asculum, Astrologer to Charles Duke of Calabria, Ceccus. was Condemned to be Burnt in the Year 1327, at Bononia, for maintaining, That there were certain evil Spirits in the Heavens, who might be obliged by vertue of the Constellations to do wonders, and he affirm'd, That the influence of the Stars imposed an absolute Necessity upon things and on the Will; infomuch that JESUS CHRIST had not been Poor, nor suffer'd a shameful Death, if he had not been Born under a Constellation, which necessarily produced this Effect; and on the contrary, that Antichrist should be rich and powerful, because he should be Born

under an opposite Constellation.

ECKARD, a German Divine of the Order of Friars-Preachers, though a Learned Man, never-The Errors theless delivered Opinions erroneous or dangerous, which were Condemned by John XXII. in the of Eckard. Year 1329. Rainaldus recites a Letter of this Pope, in which he damns Four and twenty Propositions drawn out of the Writings of Eckard, wherein he afferts, That the World was made from all Eternity, that the Glory of God shines equally in all his Works, even in the Evil of Sin and in Blasphemy; that in Prayer we ought to ask of God nothing in particular, not so much as internal Holiness, or the Kingdom of Heaven; that righteous Men are changed into God, as the Bread is changed into the Body of JESUS CHRIST in the Eucharist; that God communicates to them, whatever he communicated to his Son; That a good Man ought fo to conform his Will to that of God, that he ought not to wish, he had not committed the Sins, which he hath committed; that God hath commanded no outward Work; that a righteous Man is one with God; that there is no distinction in God; that the Creatures are a mere Nothing; that there is in the Soul something uncreated, and to speak properly, one cannot say, that God is good. John XXII. declares, That some of these Articles are Heretical, and others to be suspected, though one may by Explications and Additions put upon them a Catholick Sense. He spares the Person of Eckard, because he had submitted his Works to the Judgment of the Holy See. It is plain, that this Author fell into the Excesses, to which counterfeit Piety over-strained, originally betrays.

MARSILIUS of Padua, and John de Janduno, or of Gaunt, or according to others, de Laon, in Marsilius of Padua, and John de Janduno, or of Gaunt, or according to others, de Laon, in of Padua.

oppoling the false Pretentions of the Pope, over the Temporalties of Kings, fell into the contrary of Padua. Errors, attributing to Princes too much, and debasing the Authority of the Prelates: what is to be blamed in their Writings is reducible to four Propositions. The First, That JESUS CHRIST paid Tribute by bounden Duty. The Second, That JESUS CHRIST, ascending into Heaven left no visible Head upon Earth, and that St. Peter had no greater Authority, than the other Apostles. The Third, That it belongs to the Emperor to correct, and displace the Popes, and to govern the Church during the Vacancy; that all Bishops, and even Priests are equal, and have the same Authority, according to the Institution of JESUS CHRIST, and that the difference had been made

only by Princes. The Fourth, That neither the Pope, nor the whole Church, nor any Prelate had any Coercive Jurisdiction; and has no Power to pronounce Sentence of Interdict, or Excommunication, without the leave of Princes. These Errors were Condenned by Pope John XXII. and the Book of Manshias, intituled, A Defender of the Peace; being after translated into French,

without the name of the Author, Gregory XI. complained of it to the Deputies of the Divinity-Faculty of Paris, who declared by an Authentick Act, that none of their Members had any hand in that Translation; and that Marshins of Padua, and John of Gaunt, who its believed had tra-

velled that way, were not of the Body of the Faculty.

In the Year 1347. The Bishop of Paris, and the Faculty of Divinity condemned several Propositions afferted by John Mercourt, Professor of Divinity in the Convent of the Bernardines, John Mer- and among others these, That JESUS CHRIST could avouch a thing that is not true, and defire court con- according to his Humane Will, that which may not come to pass; that God wills effectually what downed by ever he wills; that God makes Man to Sin, and that he wills with a Will of good Pleafure, that the Faculty. Man be a Sinner; that a Man, who falls into an act of Sin, yielding to violent Temptation, which he cannot withfland, does not Sin; that the habit of Sin renders us, as guilty as the act; that God hath Predeftimated Men for the take of their future good Works, and the good use he foresaw they would make of Free Will, and not gratuitoully, and by hismere Mercy.

The Year following, the fame Faculty obliged NICOLAS d' UTRICOURT to revoke a great many ration of Philosophical Opinions, of which some appear'd contrary to the Principles of Religion; and

Nicolas d' others to the common Tenents or School Philosophy.

Utricour.

In the Year 1351. It compelled a Doctor, called Sixon, to recant the Propositions he affirmed The Recommendation in his Act of Velpers, which derogated from the Dignity of JESUS CHRIST, such as these: This taxim of Proposition is possible, JESUS CHRIST is not God, the Son of God began to be, &c.

In the Very 1364 Event Carry of the Order of the Hamiltonian Compellation.

In the Year 1354. Friar Guy of the Order of the Hermits of St. Augustine, a Batchellor of Divinity, was moreover forced to recant divers Propolitions, which he had taught, chiefly about the 1 day, impossibility of losing Charity and concerning Merit, such as these; Charity, which one loses, never ration of was true Charity; a righteous Man performs no Action, that merits eternal Life; a Man may merit eternal Life x consigno, yet fo as God may refule to give it him without Injuffice; that the's there were no Free will, there would not fail to be Sin; Merit comes fo from God, that Free Will has no share in it; God sometimes necessitates the Will of Men, so that there remains in them no Power to the contrary.

The Recan-

tation of

Lewis.

Another Divine, named Lewis, in the Year 1362. by order of the Faculty, recanted divers Propolitions, concerning the Attributes, and this among others, There is something, which is God according to his Real Essence, which is not so according to his Formal Essence, which the Faculty rejected as contrary to the Farth; and this, The Will of God loves one Predestinated more than another; The Wills in God are distinguished, as God is from the first Matter. And this, The Will of God cannot choose but The Rema-

In the Year 1365. JOHN de CHALEUR explain'd and revoked some extraordinary Propositions.

Station of which he delivered in his Act of Vespers.

John de Chaleur.

The Comtangh to Propositions condenned by John XXII. touching Poverty, fuch as thele: The Law of Love takes away all Property, and right of Inheritance; the renomining of propositions condenned by John XXII. touching Poverty, fuch as thele: The Law of Love takes away all Property, and right of Inheritance; the renomining of temporal Riches, which is of Love takes away all Property, and right of Inheritance; the renomining of temporal Riches, which is the property of the Property of the Proposition of the Mind, is imperfelt; JESUS CHRIST taught the Soule-Line of the Property of the Order of Grey-Friars, Batchellor of Divinity, having the Chaleur.

The Comtangh The Comtangh The Comtangh The Proposition of the Order of Grey-Friars, Batchellor of Divinity, having the Chaleur.

The Comtangh The Comtangh The Company of the Order of Grey-Friars, Batchellor of Divinity, having the Chaleur.

The Comtangh T fius Soile this total Renauciation of his Example, having kept nothing for himself, &c. they were condemned by that) Er the Chancellor of the Church of Paris, and by the Faculty of Divinity in the Year 1364. as Heretical, contrary to the Judgment of the Church, and Scandalous. Soulechar was forbid to teach them any more. Souleckat thereupon appealed to Pope Orban V. and going to him, he promifed to fubmit to his Determination, and to Recant his Opinions, if his Holinefs judged it meet. But when the time of deciding this Matter came, he withdrew.

STEPHEN, Bishop of Paris, caused him to be cited, as an Heretick: He returned to Avignon, where he made a large Explanacion of the Propositions, he had laid down, and some of them he recanted, in the presence of two Cardinals, the Master of the Holy Palace, Nine Doctors of Divinity of the Faculty of Paris, and recalled his Appeal: but this Recantation not having been Satisfactory, and fome observing, that there were belide Propositions as liable to be Condemned as the former, Vrb.m. V. fent him back to Paris, and by his Bull dated the 20th of December, in the Year 1368. turned over the Judgment of this Affair to John Cardinal Bishop of Beauvais, unto whom he gave order to decide it calling to him the Chancellor, and the Dectors in Divinity of the Faculty of Paris, and to oblige Smilechast to recant his Errors; the which he did the following Year, in the Church of the Jacibine, on Low-Sunday, renouncing moreover the Propositions contained in his first Recantation. Perer a dilly, in the Treatile he wrote in the Name of the University of Paris against Mountefon, draws from this Matter of Soulcehat, the following Conclusions. 1. That the Doctors of Divinity of the Faculty of Paris are obliged in Point of Duty, to take cognifance doctrinally, of what concerns the Faith, as it is proved by thele words of Urban V. Doing herein, that which is their Duty, Suum in Lac parte debitum exequentes. 2. That they have Power, not only to give their Opinion in Doctrinal Points, but further to punish the Members of their Body, who lay down Conclusions contrary to the Faith, in depriving them of the Privilege of Protelling, and forcing them by their Sentence to recant. 3. That they have this Power, not only in regard of Propositions apparently Heretical, or clearly contrary to the Determination of the Church, but

of the Fourteenth Century of Christianity.

also in respect of those, that are scandalous. 4. That an Appeal to the Holy See, by such a one as will not recant his Errors and obey the order of the Doctors in Divinity, excutes not his obsti-nacy. 5. That in the Case of Mounteson, which was altogether Parallel, the Faculty ought not to be hindered from proceeding to a Debate, and to further a Judgment; and in fine, that John Mounteson ought to be sent back to be Punished at Paris, as Soulechat was by Urban V. We refer the speaking of the business of Mounteson to another Century. One may read in the Bibliotheca Patrum the Censures and Recantations, of which we have been treating.

In Germany one BERTOLUS de RORBARCH at Wortsburgh delivered Errors, which he was com- Errors of pell'd to renounce; but proceeding to teach them at Spire, he was condemned, as a Person re. Bertolus lapled, and delivered up to the Secular Power, which Sentenced him to be burnt in the Year 1359. de Ror-He had taught, 1. That JESUS Christ was forfaken upon the Cross; that he had doubted of the barch. Salvation of his Soul, curfed the Virgin, that bare him, and the Earth, that received his Blood. 2. That a Man in this life might attain to fo great a degree of Perfection, that he had no need of Fasting, nor Prayers.

3. That a Layman might be so enlightned, and have such perfect Illuminations, that he ought to be believed, before the Gospel, or the holy Doctors. 4. That a righteous Man might get as much Grace, by eating common Bread, as by receiving the Eucharist. These last Errors make it plain, that he was of the Sect of the Begards.

We ought rather to place in the rank of Fanaticks, than Hereticks, one MARTIN GONSALVUS, a The Ideal Native of Cuenza, in Spain, condemned by the Archbishop of Toledo, who would have us believe. Opinion of that he was the Angel St. Michael, for whom God had referved the place of Lucifer, and was one Martin day to encounter Antichrift. The Fire which confumed him made it appear to him, that he was Gonfalva.

no Angel, but a Man, like others.

Nevertheless there was found one of Calabria named NICOLAS, yet a greater Fool than he, who Other Folhad a Mind to make himself pass after his death, for the Son of God, preached, that the Holy Ghost lies of Nimust one day be Incarnate, and that at the Day of Judgment Gonfalous should deliver all the colas the Damned by his Prayers. This poor Wretch having preached up these Whimsies at Barcelona, was Calabrian condemned by Eymericus, and by the Grand Vicar of the Bishop, and delivered up to the Secular Power, which ordered him to be Burnt.

Behold another kind of Folly. JANOVEZ of Majorca made a Book, in which he undertook to The Visions foretell that Antichrist should come at Whit suntide, in the Year 1360. That the Sacraments of of Janothe Church, and the unbloody Secrifice should then cease; that the Christians, who should have vezon them the Mark of Antichrift, should never be converted; but that Children, Jews, Saracens.

and Infidels, should be converted after the Death of Antichrist.

The Opinion of John de LATONA, and d Bonageti, of the Order of Grey-Friars, is not fo ex- The Opinion travagant; they erred by paying too much respect to the Sacrament, in preaching, that if a con. of John de travagant; they erred by beying too much respect to Heaven, Latona fecrated Holf fell into a dirty place, the Body of JESUS CHRIST would re-afcend to Heaven, bout the though the Elements remained, and the Substance of Bread return'd; that the same would happen, Satrament, if the Hoft were eaten by Rats or other Beafts, and that the Body of JESUS CHRIST returned to Heaven, while we were eating the Hoft, and descended not into the Stomach. We have Divines of the Ninth and Eleventh Centuries, who were of the like Sentiments. This Doctrine was also current in this Century in the Provinces of Saragoza, and Tarragona; but Pope Gregory XI. having caused it to be enquired into by two Cardinals, they ordered the Archbishops of these two

Cities to forbid the Preaching of these Propositions, on Pain of Excommunication.

The same Year Arnoldus de Montanier, of the Order of Grey-Friars, a Native of Puicerda Te Error. in Catalonia, who had already been informed against to Nicolas Rofells, Inquisitor of the Faith, of Arnold Continuing to publish his Errors was condemned by Experience and by Revengaging Bifform of The de Moncontinuing to publish his Errors, was condemned by Eymericus, and by Berengarius, Bishop of Vrgel, and Arrested by order of Grezory XI. He taught, according to the report of Eymericus, that JESUS CHRIST and the Apostles had nothing in peculiar, nor yet in common; that none of those, that wear the Habit of St. Francis shall be Danin'd; that St. Francis every Year went down to Purgatory, and took thence them of his Order, to conduct them to Paradile; and in fine. that the Order of St. Francis must last to Eternity: This is a Chain of the Errors of the Spiritual

Brethren condemned by John XXII.

The Turn. DPINES who swarm'd about the close of this Century in Provence and Dauphine, were The Turso called for their infamous Practices; for besides the Errors of the Begards, they held, That we suppose ought not to be ashamed of the Parts, which Nature has given us; they went all naked, and did, in the presence of all People, actions, which Modesty teaches us to conceal: Divers of them were Burnt at Paris, and other places; and Gregory XI. exhorted Amadeus, Duke of Savor, to lend a helping hand to the Inquifitors to extirpate them.

In England Simon Langham, Archbishop of Canterbury, gave Judgment at Lambeth in the Errors con-Year 1368. by the Advice of many Divines, against Thirty erroneous Propositions, taught in his demned by Province, which for the most part are resolved into this Principle, That all Men, even Infidels, and Children dying without Baptism, have a Vision of God before their Death, and if they are willing then to be converted to God, they shall be faved; that thus Baptism is not necessary to Salvation; that none are damn'd for Original Sin alone, and that no Person shall be damned, even tor any Actual Sin, it he retules not to be converted, having had the Vision of God; the which is a Sin not to be forgiven, for the atonement whereof, even the Suffering of JESUS CHRIST is intufficient. There are also some erroneous Propositions concerning other Matters, such as these. That the Father, and the Son are finite, and that only the Holy Ghost is Infinite; that JESUS

CHRIST, the Virgin, and all the Saints are yet Mortal; that the Virgin, and the Saints may yet Sin, and be damn d; and that all the Devils may be faved.

Although Wickliffe appeared, and taught these Errors in this Century, we put off the treating of them to the following Age; to the end we may at once give an History of them, and their Condemnation.

CHAP. IX.

Ecclefiastical Observations on the Fourteenth Century.

X / E will not dwell upon Scholastical Questions discussed by the Divines of this Age. It would be an intolerable Task only to repeat all their Disputes. We will only make some Observations upon the Questions of Confequence, which have made a noise in the Church. One Stion of the cal Power of the Chief is that of the Power of the Pope and the Church over the Temporalties of Kings. The Popes pretended to make a new Doctrine of it; but in covering too much, they loft, what they had Ufurped. Till then, no Man had any Thoughts to examine their Right, and they feemed thereupon to be put in possession. The haughtines, wherewith they had a Mind to practice it over Philip the Fair, and over Lewis of Bavaria, made it plain, of what confequence it was, and induced Princes to fearch into the Matter. Thence they discover'd the weakness of their Pretence, and opposed it; they recover'd out of their Error, the Soveraignty of Princes was confirmed, as to Temporals, and the bounds of both Powers fixed. They began to dispute with the Clergy the Right, of which they were polleised, to exercise Temporal Jurisdiction, and to take cognifance of Right, of which they were policis d, to exercise 1 emporar jurisdiction, and to take cognitance of many Civil Causes under colour of Excommunication, an Oath, and Sin. They had a Mind likewise to invade the Privileges of the Clergy, and the Revenues of the Church. But they defended themselves stoutly, and maintain'd their jurisdiction and Immunities, by a great number of Canons and Regulations, wherein they used all the ways imaginable to maintain themselves in their Noval and Carlotte and Carl Privileges; nevertheless they own'd some Abuses of their Jurisdiction, and applied Remedies thereto; but notwithstanding all this, they lost by degrees part of their Temporal Juridiction.

The Reidence of the Popes, and the Court of Rome at Avignon, whatever may be fuggested, did of the refer not leffen the Power of the Holy See. The French Kings made no finiter ule thereof to obtain favous of the Popes, which might prove prejudicial to their Authority. But as Monsteur Baluxius observes, after Nicolas Clemangis, the Italians brought into France the Debaucheries and Luxury of their Country Vices, from which till then it had been wholly free. The Court of Rome likewife introduced a way of litigious wrangling at Law. The Popes levied the Tenths on the Clergy, or elfe permitted the Kings to do it, on divers Pretences. The Schiffin, which followed, involved the Church in Troubles, overthrew the Method observed in Elections, and Collations of Benefices, filled the Churches with mercenary Pattors, obliged the Competitors to do many mean things with the Princes to be upheld, to iell Benefices, or bellow them on their Creatures, and exorbitantly to levy the Tenths on the Clergy. It is hard to determine, which of the two Adverfaries had the right on his Side; nay, it was never judged meet, in order to the removing of the Schiffin, to fearch into the right, it was cound to very obscure; and when the Councils of Pifa and Constitute engaged in the Controverse, they entied not upon this Question, and offered no Prejudicate Opinion against the right of either; but they condemn'd and depos'd them, because they would not renounce the Papacy, as they had engaged, and, as the case of the Peace required. The Schism has no way diminished the certain Authority, which the Supream Bishops have received from JESUS CHRIST; but it has shewed, that they have a Superior Judge on Earth; which is a General BONIFACE IX. was the first, that settled First-fruits to be Paid by Bishopricks and Abbies (that

of Annates, is to fay, the reterve of One Year's Revenue) whereof John XXII, had already given an Example, in or First fruits.

putting a like Imposition on Benefices for an Expedition into the Holy Land, and by settling first of all the Taxes for the Secretaries, that dispatched Grants of Benefices, in Proportion to the BONIFACE VIII. appointed a Jubilee for all fuch, as should vifit the Churches of St. Peter and

St. P. aul, in the Year 1500. and to for every Hundredth Year. Clement V. ordered the same every The Inflituti n of Fiftisth Year, upon the Petition of the Romans. John XXII. had a great Dipute, as we have faid, with the Grey-Friars, about the Propriety of the Jubi-

Ben of P. verty of JESUS CHRIST. There are great Volumes made on both fides upon this Subject.

The Opinion of this Pope touching the state of Souls after Death, made a great noile; but this strong about Question was scondecided by Benedict XII. his Successor, who determined clearly, that the Souls the State of of the Juft, who die Furged from their Sins, enjoy the intuitive Vision of God, wherein he makes second of the chief Happ.nels immediately after their Death, or after they have been purified in Purgatory,

Provincial Councils, and particular Synods of Bishops were frequent in this Century. All the the Just of before the Day of Judgment, to confist. Bishops were bound to Appear there, at the Command of the Metropolitan, or to fend Proxies,

and a lawful Excuse. The Abbots, and the Deputies of the Chapters of Cathedrals were likewise The Discifent for thither. The Rules and Decrees which were made in the Provincial Councils were pub-pline of the lished, and put in execution by the Bishops in their respective Diocesses: The Elections were yet Church, a-Annea, and put in execution by the binlops in their respective Diocenes: The Elections wereyet tomber being and according to Cuftom for the Bifhopricks and Abbies. The Ordinaries for the most benefices and were presented by Patrons, were forbidden to take Possessing, till they were instituted by the Bibents. Shop, or his Archdeacon; but as for those, who were provided with Benefices with charge of Souls, by the Donors, who had right both to confer and institute, they were injoyned to present themfelves to the Bishop of the place in due time. The Commendams of Abbies became very frequent; Clement V. who gave feveral of them, faw good cause to repent it, his Successors continued them; and notwithstanding the Revocation of Benedict XII, the most part of the Abbies began to be given in Commendam, Clement IV. referved to himfelf the bestowing of all Benefices vacant in Curia. Gregory X. restrain'd it to a Month. John XII. in prohibiting the Plurality of Benefices, decreed, That those, who had Money, should be obliged to refign, and herein appropriated to himself the Donation. Benedict XII. referved to himself for his life only, all the Benefices vacant in Curi, and all fuch as were void by the translation of Incumbents, to other Benefices. Clement VI. made the like Referencions; but Edward III. King of England, prevented the Execution of it in his Kingdom. Innecent VI. revoked the Referves by his Bull Palforalis; but they prefently return'd to the old wont. Gregory XI. recall'd them afresh; but during the Schism, which came on, the two Antagonists made use of all Methods to render themselves Masters of the Benefices, and the Mischief became fo great, that the Princes were obliged to feek a Remedy. After the Death of the Incumbents there were nominated Administrators to manage the Profits of the Benefices; but the right of the Crown took place in most part of the Bishopricks, and consequently the King, or such as of Custom, or Right, had the Administration of the vacant Bishopricks, presented to the Bene-

of the Fourteenth Century of Christianity.

Year's Revenue of his Benefice, after his Death. The Plurality of Benefices was very common, in spite of the re-iterated Prohibitions; they were herein to remiss, that Licente was given even to the same Person to enjoy two Benefices, provided they were not inconsistent, and that only one of them be with cure of Souls. Residence likewise was recommended, and such as were provided of Benefices, were obliged to take the Orders thereunto requifite. Command was given to pay the Tythe of all kind of Fruits: from this the Immunity of the Clergy, and the Revenues of the Church were exempted, and many Decrees were made against them, that should attempt them; this Immunity was extended to the Leprous, who were shut up in the Hospitals. Never were Excommunications and Interdicts more frequently made use of, and all other Ecclesiastical Censures, than in this Age. The denial of Christian Burial was an ordinary Punishment, and the Councils condemned Men to Pecuniary Mulcts for faults purely Ecclefiaftical. The Excommunicate were not only deprived of Church Communion, but also of civil converse, and such as kept them Company, were excommunicated. Neverthelels, it was Prohibited to make use of Excommunications for Matters merely Pecuniary, and to use vio-

fices thereon depending. In some places a Prebendary, when he came to die, might dispose of a

lence against the Excommunicate.

The greatest care of the Prelates in the Councils was to regulate the Conversation and Morals Divers Reof the Clergy; they made many Rules in reference to their Habits, and their Shaving. As to gulations their Knowledge, they required not that it should be of any large Extent; they contented them- made of felves, if the Unbeneficed Clergy were letter'd, that is to fay, if they could Read and Write, and Manners of understood the Rudiments of Grammar; and as to the Priests, and such as had Benefices with cure the Clergy, of Souls, they defired they should be instructed in the Articles of our Faith, and the Ceremonies and of the of the Church. They forbid the receiving any Priests or Clerks, who were Strangers and Unknown, or to permit them to exercise the Functions of their Order. They enjoined the Priests Charch. to fay Mass at least once a Month. They made divers Constitutions touching the Service of the Church, Reparations, and the Maintenance of the Churches, and the Ornaments. The diffributions made to the Canons, that affifted at Divine Service, of which the absent had no share, were fettled almost in all places. The Churchwardens and the Clerks, or Masters of Schools in Parishes saw themselves confirmed in this Century. Many Laws were made for the Preservation of the Goods of the Church, to prevent Alienation, and to oblige the Clergy to use them carefully. They were forbid to bequeath, or dispose of the Churches Goods, which they had got together. It was ordained, that the Fonts for Baptism should be inclosed; that the Host and the Holy Chrism, and the consecrated Oils, shall be kept under Lock and Key. They revived all the Constitutions, which enjoined all the Faithful to assist at the Mass of the Parish every Sunday. They granted Indulgences to them, that would accompany the Holy Sacrament, when it was carried to the Sick, to fuch as should pray for the Pope, the King and the welfare of the State, to those, who should bow their Heads at the Name of JESUS, who should affift at the Mass de Beat, &c. John XXII. granted them, to fuch as should repeat the Salutation of the Angel in the Evening, and this practice was approved in several Councils. They made many Decrees against them that eat Flesh in Lent, or on Fasting Days. As to the Abstinence on Saturdays, they made a Law tor the Clergy; but it was not yet binding to the Laity.

The Number of Mendicant-Friars continued very much to increase in this Century; but they Observadegenerated from their ancient Simplicity, and their former strictness. Many fortook their Or-tions on a der, and turn'd Seculars, or went over to other Orders, that they might be capable of Benefices, Manaflick Pentions, Life,

Penfions and Offices. The number of those that did it, became so great, that they were forced to debat them, who deferted the Order of the Mendicants from the holding of Benefices, or receiving Penfions, and having Offices in other Orders. They were also made uncapable to give, or receive any Vote. The Monks were forbid to admit any Perfons to Profess before the Age of Fifteen, to tuffer them to make Profession, or detain them, before they had passed at Year of Probation, nor to delay their Admission after the Year is expired. It was forbid to exact any thing for entrance into a Monastick Life. The keeping of the Nuns within their Cloid exact any did not the most former Densities. In the actions of the Nuns within their Cloid exact any did not the most former Densities. In the second of the Nuns within their Cloid exact and the most former Densities. In the second of the Nuns within their Cloid exact and the second of the Nuns within their Cloid exact and the second of the Nuns within their Cloid exact and the Nuns within th fever Penalties. In fine, divers Canons were made for reforming the ancient Monks, who began to live loofely: and to oblige them more ftrielly to observe the Discipline of their respective Orders, they were enjoined to hold frequent Chapters.

Clement the Yth. in the Council of Vienne, renewed the Decretal of *Boniface* touching the Preadment of the Preadment

ching, and Confessions of the Friars Mendicants, whereby they are permitted to Preach in their comes Churches, and in the Schools, or Publick places, and not in the Parifhes, if they are not defired and the Reby by the Curates, at leaft if the Bifhops give them not express order. As to Confessions it is faid, ligner. That their Provincials or Superiors shall present some of their Monks to the Bifhop for his Appro-In their Provincials or Superiors shall prefent fome of their Monks to the Bilinop for his Approach sheat dark present about Present about Present Honor Superiors and the Monks licence to Confess; and if he does, they may hear Confession, by virtue of the Power ching and Adminiphing the Monks licence to Confess; and if he does, they may hear Confession, by virtue of the Power ching and by the Holy See; but they are wholly forbidden to Adminisher the Sacraments of the Eucharist, or Extream Unction, or to marry any without the leave of the Curate. Notwithstanding this Decision, there were Divines, who afferted, That such, as confest heir Sins to the Monks, which had a general leave to take Confession, were obliged to Confess a new to Sins to the Monks, which had a general leave to take Confession, were obliged to Confess a new to Sins to the Monks, which had a general leave to take Confession, were obliged to Confess a new to Sins to the Monks, which had a general leave to take Confession, were obliged to Confess a new to Sins to the Monks is considered.

the Curate; that the Pope could not dispense with the Parishioners confessing once a Year to their Curates, nor give a general Power unto the Monks to confeds. John de Apulia, a Divine of Paris, was cited by the Pope, John XXII. for maintaining these Propositions, and constrain'd to recant them; and consequently this Pope condemned them by his Unlimited Power, in the Year 1321.

them; and contequently this rope concemned them by his thinmitted rower, in the rear 1321.

After this, Richard Archbifhop of Armagh, undertook, as we have already noted, to defend the Rights of the Curates, against the Friats Mendicants, and the matter was brought before the Tribunal of Innecent VI. where it was argued in the Year 1357, and there it hung; but he appointed, till further order, that the Mendicants should be let alone in the Possession they were in,

pointen, thi further order, that the Mendicants mound be ret afone in the Potention they were in, of Contessing, Preaching and Burying, yet without Prejudice to the main Question.

Nevertheles, there were divers Councils held in this Century, which revived the Canon, Omnie write/gs Sexus, and explaind it, as meant of the Curate; and likewise some, which forbid the Curates to suffer their Parishioners to go to Confession out of their own Parish. Yet, excepting the Priests, to whom they gave leave, to confess themselves to such other Priests, as they should be a supported the Moule to have the substitute of the priests of the supported the Moule to have the supported to the priests. the Prietts, to whom they gave heave, to contest members to harround Priets, as they had make choice of. As to Burials, they permitted the Monks to bury those, that defined to be interrid in their Covents; but on condition that the Corps should be carried to the Parish according to the Custom, and the Duties Paid to the Parish Churches. It was forbid likewise to build Chapels without leave of the Bishop, and that they submit them to the Odinaries, as to what concerned the outward Service. Notwithstanding the Prohibition of the Lateran Council, they settled in this Age fome new Congregations, but they pitched on, to fatisfie the Orders of the Council, one of the approved Rules, and ordinarily chole that of St. Augustin, which was the most General;

whereto they joined particular Constitutions.

GERHARD the Great, of Deventer, infituted in that City a Congregation of Canons Regular, which he fyled Brethren of the Common Life, because they brought all they posses to the Common Life, because they brought all they posses to the Common Life, because they brought all they be the common Life, because they because munity, without Power to draw it back, in case they had a Mind to quit it; they imployed themfelves in writing Works, and intructing the Youth in the Principles of Religion. The Jeiutes were fettled at Sienna by John Columbanus, and were so called, for that they often had the Name of JESUS in their Mouths, and lived according to the Rule of St. Augustin. Urban V. approved or JESUS in their mouties, and inved according to the Rule of St. Augustin. Crown v. approved of their Congregation in the Year 1367. St. Bridget instituted about the Year 1360. The Order of St. SAVIOUR under the same Dicipline of St. Augustin, which was confirmed by the same Pope. The Order of Hieranganites was founded in Castile, by Peter Guadassinaria; Gregory XI. ratined their Constitutions, and ordered them to follow the Rule of St. Augustin. He gave the same Rule to the Order of St. Ambrole, which he approved. There were also divers Military Orders infitiuted in this Age, as the Order of CHRIST established in Portugal under the Papacy of John XXII. That of Alcantara in Castile, which depends on the preceding Age, not to mention the Knights of the Fleece set up by the King of France; and the Knights of the Gatter, by Edward III. Fig. of Lender which were very different team the Military Order. ward III. King of England, which were very different from the Military Orders.

CHRONOLOGICAL TABLE

OF THE

ECCLESIASTICAL HISTORY

Of the Fourteenth AGE of the CHURCH.

| Years of Christ | Popes. | Emperors and Kings of the West. | Emperors of the | Ecclefiastical Assairs. | Councils. | Ecclefiaftical Authori |
|--------------------|--|---|--|---|---|---|
| 1300 | III. Philip the France, the 16 | Albert of Au- firia Emperor of the West, the third year of his Reign. Fair King of th year of his | XVII. Ottoman the first Emperor | The Publication and Opening of the Jubilee. Boniface appeared at Rome in his Pontifical Habits with this Inscription, Ec- | The Council of Melun held in January. The Synod of Colon, under the Archbish. Wichboldus. | Dimis de Mogello. Engelbert Abbot o Admont. Jacobus Gaietanus Cardinal. Henry de Garret i made Bifhop o |
| | James II. K from 1291. Dionysus Kin from 1279. Edward I. Ki | g of Castile from ing of Arragm g of Portugal ng of England | of the Turks, whose Reign is. counted from 1297. | ce duo gladii, i.e. Lo! here are two Swords. He published a Cru- fado, and sent Ber- mard de Saisse Bish, of Pamiez into France, who was there Artested. | The Synod of Bayeux. The Council of Auch. | Lucca. Steven de Salagna Andreas Noveca strensis. Ramerius de Pis. flourished. |
| | from 1272. | IV. | XVIII. | I T' D'O Co | | · |
| 1301 | VII. | IV. | | The Bishop of Pa- miez set at Liberty. Decemb. 4. Boniface suspended the Gra- ces, and Privileges, | ' | William de Nang finished his Chron cle. Jacobus de Bened: Elis. |
| | | | granted the Kings of France, and hindered the Levy of a Subfidy upon the Clergy. He declares himfelf Supreme in things Spiritual and Temporal. | | Joannes Duns Scotsus. Richard of Sienna. | |
| 1302 | VIN. i | v. | | of the States of | at Paris, April | Joannes Monachu Cardinal, founde a College bearin his Name at Pari Petrus de Bojeo. nameless Author |
| | | | France against the Pretensions of Bo- niface Apr. 10. The Writings and Proceedings on both sides upon that Subject. The Publication of the Bull, Unam Santiam, Nov. 16. | | the Treatife against the Authority of the Pope flouri shed. | |
| 1303 | IX. The Death of Boniface, Oftob. 12. Bonedit XI. chosen the se- cond of the same Month. | VI. | He is Arrested | The Appeal of the K. of France to the next Council. ngs against Boniface. at Agnonia, Sept. 8. ra Colonna, and dyes his deliverance. | An Assembly at Paris, June 13. The Council of Nogarol held in December. | Prolemens Lucenji finishes his Ecclesi astical History. The Death of Di nus de Mugello. |
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| On Pin | 14 Cent. | • | | R . | ٠ . | 130 |

A Chro-

| Tears of 1 | Popes, | | Emperors of the East. | Ecclefiaftical Affairs. | Councils. | Ecclefinstical Authors. |
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| Christ. | | Kings of the West. | East. | | | Towns Daviding. |
| | I. The Death of Benedict, July 8. The Holy See remained vacant till the next year. | VII. | XXI. | Pope Benediti re- vokes his Bulls pub- lifhed againt France. Journal Periferifi broaches an erro- neous Opinion con- cerning the Eucha- rift. It was con- demned by the Bi- fihop of Paris, who filenced that Monk. | held the Friday after the Feaft of Circumcifion. **Egidius Rom flion about t Temporal Podalvarus Pelagder of Grev. F | a Dominicam, is made Licentiate of Divinity at Panis, and a little after composes his Treatife of the Eucharift. Annue wrote his Quehe Ecclesiaftical and wers. It is the Corriers of the Ecclesiaftical and wers. It is enters into the Orriers. |
| 1305 | I. Clement V. is chosen Pope June 5. He is crowned at Lion, Nov. 11. and resides in France. | | XXH | Pope Climent revokes the Bulls of Boniface against France, particularly, Unam Sanifam. The Templars are threatmed, and Kphilip the Fair undertakes to proceed against them. | tion of the A Vitalis de A Mirror upon Joannes de C Thomas Joye Philip a Cyy Bishop of An Bernardus | Scripture. |
| 1306 | II. | IX. | ххиі. | The Pope promifes by his Bull, Aug. 23. to inform against the Templars. | Dominican, S | h of Jacobus de Benedi- |
| 1307 | III. | X. | them at Par | The Templars are arrested through al arrested through al ions brought against it, by Gulielmus Pavisiother places by others. | l of Misnia fir Aiso, a Pi History of Holy Land. | I sufridus, a Prieft nisfhes his Chronicle, remonstratensis finithes his his Voyage into the rivet finishes his Chron. |
| 1308 | IV. | The Emperor Albertus is standard by once his Nephew May 10. Hany of Lus enburgh fluceeds him Nov. 1. The Dear of Edward K, of Englant to whom E ward II. Su ceeds. | plars to the The Judg Paris about The Pope who are proceed again Dulcinus de drawn mar refered near refered n | The Pope calls the Holy See. Ment of the Divines of the Templars. The Templars. The Templars of the Inquificors and craw up a Process. The Templars of the Inquificors and craw up a Process. The Heretick, who have performed the Heretick, who have performs after thim afterest, it is carried & bur, & his followers differs. | Novemb. 26. Novemb. 26. s, ad ad l | eld fit a Dominitan. Joannes de S. Geminian Hourished. The Death of Joannes Dums Scotus, Novemb. 8. |
| 1309 | V. | I. Robert ti Son of Char II. was Kit of Naples, at powerful ltaly | ng t nd I | The Popes Conmissioners form Process against the Templars. | a cil of Presb | ary dinal and Bishop of |

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|---------------------|--|---|------------------------|--|---|--|
| Years of Christ. | Popes. | Emperours and Kings of the West. | Emperours of the East. | Ecclefiaftical Affairs. | Councils, | Ecclefinflical Authors |
| 1310 | VI. | II. | XXVII. | The Templars are condemned in a Provincial Council at Parir, and several put to Death in May. Informations thro' all Christendom against the Templars. The Pope causes the Errors of John Oliva to be examined by Vitalis de Furne, a Gry-Frier. | | Jacobus de Vicerbo. Alexander de Alex- nodria. Joanuse de Filusz, Bishop of Opina. Malathus a Grey Frier flourished. Gultebus Durandus Bishop of Manda, composed his Trea- tise of the manner of celebrating a Ge- neral Council. Ubertinus de Coffalis wrote that year in favour of Petrus O- tiva. Thom/topee Cardinal. f Joanuse de Janduno f Jannus de Janduno |
| 1312 | VII. | III. | XXVIII. | A folemn Revo- cation of all that Boniface had done a- gainlt France by the Bull of Apr. 27. | The Council of Ravenna, held June 21. The General Council of Vienna, which was opened, Octob. 16. | got ismadeCardinal. Raimundus Lullus composed his Trea- tise, intitled, The |
| 1312 | VIII. | IV. The Emperor Henry VII. went into Ea- ly, and was Crowned at Rome. Ferdinand of Caftile dyed,& his Son Ad- phonflur XI. fuc- ceeded him. | XXIX. | The Diffolution of the Order of Templars is refolved upon in the Council of Viruna & published May 22. The Errors of the Begarit & Begaine were condemned in the fame Council. | Alexander de neral of the Su Bernardus Gu rator General ers. Nichephorus C Eckard a Don Guido Bithop Petrus Saxo. | ninican. |
| 1313 | IX. | V. The Emperor Henry dyed in Italy Aug. 24. and there was an interregram 4 Months. | | The Great Master of the Order of the Templars, and the Dauphin's Brother were executed at Parir, March 11. | of Substance Bernardus Gi | Rainundus Lullus wrote his Treatife and Accident. idensi finished his Hi- Monks of Grand-mont. of Cardinal Monachus. |
| 1314 | tween the Ital lian and Frenc Cardinais a boat electin a Pope. The Difper | of the Empire are divided, one part chole Lewis of Ba- warria, and the other Frederick g the Son of Al- bers of Alphria wh ch caufed a War in Gord many. of I. e. Philip the Fai 3 dyes, Nov. 19 | | · [| A Council a Paris held o Tue(day be fore the Translation of Nicholas. The Council of Raycon held Octob. 10 | n annes de Friburg. William le ideure Bishop of Angers S. finished his Colle- étion of Synodal Statutes and dyed. Petrus de Palude a |
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| Years of Christ. | Popes. | Emp. and Kings of the West. | Emperors of the | Ecclefiaftical Affairs. | Councils. | Reclefiaftical Authors Victor Porches de |
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| 1315 | | 11. | XXXII. | Walter Lallard began to teach his Errors. | The Council of Saumur held at Michaelmas. The Council of Negarel. The Death | Salvasicis composed about this year his treatagain the Jews. Antonius Andrea. Hugh de Prato. Joannes de Neapolis. of Rainmandus Lullus. |
| | | | | l | June 29. | · |
| 1316 | | Lewis Hatin King of France dyed, June 5. leaving his Queen Clement with Child, who brought forth a Son, Nov. 15. He dyed 8 days after Philipthe Long the Bro- r was declared whed at Rheimi | XXXIII. | | The Council of Smilis held May 15. | Michael de Cefena was chofen General of the Grey Friers. Odersch de Port-naon funthed his Chroni- cle. Marsin, a Domini- com. Sibert de Perpignan. Herense de Bys flourished. The Death of Æ- gidius Romanus, De- scruber 22. |
| An E A Pu The Pretenfic Proce Burnt at | blication of the Grey Friers calle ons by his Bull , edings against to Marseilles. | bishopricks and l Clementines by Joi d Spirituals are o Quorundam. he Monks, who | hn 22. eited by John 22 disobeyed that E | A Process made by the Pope against vance. , who condemned the bull, of whom 4 were hich were condemned | of Sentis, Mar 27. The Counci of Ravenn. held Offeb. 27 | l The Death of Ger- bardur de Bonouia, which hindered his linishing his fumm a of Divinity. |
| 1318 | III. | V. | XXXV. | | 1 | Durandus à S. Por- |
| | | Hara | pe Bishop of Pu jeus Natalis is m Terrena de Perpigi | y, or Annety. ade XIV General of t nan, a Carmelite, made | he Grey Friers. | |
| 1319 | IV. | J VI. | XXXVI. | The Process and | 1 | Bererandus de Turre |
| | | | | Condemnation of in Portugal, to which n were applyed. | nal. | is made Bishop of next year a Cardi- |
| 1320 | V. | VII. | XXXVII. | 1 Card. Fitalis e Fur | s made Chancell | Janus Baffelis. Jacobus de Laufan- na. Ditte of B. of Albania. Or of Janus Oveen of |
| 1321 | VI. | VIII. | XXXVIII. | Ubertinus de Caffa- lis is accufed to the Pope who appoin- ted the Cardinal of S. Sabina to examin his Writings. to the Bishoprick of John d'Alier is che | The Council of London in November. Elne. Seen XIII. Generatelents to the Posful of the Crofs. | Petrus Aureolu is made Archb. of dix. Prelomeus Luccoffi is made Bith of Tweeds. Guy Terrena is chofen Bith. of Majorca and after translated al of the Carmelites. pe his Treatile of the |

| Years of Christ. | Popes. | Emperours and Kings of the West. | Emperors of the | Ecclesiastical Affairs. | Gouncils. | Ecclefiafical Authors. Johannes Parifienfis, |
|---------------------|---|---|--|--|--|---|
| 1322 | verty of J. Ch Ubertinus de ing the Pover ved by the Po Michael Cæse John XXII. co | nrist. Cassalis being qu ty of J. Christ, a spe in Consistory. mas General of t | to his Holinefs' eftioned by John nfwers in Writ he Grey-Eviers, c | The Decretals of John XXII. Ad condition, or cum intermonaulto, concerning the Property of things spent by the Grey-Frier. The Pope obliges Cardinal de Euros to sconcerning the Pottle of the XXII. concerning, which is approached the Concerning of the Concerning o | The Council | a Canon Regular fi- nithes his Memoiro of Hiftoy, Bernard Guidani ends his Mirro of the Popes, Empe- rors, dv. which he dedicated to Jehn XXII. John de Regne. Stephen de Provene. John de Blammdal flourified. The Death of Phi- lip Bilhop of dich- flat. The Death of Hugh de Prate. |
| 1323 | V 111. | X. Frederick is defeated, and taken Prifoner by Lewis of Bavaria. | XL. | The Pope excommunicates Lewis of Baswaria, who appeals the next year to a Gen. Council. Francis Marsonius a Grey-Frier, who first introduced the Sorbonick Act into the Schools of the Sorbonuc takes his Docto | The Council of Paris held in February. The Council of Toledo. | Bernard Guidonis is made Bishop of Twy in Galdicia, and translated the next year to the Bishoprick of Lodew. Berengarius of Fridel dyed June to. The Death of Harvent Natales. The Death of John aples about this year |
| 1324 | IX. | XI. | XLI. | The Bull, Quia quorundam mentes. | The Council of Toledo held in November. | Marsilius of Padua, a Lawyer, who te his Treatife against the Authority of the Pope about this year |
| 1325 | X. | XII. The Death of Dionysus K. of Portugal, wo whom his Son Alphonsus IV. succeeded. | XLII. | The Condemna- tion of the Errors of Petrus Oliva à Grey-Fryer. | bishop of Raven Guy chosen A William of N Assessan. Monaldus. Gerhardus de | bbot of S. Denis. |
| 1326 | XI. | XIII. The Death of James II. King of Arra- gon, and Al- phonfus IV func- ceeds him. | XLIII. Uschan, or Ortham the Son of Otto- man fucceeds him. | , | The Council of Avignon, June 18. The Council of Complatum, June 25. The Council of Marfac, Dec. 8. The Council of Senlis. | Durandus de S. Per- ciamo istranflared to the Bishoprick of Menux. Henry de Carret is driven out of the Bishoprick of Lucca Dominicas Gran- rius is made Master of the facred Palace by the Pope, and af- ter Bishop of Pa- mies. |
| Du Pin 1 | 4 Cent | | | S | | 1327 |

| Years of Christ. | 1. | | Emperours of the East. | Ecclefiastical Affairs. | Councils. | Ecclefiaflical Authors. |
|---------------------------------------|---|---|---|---|---|--|
| 2327 | XII. waria goes into Edmard King deposed, and h III. fet up in hi The Book of | XIV. Lewis of Ba- lealy. of England is is Son Edward is flead. Marfilius of Pa | XLIV. XLIV. August condemned the Grey-Friers m Chrift, before the after after the oto a Gener | Ceccus of Afculum is condemned to be burnt at Bonnia for maintaining, that the influence of the Stars necellitates Man's Will. by John XXII. aintains his Opinion the Pope at Autignon, e., and appeals from al Council. | The Council of Ruffic held in January. | Maximus Planada; is fent Embaffador to Apullia. The Death of Vistalis de Farno, Cardinal. |
| 1328 | XIII. Lewis of Ba- varia caties, Michael Corba- rio to be cho- fen Antipope, who takes the name of Nicha- las V. and is enthroned, May 12. He was driven out of Rome, Aug. 4. | XV. Lewis of Ba- varia is crowned Em- peror at Rome by Cardinal Colomii, Jan. 17. The Death of K. Charlet the Fair. Ph. lip of Vs- lois fucceeds him, and is crowned at Rheimi, May 28. | XLV. Andronicus jun. depofes his Grandfa- ther from the Empire. I. | The Pope causes Process to be for- med against Michael de Casena General of | The Council of London in February. | The Death of As- gaftine Triumphur, Apr. 2. The Death of William Durandus Bithop of Manda. The Death of N. clothar Triver. |
| caufes l the Gre his pla The | his Depolition to ty-Friers, held thi ce. King of France h their Rights a | he approved as s year at <i>Paris</i> . arkning to th nd Cuftoms. | nd confirmed in Gerard Odonis Petitions of | John 22. begins to Preach his Doctrin againft the Vision of God immediatly after death. m his Generalty, and a General Chapter of is chofen General in his Clergy, maintains mmed by the Pope. | day after the Nativity of the Virgin & ended the Fri- day after the exaltation of | wrote in defance of his Opinion concerning the Poverty of J. Chrift against John 22. John Bacon a Carmelite is made Provincial of his Order in England. |
| 1330 | XV. Peter de Corbario is delivered to Toh. 12 and re. ounce his Papal Dignity. | Obertinus a Alvarus Perrus de Lupoldus S Nidolas L | elagius is made A Lafa is chosen th Laxo. 1970 finishes his l Montealier writes | ins his Opinion conce Apoftolick Penitentiary e XIV General of the Poftills upon the Script his Poftill and Sermon | by the Pope an Carmelites. wre. | excommunicatedby the Pope for writing against him in favour of Lewis of Bavaria, and flies to that Prince. ty of J. Christ. |
| 1331 | had known t | XVIII. the fallhood of this pretended it, yea, was obtain | Right to his Ea | Pervus de Palude, fome other Doctor are of Opinion,th. a Frier Preache who in Confeffic produced by Robert d'Arldom, might, without | s, at Petrus de F r, Jerufalem the Voyage thit r- The Dear | Petrus Bertrandus is made Cardinal. salude made Patriarch of e year before, takes his her. th of Bernard Guidoni; |

| A Chronogean Lage. | | | | | | | |
|--------------------|--|--|--|---|---|---|--|
| Tears of Christ. | Popes. | Emperors and Kings of the West. | Emperors of the East. | Ecclefidstical Affairs. | Councils. | Ecclefinstical Authors. | |
| 1332 | XVII. | XIX. | V. | | The Council of Maxfield in July. | Alvarus Pelagius is honoured with the Title of Bilhop of Caronna, and after is made Bilhop of Silves. | |
| 1333 | XVIII. | XX. | VI. | The Publication of a General Cru- fado for the Holy- Land. | of Oxford. William de I trocher flourishe | of Durandus à S. Por- | |
| 1334 | XIX. The Death of John the XXII, which happened De- camber 4, and Bendiff XII. is cholen the 16th. and is Crowned four drys after. | XXI. | VII. | King Philip of Va- lisis causes the Do- ctors of Divinity of the Faculty of Paris to condemn the O- pinion of 96th XXII concerning the Vi- fion of God, and wrote to that Pope, that he should re- voke it. | | The Letter of William Ockson to the Chapter General of his Order affembled at Affiliam Challeds is made Bishop of Caucaillon. The Death of Cardinal Bestrandau de Turre. | |
| 1335 | The Revoc Abbys by Pop | XXII. Veria to the Popation of Comm to Benedist XII. cerning Residence | endams of Cat | Pope Beneditt XII. debates the Question about the Beatistick Vision. The Ambassadors hedral-Churches, and | The Council of Salamanca May 24. The Council of Roan held in September. | Simon Boraston. Walter Burley. John Canon. | |
| 1336 | II. of the Tenths upon the Cler tion into the I | gy of France, in | en granted to | The Pope decides by his Conflitution of Fib. 22. that the Souls of the Saints purged from fin fee God intuitively immediately after Death The Revocation King Philip de Vulois, fis intended Expedi- | of Chateaugor- thier held in November. | fel wrote the Hifto- ry of his Voyage into the Holy Land. The Death of Wil- | |
| 1337 | demned to be his Apostles h | XXIV. burnt at Vesice, and nothing in p | X. for maintaining contractions for property, contractions | Francis Pistorio a Grey-Evier is conneg that J. Christ and any to the Decision of | of Avignon in September. | | |
| 1338 | dings of John Barlaam fel an Union bet Daniel de Tr | n Protestation of XXII. In the Emperouse the Greek, we will is fent by I. | or Andronicus p and Latin Churc co King of Ar | An Ambassage of Lewis of Bavaria, and the King of France to the Pope to obtain Absolution, via against the Proceedings which is rejected menia to Pope Benetia ation of the Amenian. | bly of Franc- fort held in August against the Proceed- ings of Joh. 22. | entitled, an Infor- mation of the Nul- lity of the Process | |

| | | | | 2 | | |
|--------------------|---|--|---|---|---|--|
| Years of Christ | Pope:. | Emperors and Kings of the West. | Emperors of the East. | Exclesiastical Affairs. | . Gouncils. | Ecclesiastical Authors. |
| 1339 | V. | XXVI. | Xti. | | The Council of Toledo, May 19. | |
| 1340 | VI. | XXVII. | XIII. | Barlaam accufes the Palamites. He is condem- ned in the Council of Constantinople. | ple. Robert Comton Durand de Ch. Clement of Fi Lupoldus de Bi Simon Fidatus Joannes Andre | finishes his Treatife de Planetu Ecclesia. Henry Urinaria. ampeigne. lorence. |
| 1341 | Tutor. Anne the Em | XXVIII. 111 | w of Andronicus | Cardinal Peter Bertranskus founded the College of Ausun at Paris. The Palamite: compole a Synodical Writing about their Doctrine. | The Council of Conflantinople against Acindynus. The Council of London. | trus de Palude Tan |
| 1342 | VIII. Benedid XII. dyed Apr. 25. and Clement VI. was cho- fen Msy 7.and crowned Msy 19. 1. | XXIX. | Cantacuzensi is proclaimed Emperour at Adrianople. | Pope Clement labors for the Peace of Italy and France. Anne the Empress Widow of Androni. cus propounds to the Pope the Union of the two Churches. The Polamites are driven from Conflantinople. | The Council of Landon held in Ottober. | John de Malvernt composes his Trea- tile of Visions. Orber a Car- melite. John Ohey. SimondeSpires. John de Rupe- feijia. Gerbard de Sa- vona. The Death of Guy de Parpignan Aug. 21 |
| 1343 | | XXX. The Death of Rebert King (of Naples, af- ter which the to his little o was married g of Humgary. | II. | | MIX General of Bartholomew as shop of Urbin. Petrus Raimona neral of the Co Francis Petrasco with Lawrels a | Philip Cabaffels: is made Chancellor of Jam Queen of Sicily. Iffali is chosen the of the Grey-Friers. In Augustin is made Bi- turn is made XV Gearmelites. In A Poet is crowned |
| 1344 | II. | cepts a Prefent to Rome. A Croisado ag The Church Palamas and | of the Magistra gainst the Turks. of Prague made a | The Pope removes the Jubilee to the Lubilee to the Romans. He actes, but refuses to go an Archbishoprick. aned in a Council of arch. | The Council of Constantinople. The Council of Noyon in July 26. | |

| Years of | Popes. | Emp. and Kings | I Francisco Cal | l r t c a: t ar : | | |
|----------|---|---|---|---|---|---|
| Christ. | | of the West. | Enft. | Ecclefiastical Affairs | . Councils. | Ecclefinstical Authors |
| 1345 | III. | XXXII Andreus King of Hangary is flain, and Joan his Wifemar- ries Lowis Prince of Ta- rentum. | | | aaruan Gregori | Holker. Rabert. Richard Ham- pole. rendedicates his Viri- comm to the Pope. rathurg is chosen Ge- nguffin. |
| 1346 | gainst Lewis of | XXXIII. The Electors of Colen and Treves at the end of August of Luxenburg set him up a-Favaria. Confirms this E- | V. | The Pope renews the Process against Lewis of Bevaria, and deposes him. Palamus is absolved, and John Patriarch of Constantinople deposed. | The Council, of Paris, Mar 14. The Council of Confiantinople. | |
| 1347 | VI. | Char. IV. gets polleflion of the Empire. | Cantizuzenus obtains Con- finatinople, and makes Peace with Palecol- gus whom he makes Empe- ror with him. | Ifidore is chosen Patriarch of Con- Patriarch of Con- Jantinople, and Pala- mar Archbishop of The Enemies of Judate and Palaman The Enemies of Judate and Palaman a Council of Con- faminaple. The Propositions of John Marcuar Condemned by the Bishop and Faculty of Divinity at Pa- rii. | The Council of Tokido held at Completten, Apr. 24. The Council of Conflantinople against 18-dove and Palaman. | Richard Fire-Ralph is made Bilhop of Armagh, and Rosan meniar Vallet Archbilhop of Reseman. The Birth of S. Catharine of Siemas. Bernard Abbot of Mans. Caffindyed. The Death of William Ockam. |
| 1348 | VII. Nicholas Laurentius having affumed the title of Roman Tribune endeavoured to make him-felf Mafter of Rome, but was driven out of it. | II. | VII. | A Recantation of the Doctrines de- livered by Nicholas Utricourt made by the Order of the Faculty of Divinity at Paris. | | Simm Edatus de Cafjia dyed Rb. 11. 67 Joannes Andrea, July 7. Joannes Henfonsiss finished his Conti- nuation of the Hi- flory of the Bishops of Luige. Thomas Brashwardin is chosen Archbi- shop of Camerbury, and dyes 40 days after. |
| 1349 | VIII. | m. | VIII. | | dinal Peter Bertri | Rich.Hampole Sept.29 Gerhard Odonis. |
| Du Pin 1 | 4 Cent. | | | T . | | 1350 |

| Years of Christ. | • 1 | Emperors and Kings of the West. | Emperors of the East. | Ecclesiastical Assairs. | Councils. | Ecclefiastical Authors. |
|---------------------|--|---|-----------------------|--|---|---|
| 1350 | IX. | IV. of Philip de Value King of Philip de Value King of Prante, Aug. 35. to whom his Son. 7ehh fucceded, who was crowned at Rheims Sept. The Death of Alpholya K. of Safith, who left his Kingdons to his Son Peter I. | IX. | The Conflitution of the Pope concerning the Concerning the Conclave, which allowed the Cardinals to have there two Clerks a piece, and their feveral Lodgings. The Emperor Cantacaums lends Ambafladors to the Pope about this year to treat of the Union of the two Clurches. | | Alberian de Ro- fatt. Per, de Paternu, Adam Gon.am, or Woddam, Niebslas Cabaff- liss. Niepsbarus Gre- gwar. Troepsbarus Gre- gwar. Troepsbarus, Robert the Car- mulitz. Mich, de Maffis, Jann, Mrljeram, Jannuer Saxo. Joan Branmart. The Death of Bartholonew d'Urbin. |
| 1351 | Χ. | V. | X. | A Recantation of fome Doctrins delivered by Dr. Simon, made by the Order of the Faculty of Divinity at Paris. | The Counci of Lambeth. The Counci of Beziers, Na vemb. 7. | Clarwallir wrote I his Letter in the I same of Luifer to the Worldlings. Fortheries Voffalli is made Patriarch of Grado. |
| 1352 | XI. Clement VI. dyed Dec. 6. and Innocent V. chofen Dec. 18. and crowned the 23. | | XI. | | Erford. John Tacefpl. Nicholas Do Tihnan. Peter Thoma Bartholomes | rlm. rihed. |
| 1353 | I. | VII. | XII | Two Grey-Friers burnt at Avignon for their Opinion about the Poverty of J. Christ. | 1 | Petrus de Clara- valle wrote his Epi- itle in the Name of Jefus Christ to In- nocent VI. |
| 1354 | II. | VIII. | Frier, made | A Recantation of certain Doctrine by one Guy an Augustine by the Order of the Divinity at Paris. | s l | Callifus a Monk of Mount Athus is made Patriarch of Configutinople. |
| 1355 | III. | TX. The Empror Charles crowned Rome on E sternagy, Apr | is at a | A Dispute amonthe Greeks about th Light on Moun Taker, the Essence and the Operatio of God, decided by the Council of Confirmation of Confirma | ple against the ple against the Enemies of Palamas. | no- Perrus Bercherius. Alphonfus Vargas of flourifhed. Philotheus is chofen patriarch of Con- |
| 1356 | 1V. | X. | XV. | | | Nicholas Orefinius is made Head of the College of Navar. Nicholas Egunicas is appointed Inquisitor General by the Pope about this year. |

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|--|---|--|---|---|---|
| Popes. | Emperours and Kings of the West. | Emperours of the East. | Ecclefiastical Asfairs. | Councils. | Ecclefinstical Authors. |
| V. | XI. The Death of Alphonfa IV. K. of Por- tugal. He left Peter the Cruel his Son, Heir of his King- dom. | Contracuzenss leaves the Empire to John Paleologus, and retries into a Monastry. I. | Richard Archbish. of Armagh in Ire- land opposes the Begging Friers a- bout the Offices of the Clergy, and their Begging, and went to Avignon about ir, where he delivered a discourse upon that Subject Nov. 8. before the Pope and Cardinals. | 24. in the room burg, who dyed Richard of A Robert Conway Ralph Higden | rmagh. |
| VI. | XII. | II. | | Constantinople. The Death of The Death of | The Death of Cal- lifts Patriarch of Gregorius Ariminenfis. Adam Goddam. |
| VII. | XIII. | | | | The Death of Alphonfus Vingas OH. 17. as some say, but as others, Dec. 26. 1366. |
| VIII. | XIV. | by the Arch burnt. His So labria declare God, and is by Gerhardus Gr der of the Fri The Jefuits fame time. The Order o | bishop of Toledo, and cholar Nicholas of Ca-shimfelf the Son of 11111 at Barcelons. 1005 inflitutes the Or- ers of a Common Life, are inflituted at the f S. Saviour is erected | Fortanerius Va, and dyes the n Joannes Calden Bartholomew Co Jordanus Saco Joannes Gyparu Manuel Calca The Death o The Death o | Jali is made Cardinal, text Year in Offober, vilus. vilusvile. fificta. flourished. f Robert Conway. f Risbard Archbishop |
| IX. | XV. | v. | | Nicholas Orefn of the Chappe | iius is made Treasurer |
| X. Innocent VI. dyed Sept. 12. and Urban V. was chofen Offob. 28. and crowned Mo- vember 5. I. | XVI. | VI. | | of Maxfeild. | Jacobus de Altá |
| II. | XVII. | VII. | certain Doctrines | ŧ · | Michelat Orefinitis delivers his Dif- courfe againft the Irregularities of the Court of Rome be- fore the Pope and his Cardinals. The Death of Ralph Higden. |
| | VI. VII. VIII. VIII. IX. Immer VI. dyed Sept. 12. and Urban VI. was chofen Offib. 28. and crowned No- wentler S. | V. XI. The Death of Alphonfin IV. K. of Porting all He left Peter the Cruel his Son, Heir of his Kingdom. VI. XII. VII. XIII. VII. XIV. IX. XV. Image: VI. days of the content of the | V. XI. The Death of Alphanfin Parts the Earl. V. Alphanfin Parts the Community of the State of the | V. XI. Contractions Richard Archbish. V. XI. The Death of Alphonsian leaves the Empire to John Palesloguis, and Begging Friers a bout the Offices of the Clergy, and their his Son, Heir of his Kingdom. I. II. VII. XIII. III. | V. XI. Contratazione Richard Archbifh. of Armagh in Ireland opposes the Pater the Crud his Son, Heir of his Kingdom. I. Contratazione Richard Archbifh. of Armagh in Ireland opposes the Pater the Crud his Son, Heir of his Kingdom. I. I. Begging, and went to Arigina about it, where he delivered a diffeour fe upon that Subject Nov. 8, before the Pope and Cardinals. VI. XIII. III. III. |

| Years of Christ | Popes. | Emperors and Kings of the West. | Emperors of the East. | Ecclesiastical Assairs. | Councils. | Ecclefiaftical Author; |
|-----------------|--|--|--|---|---|---|
| 1364 | III. | XVIII. John King of France died in England, April 3, and Charles V. his Son, Sirnamed the Wife, was Crowned, May 1 19. | VIII. | The Condemnation of the Doctrins of Downfus Soulechar a Grey Freyer, concerning Poverty by the Faculty of Divinity at Paris, with a Prohibition to him to teach. Soulechar Appeals to the Pope. | | |
| 1365 | IV. | XIX. | 1X. | The Recantation of Suolechat at Aviguon judged Infufficient. | The Council of Angers, March 12. | |
| 1366 | V. | XX. | Х. | | ted Cardinal, So John de Tamb | Philip Cabaffolas, made Titular Pa- alem. ed a Legate, and Crea- ps. 22. the next Year- achis made Master of ace by the Pope. |
| 1367 | VI. Urban leaves Avignon to go toRome, Apr. 20. and Arrived there, October 6. | XXI. | XI. | | The Council of York, held in September. | |
| 1368 | 1 taly into Sub Pope. The Death o | The Emperor Charles went into Ita-the Cities of I-jection to the feet the Crustagal, to whom and Succeeds. | Chancellor of and of the I The Conde | The Business of Sackbars, referred of Beauvais, Cardinal the Church of Paris, faculty of Divinity. mnation of divers imon Langham Archerbury. | The Council of Lavaur, june, 1. | Hugohus Malebran- chius chofen General of the Augult was. Philip Ribus made Provincial of the Carmilites. |
| 1369 | VIII. |) Peter I. King of Cafillis Slain, & Hen- ry XI. Suc- ceeds hi m. | The Emperor John Pale- ologus came of Reme, & Sign- an Union with the Reman Church. He was Arrefted fome time af- ter by the Veneziant, And released by Maong, his 3d Son, who paid his Debts. | do, or Low-Sunday. | | Robert Gervanis is made Bishop of Se- nez. |
| 1370 | IX. Urban V. returns to Avig- non, Sept. 24, and died De- comber 19 Gre- greyXLis cho- len, December 18, and Con- fectated, and Crowned Jan. 4, of the next | | XIV. | The Sect of the Two- lupins fettle them- felves in Provence. | Matthew of Craevia. Gallus, Abbot of Konigfaal. S. Bridget. S. Katherine of Siema Flourished. Hugdina, Ma- lebranchius is made Bishop of Ariminum. | 4 |

| | | | A Chrono | iogicai Labie. | | |
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| Years o Christ. | | Emperours and Kings of the West. | Emperors of the East. | Ecclefiastical Affairs. | Councils. | Ecclefiastical Authors |
| 1371. | 1. | xxv. | XV. | | John of Hilds Joannes Golenia The Death o of Constantinople | Flourished. |
| 1372 | II. | XXVI. | XVI. | Latons, concerning Condemned by two pointed by the Pope Arnoldus de Putterd is Condemned for h | Cardinals ap- | Henry de Rebdorf fi- nifhes his Annals. Henry of Dolendorp, John Fustgin, Flou- rish. |
| 1373 | . III. | XXVII. | XVII. | | Year. Thomas Stubs fin If aac Argyra Con S. Bridget died | Arnoldus de Terrenâ Wrote about this ifhed his Chronicon. npofed his Kalendar. , July 23. |
| 1374 | IV. | XXVIII. | XVII. | | The Death of 3 | Francis Petrarch di- ed, July 14. ohn Balistari. |
| 1375 | V. The Florentines revolt, & engage Bononia, and other Cities of Italy to their Party. | XXIX. | X IX. | Wickliff began to divulge his Doctrins The Order of Hierosymiter is approved by the Pope. The Order of S. Ambrose is confirmed by the Pope. | | Radulphus de Prel- les, Philip de Meferi- us Flourished. |
| 1376 | VI. Gregory XI. went to Rome September13,& arrived there Jan. 7, in the next Year. | XXX. Wencestaus K. of Bohemia, the Emperor, Charles his Son was chosen K. of the Romans. | • | The Doctrins of Wickliff's Condemned by the Arch-Bishop of Canterbury. | | ` |
| 1377 | VII. Pope Gregory retires to A- nagnia, and re- turns to Rome in November. | XXXI. The Death of Edward III. King of Eng. land. | XXI. | Peter King of Arragon, Wrote to the Pope to Revoke his Cenfure, passed on the Works of Raimondus Lullus. | | Mattheus Florile- gus, Nicholas Orefini- us is made Bishop of Liffeux. The Death of John Schadland. |
| 1378 | Rome, Apr. 7. The Romans I require a Ro- man or an Italian ous manner, Apr. The Cardinals lection of Urban They came to acrb. the Cardi which caufed a | .9, and Crowned 1 fly into Anagni t. Fandi Ang 22, et | 7, under the Na in May, and pr her the Conclar ho took the Na | nofen in a Tumultu- me of Urbanthe VI. rocell againft the E- ve, and chofe Sept. we of Glement VII, | | Albert of Straiburg insisted his Chronicon. Bonaventure of Paden, chosen General of the Angolines in the foregoing Year, s made Cardinal in the to this Year, by Urban VI. Leonard de Giffon is made Cardinal by Urban VI. |
| | • | | | | | |

| | ples, and from thence goes to Avignon, | Kings of the W.H. II. The Death of John King of Cafile, who leaves his Son John the Heir of his Kingdem. | Emperors of the E.St. XXIII. | Ecclefuffical Affaire. | Councils. | Cardinal Giffon flayed at Naples after the departure of Cleman the VIIth, and is put into Prison there. |
|------|---|---|--|--|---|--|
| 1,35 | Urban VI. de- clares Joan- us Queen of Mengary, faln from her Kingdom, and gives it to Charles Durar. Queen Joan gives it to Lowis Duke of Charles Durar makes himfel Mafter of Niples, and take Queen Joan Prifoner. | of Freme, dy- ed Sept. 16. Charles VI, fucceeded him under the Tuition of the Duke of An- jon, and is f. Crowned, Nov. 24, at s Rheims: | | | | Gerard Groot, or the Great. Philip de Leydis. William of Walling ford. Comedia Altzay. Bertamms flourished. S. Cathrine of Sicma died, Apr. 30. The Death of Jorans Saxo about this Year. |
| 1381 | | IV. | XXV. | | fen General The Death I cember 2. | Michael Aigrianmi or Agrinami is cho- of the Carmeliter. of John Rusbrokins, De- |
| 1382 | | V. | XXVI. | The Condemnation of the Doctrin of Wickliff, in Council at London disputes against The Death of Ca | at London. a Cickliff in the (| finishes his Cata- logue of Saints. Joannes Braniardes Council of London. |
| 1383 | Lewis Duke Anjou goes i to Italy, an gets the Kin dom of Napl Charles Dur causes Que Joan to Strangled. | g- last of Ferdinand of Portugal with out Children John his Brother fucceed | The state of the s | | | and the same and t |
| 1384 | i jou dies at le 171, Sept. 20 Urban Vi Gharles Di | B.7- | is gus is aun | II. lift: of lite- | ·k- | The Death of Gerbard Groot, Ang. 2. |
| 138 | Luceria, a Besieges h | of and refolves to 1 | where he put | of Charles Duras; v | arh Chronicle | John de Burg com- poied his Treatile, Pupilla Grali, for Curates, le Harentalis finished his c. Canonof Ratisbone Sourish'd. |

A Chronological Table.

| | | | 11 01510110 | rogical I noic. | | |
|--------------------|---|---|---|--|---|--|
| Years of Christ | Popes. | Emperors and Kings of the West. | Emperors of the | Ecclefiastical Assairs | Councils. | Ecclefiafizeal Authors, |
| 1386 | Queen Joan, lout of Prison, and drives ou | IX. d Osho Duke of laft Husband of being delivered re-enters Naples, t Margaret, the rles Duras, and | John Palæolo- gus takes Con- stantinople, and puts his Fa- | | The Gouncil Salizburg, held in January. | Joannes Tinbachus dinifies his Mirrour of Wildom. The Death of F5 lip de Lydfa, June 8. Cardinal Boras arture of Padus is Affaffinated at Louis. |
| 1387 | Peter, King of John succeeds h | X. The Death of Arragon.His Son im. | His Appeal | I The Recantation a Friar Preacher to Pope Clement VII. of the University of Foignon. | 1 | The Death of Ber- |
| 1388 | the Empire, and Turks. | nd deliver <i>Andi</i> | XXXII. John and Marrifon, recover ronicus to the ceeds his Father. | William de Wallo, Bilhop of Eureux, is forced to recant what he had faid in defence of John Mon- fon. | The Council of Palenza, Octob. 4. | Robert Gervais wrote his Treatife of Schiffm. |
| 1389 | Jelles, who too | and the Cardina k the Name (| of Boniface IX. | chose Peter de Thomas- d King of Naples, by | | John Groffus is cho- fen General of the Carmelites. |
| 1390 | Lewis the younger, Duke of Anjaz, is Crowned K. of Naplet, by Clement VII. This Prince went into Halpace devent quered feveral Places; but at this return, Laddiffuur regained them. | XIII. TheDeath of John King of Caflie his Scn, Henry III, fuc- ceeded him. | XXXIV. Bajazet Befieges Conflauti- nople, but re- treated when he had made a League with the Greek Em- peror. | | | Jacobus de Teramis, and Gny d'Eureux wrore. Nicholus Eymericus composes his Treatise of the Eucharist. Augustinus Ascoli. Henry Boich. Simon de Cremond. Bartholomus Albiciis. Peter Quefuel. Marssilins d'Ingboustiouris. |
| 1391 | The Univer- fity of Paris defire to com- pose the Schifm, and propound the Means. | XIV. | XXXV. | The Canonization of S. Bridget, by Bo- niface IX. | The Council of London. The Death of Ph | Matthew d'Eureux. Nicholas Govham. Walter Diffe. Ralph de Rivo. Raimmalus. Jordanus flourished. ilip Ribots. |
| 1392 | | XV. | XXXVI. The Death of John Palæ- ologus, after whom Manuel Reigned a- lone. I. | | Henry de Beaum Bertrandus Trille Francis Martin I | |
| 1393 | , 1 | XVI. 1 | II. I | I | 1 | |
| . | The Cardinals Peter de la Luna | of his Party cho who took the l | Sept. 16. ofe on the 26th o Name of Beneditt | eans of ceating the of the fame Month, | i t | Cardinal Leonard Giffon is present at the Election of Be- editt XIII. The Death of Mar- lius d'Inghen. Aug. o. 1395 |

| Years of Christ. | Popes. | Emperours and Kings of the Weft. | Emperours of the East. | of Ecclefiastical Affairs | Councils. | Ecclefiaffical Authors. |
|---------------------|--|--|---------------------------------|--|--|--|
| 1395 | out Heirs. | XVIII. The Death of Arragon with- other fucceeded | IV. | | Gerhard Zutphe Stephen Petrings Thomas Lombe. Nicholas Ritzon Henry de Kalek. Richard de Maj John de Castel. | m. ar. |
| 1396 | | XIX. | V. | The Condemntion of the Dochtion of the Dochtion of Wickliff in Council at London | a at London. to confute by \ of Wickliff del called, Trialogu Philip de Ferr. John de H.fdin William de Opp John Gluel. | is chofen in the Council of Landon. Writing the Doctrins ivered in his Book |
| 1397 | Prifoner in a | the Cham of the in Iron Cage; I 1405, leaving fiv | Tarrars, and ke Ie dyed in t | ept William Thorn hat St. Augustine in C | minimou mis Exintor | John Trevist tran- flated the Polycroni- y of the Abbots of |
| 1398 | A Subfra- ction of Obe- dience from the two Con- tendants fo the Papacy published in France and o ther places. | | VII. | | An Affembly of the Clergy in France, which ordered the Substraction, May 22. | Henry Andernacus. Blaifus Andernarius John de S. Bavon. Rich de Lavenham. John de Werden; flourished. The Death of Ger- bard de Zusphen, Dec. 4. |
| 1399 | of England is Kingdom, ar Lancaster choi | XXII. Rich. II. K deprived of his d Henry Earl of fen King. | 6 | | | The Death of Ni- cholas Eymericus, Jan. 4. |
| 1400 | Joseph Mar his Nephew room, by th Mentz and Co Months afte Robert Duke Count Palati | The Blectors of the Empire of the Empire of the Empire ques of Moravia was chosen in his earthbilhops oilen, but dyed fix r. e of Bavaria, and ne of the Rhine d crowned Em- | | | | Maximus. Nilus Damilas. Demetrius Gidonius. John de Camplean. Philip d'Otterburg flourished. The Death of Simon of Cremexa. |
| 1401 | | | h l | | | The Death of Bartholomew Albiciut, December 10. |

A Chronological Table.

| cars of S Shrift | Popes. | Emp. and Kings of the West. | Emperors of the East. | Ecclefiastical Asfairs. | Councils. | Ecclefiafficat Authoric |
|---------------------|---|---|---|--|--|--|
| 1402 | | III. flain by his I who is declared the Turks. | XI. Ifa-Zelebis is Brother Soliman I Emperour of | | | |
| 1403 | The Subtra- ction of Obe- dience to Benea ken off in Fr Conditions. | IV. liff XIII. is ta- ance on certain | XII. | | An Affembly of the Clergy in France, he which took off | ld at Paris May 28. the Subtraction. |
| F404 | The Cardina Colmatus Melion | face, who dyed, als of his Party o ratus de Sulmona | those on the 12 who took the N | of the same Month, same of hmocent VII. er of Rome, and drives | | Lucius Colutius pre- fents to the King of France a Petition for the Florentines a- gainst the Faction of the Gibelines. |
| 1405. | Innocent VII. is recalled to Rome, and La- diffaus's party driven our. | | XIV. | | | |
| 1406 | Innocent VII de Corario, who | their Obedienc dyed, and the C | lardinals of hi | s Party chose Angelus Lupon condition he y of Cession. | An Affembly of the Clergy of France held at Paris, Dec. 21. which re- newed the Sul- | cius Colutius,May 12. |
| 1407 | Divers Emb | of the two Cor | vo Contending | Popes and King of | | |
| 1408 | dants, and ret municates then Benedict fend | als withdraw the reat to Pifs to m n. Is abutive Letters | ake a new Elec to the King of | rom the two Conten- tion. Gregory excom- France: His Couriers they are put in Prison, | An Affembly of the Clergy of France, held at Paris from Ang. 11.00 Nov. which pre-fcribed the manner of Mens behaviour under the Neutrality, folong as the Schiffm lafted. | Kalkar. The Death of Antonius Butrie, Offol. 7. as fome fay, but as others in 1417. |
| | | | | | | |

Du Pin 14 Cent.

X

A

CHRONOLOGICAL TABLE

OF THE

Ecclesiastical Authors

Of the Fourteenth AGE, and their WORKS.

RONIFACE VIII. Hosen in 1294, dyed Octob. 12. 1303.
His Genuine Works, which we have. A Composure of Decretals, called, Sextus,

divided into five Books. Constitutions, Letters, and Bulls, extant in the History of the Difference of this Pope with Philip the Fair. In the Collection of Bulls, and in the Annalists.

JAMES CAYETAN Cardinal, Nephew of Pope Boniface was made Cardinal in 1295.

His Gemine Work, &c.
A Treatife of the Hundredth Year of Jubilee. DINUS de MUGELLO, Professor of Law, Flourished in the beginning of this Age, and dyed about 1303.

His Genuine Works, &c.

Several Books of Civil Law. A Commentary upon the Rules of the Canon

ENGELBERT Abbot of Admont, Flourished at the same time.

His Genuine Works, &c.

A Treatife about the Rife, Growth, and Fall of the Roman Empire. Works Loft.

See the Catalogue of them, p. 49. STEVEN de SALAGNAC, a Preaching Frier, Flourished in the beginning of this Age. His MS. Work.

A Treatife of the Original of the Friers Prea-

ANDREW of New-Cafile, a Preaching Frier, Flourished in the beginning of this Age. His Genuine Work, which we have.

A Commentary upon the first Book of the

RAINERIUS de PISA, a Preaching Frier, Flourished in the beginning of this Age. His Genune Work. Pantheologia, or a Theological Dictionary.

WILLIAM de NANGIS, a Monk of S. Demii, Flourished till 1301. His Genuine Works, &c.

Part of his Chronicle.

His Chronicles of the Kings of France. The Lives of S. Lewis, and Philip the Hardy.

BENEDICT XI. Pope, Raifed to the Papacy, Offob. 22. 1303. dyed July

His Genuine Works, &c.

Letters about the quarrel of Boniface, and Philip
the Fair: In the Acts of Boniface and Philip

THOMAS WICKE. An Englishman and Canon Regular.

His Genuine Work, &c. A Chronicle of England. A Work Loft.

A Treatise of the Abbots of Ofney.

JACOBUS de BENEDICTIS, Flourished in the beginning of the Age, dyed

in 1306.

His Genuine Works, &c. Hymns and Profes.

JUSTUS, a Cifercian Abbot. Flourished in the beginning of this Age. His Genuine Work, &c.

A Sermon at a Chapter of his Order.

IOANNES DUNS, Surnamed, Scotus a Grey Flourished in the end of the third, and begin-

ning of the fourth Age, and dyed in 1308. His Genuine Works, which we have. See the Catalogue. p. 52.

RICHARD de SIENNA, Cardinal, Flourished in the beginning of the Age, and was one of those, whom Boniface employed to compose the fixth Book of the Decretals. Works Loft.

Some Treatifes of Law. PETRUS de DACIA, Flourished about the same time. A Work Loft.

A Kalendar.

PETRUS de BOSCO, an Advocate, and a Namelei's Author.

Flourished in the beginning of this Age. Genuine Works, &c.

Two Treatifes against the Pretended Authority of the Pope over the Temporalties of Kings.

HENRY STERO. A Monk of Altaich, flourished till 1306. Genuine Works, &c.

The Annals of Germany.
The History of the Emperors, Rodolphus, &c.

EVERARDUS, Arch-deacon of Ratisbonne, flourished about 1310. A Genuine Work.

The Continuation of the Annals of Stero. JOANNES de JOINVILLO, Martial of Champeigne, flourished till 1310. A Genuine Work.

The Life of S. Lewis.

SIFFRIADUS. A Priest, flourished about 1310. A Genuine Work. Part of his Chronicle of Germany. HAITO,

A Canon Regular of Framonstre. Entred the Order of tramonfire in 1200, and flourished till 1310.

A Genuine Work, which we have. The History of his Voyage into the H. Land.

JOANNES MONACHUS, Cardinal, was made a Cardinal in 1294, and died, 1313.

A Genuine Work. An Apparatus to the Sextus.

CLEMENT V. Pope, raifed to the Papacy in 1305, and died,

May 17, 1314.
His Genuine Works, &c. Several Letters, and Bull concerning the Buliness of Beniface, and that of the Templars, in the History of Mr. du Puis, in the I Tome of the History of the Popes of Avignon, of Mr. Balæsius, and others.

The Decretals gathered by John XXII, under the Title of Clementines, in the Body of the Law. Other Letters, and Bulls in the Annalists.

WILLIAM PARIS, A Preaching Friar, flourished about 1310. Genuine Works, &c.

A Dialogue upon the VII Sacraments. A Postil upon the Epistles and Gospels.

JOHN of PARIS, A Preaching Friar, a Licentiate in the Faculty of Divinity at Paris, in 1304, and died in 1306. Genuine Works, &c.

A Treatife upon the Eucharift. A Treatife upon the Regal, and Priestly Autho-

Works in MSS.

Three Sermons. A Treatife of the Christian Religion. A Correctory of the Doctrin of S. Thomas.

THOMAS TOICIUS, or TOYCE. An Anglish Monk of the Order of Preaching Friars and Cardinals.

Chofen Cardinal in 1305, died in 1310. His Genuine Works.

A Commentary on the feven Proitential Pfalms, Printed at Venice, 1602. A Commentary on St. Augustine's Books of the

City of God. His other Commentaries on the H. Scripture, among the Works of St. Thomas,

WILLIAM LE MAIRE,

Bishop of Angers.
Made Bishop in 1290, died in 1314. Genuine Works.

An Hiftory of the Church of Angers. A Collection of Synodal Statutes. MALACHY,

A Grey Friar, and Chaplain to Edward II, King of England, flourished in 1310.

A Genuine Work.

A Treatife of the Infection of mortal Sins, and of their Remedies.

JAMES DE TERMES, Abbot of Charlieu, flourished in 1310. A Genuine Work.

A Treatife of Exemptions and Priviledges of the Monks.

JAMES of VITERBO, Of the Order of Hermites of St. Augustin, Arch-Bishop of Naples. Flourished in 1310.

Works loft. A Book of the Government of the Christians. A Commentary on the Sentences. Quedlibetical Questions.

ALEXANDER of ALEXANDRIA. A Preaching Friar. Flourished in 1310.

Works loft.

Commentaries on the Book of the Mafter of the Sentences, and on those of Ariflotle.

JOANNES de S. GEMINIANO, A Preaching Friat. Flourished in 1215.

Genuine Works. A Summary of Examples and Comparisons. Sermons for Lent. Funeral Orations

RAIMUNDUS LULLUS. A Grey Friar, Born in 1236, retir'd from the World in 1280, and died in 1315. Genuine and Supposititious Works. See the Catalogue of them, p. 53.

PETRUSIOANNES OLIVA. Of Serignan, a Grey Friar, flourished in the beginning of the Century. Works in Manuscript, or loft.

A Postil on the Apocalypse. A Treatife of Evangelical Poverty.

IOHN of FRIBURG. Of the Order of Preaching Friars, Bp. of Ofma, flourished in the beginning of the Century, and died in 1314. Genuine Works.

A Summary for Preachers. Another Grand Sum for Confessors: A Gloss upon the Summs of Raimundus de Pen-

ANDRONICUS The Elder, Greek Emperor, Reign'd from 1283, to 1328, died in 1333.

A Genuine Work Still extant.

A Dialogue between a Jew and a Christian, a-bout Matters of Religion. Manuscript Works.

Treatifes against the Armenians, and against Jaannes Venus.

NICE-

NICEPHORUS CALLISTUS XANTOPULUS.

A Greek Monk, flourished under the Emperor Andronicus the Elder

A Genuine Work. An Ecclefiaftical History.

ÆGIDIUS ROMANUS, or GILES

A.G.IDIUS K.O.M. AN U.S., of GILES Of Rome, Arch-bishop of Bourges.
Was of the Family of Celonsi, and Pupil to Thomas Aquinas; Conflictuted of the Order of Δugatin Hermites in 1292, Infall M Arch-bishop of Bourger in 1394, died in 1316. His Genuine and loft Works.

See the Catalogue of them, p. 54.

ECKARD.

A German of the Order of Preaching Friars. Flourish'd in the beginning of the Century. Works left.

A Commentary on the four Books of the Sen-

Commentaries on Genesis, Exodus, the Book of Wisdom, the Gospel according to St. John, and the Lord's Prayer.

A Discourse made in a Chapter of Grey Friars. Thefer and Sermons.

Bishop of Ferrara. Flourished in the beginning of the Century.

Now Testament, call'd, the Pearl of the Bible.

Some other Pieces in Profe and Verse.

PETRUS DE SAXONIA, A Preaching Friar. Flourish'd in the beginning of the Century. Works left.

A Sum of Cales. Several Sermons.

GERHARDUS DE BONONIA, General of the Carmelites. Flourish'd in the beginning of the Century, and died in 1317.

Works left. A Commentary upon the Sentences. Quodliberical Queltions. Divers Sermons. Part of a System of Divinity.

GULIELMUS DURANTUS, Bishop of Menda.

Advanced to that Bishoprick in 1296, died in

A Treatife of the manner of Celebrating a General Council, Printed at Paris, in 1671.

IOHN of PARIS,

A Regular Canon of St. Vietor. Flourished in 1320.

Manuscript Works. Historical Memoirs, or Flowers of History.

VICTOR PORCHET DE SALVATICIS,

A Carthufian Monk. Flourish'd in 132c.

A Genuine Work. A Defence of the Christian Religion against the 'lews.

WILLIAM DE MANDAGOT, Cardinal, made Arch-bishop of Embran, in 1295.
Translated to the Arch-bishoprick of Aix, and
C reated Cardinalin 1311, diedin 1321

A Genuine Work Still extant. A Treatife of the Election of Prelates.

BERENGARIUS DE FREDOL, Cardinal, Ordained Bishop of Beziers, in 1298. Cardinal Priest, by Pope Clement V.

Cardinal Bishop of Frascati, in 1309, and Cardinal Bishop of Porto, in 1317, died June 10. A D.

A Genuine Work A Commentary upon the Cardinal Bishop of Osia's Sum, under the Title of Oculus. A Manuscript Work.

A Treatife of Excommunication and Interdicti-

ANTONIUS ANDREAS.

A Grey Friar, and Pupil to Scotus. Flourish'd about the Year 1320. Genuine Works.

A Commentary upon the Books of the Sentences. Commentaries upon those of Aristotle and Boethius. A Treatife about the Principles of Gilbertus Por-

HERVÆUS NATALIS,

A Preaching Friar. Made the Fourteenth General of his Order, in 1313, died in 1323.

His Genuine Works. See the Catalogue of them, p. 55.

PTOLEMÆUS LUCENSIS. Bishop of Toricelli.

Made Bishop in 1321. Genuine Works.

Annals from the Year 1060, to 1303. A Chronicle of the Popes and Emperors.

PHILIP,

Bishop of Aichstat, made Bishop in 1305, died in 1322.

A Genuine Work. The Life of St. Walpurgis.

HUGO PRATENSIS, A Dominican Monk.

Flourish'd from the beginning of the Century, to the Year 1322, which was that of his Death. Genuine Works.

Sermons for the whole Year, and upon the Festivals of the Saints.

IOHN of NAPLES,

A Preaching Friar.
Flourished in the beginning of the Century, and died in 1323. Genuine Works.

Questions of Philosophy and Divinity. Works loft.

A Commentary upon the Sentences. Quadlibetical Questions. Sermons, O'c.

PETRUS AUREOLUS, Of the Order of Grey Friars, Arch-bishop of Aix, was Professor of Divinity at Paris, in the beginning of the Century made Arch-bishop beginning of the Century man of dix, in 1321, died a little while after.

Genuine of the Ecclefiastical Writers, &c.

Genuine Works (till Extant. A Commentary upon the Book of Sentences. An Abbridgment of the Bible. Quodlibetical Questions.

A Sermon upon the Immaculate Conception. Works Loft,

The Distinctions of the Rose. Sermons for the whole Year. A Treatife of Poverty

A Treatile of Foverty.

MARTIN,

A Preaching Friar, Penitentiary of Rame: Flourished in the Beginning of the Century.

A Summary of Quadification Queffions.

HENRY de CARRET, Works Loft.

A Table of Decrees. A Short Chronicle.

Cerrain Sermons. A Collection of divers Miracles.

and Corrected the Office of his Order. Works Loft.

A Commentary upon the Sentences, A Summary of the New Law. A Commentary upon his Rule.

PETER of PERPIGNAN, A Carmelite: Flourish'd in the Beginning of the Century.

A Commentary upon the Sentences.

Another on the Book of Pfalms. Some Sermons.

HERENUS de BOYE. A Carmelite: Flourish'd in the Beginning of the Century.

Works Loft, A Commentary upon the Book of Sentences. Divers Questions.

ALBERT of PADUA. An Augustine Hermite, Was the Pupil of Agidius Romanus, and Flourish'd in the University of Paris, where he Dy'd in 1323, or 1328.

Genuine Works, &c. An Explication of the Gospels upon all the Sundays in the Year.

Manuscript Works.

A Commentary on the Book of the Sentences. Commentaries on the Pentateuch, the Gospels, and St. Paul's

IOHN XXII.

Pope Chosen Aug. 6. A.D. 1316. Crown'd Septemb. 5. Dy'd A Commentary upon the Clementines. Decemb. 4. 1334. Genuine Works, &c.

A Collection of the Clementines.

Twenty Extravagancies. Several Letters, Conflictutions and Bulls, in the Annalifts and Sermons for the Sundays and Feftivals of the whole Year.

BERNARDUS GUIDO.

NICHOLAS TRIVET,
A Preaching Friar: Flourish'd in the End of the XIII. Century, and Dy'd in 1328. Aged 70 Years.

Genuine Works. &c.

A Commentary upon St. Augustine's Books, De Civitate Dei. A U G U S T I N U S T R I U M PH U S, An Hermite of the Order of St. Augustine: Flourish'd from A. D. 1274, to 1328. When he Dy'd Aged 85 Years. Genuine Works, &c.

A Summary of the Ecclefiaftical Power.

A Commentaries on the Lord's Prayer and upon the Ange lical Salutation.

The beginning of a Book call'd, Milleloquium, out of the Writings of St. Augustine.

See the Catalogue of them, p. 56.
JOHANNES BASSOLIS, A Grey Friar : Flourish'd in 1320. A Genuine Work, &c.

Da Pin 14 Cent.

A Commentary upon the Book of Sentences.

JACOBUS de LAUSANNA,
A Preaching Friar: Was a Licentiate in the Faculty of Di vinity, at Paris, A. D. 1317. Genuine Works still Extant.

Treatiles of Morality, and Sermons,
PETRUS ALVERNIENSIS, or
PETER of AUVERGNE, A Canon of the Church of Paris: Flourish'd in 1320.

Of the Order of Grey Friars, Bishop of Lucca: Flourish'd from the Year 1300, to 1326. when he was turn'd out of his Bifhoprick.

A Manuscript Work.
A Treatise upon the Prophet Ezekiel.
FRANCISCUS MAYRONIUS, SIBERTUS de BEKA,

SIBERTUS de BEKA,

A Carmellite: Flourisit d' in the Beginning of the Century,

A Grey Friar and Doctor of Paris: Flourisit d. D. 1330. Dy'd in 1325.

Genuine Works, &c.

A Commentary on the Four Books of the Sentences. Sermons for Lent and upon the Festivals of the Saints. Certain fmall Tracts of Divinity and Piety. An Explication of the Ten Commandments.

A Treatife of the Theological Truths, upon St. Augustine's

Book, Of the City of God.

Divers Philosophical Pieces.

ROBERT, A Preaching Frier; Flourish'd in 1320. Works Loft,

A Commentary upon the Sentences and fome Sermons.

JOHANNES d'ALIERUS,

A Carmelite, made General of his Order in 1321.

Works Loft, A Commentary upon the Sentences.

Notes upon the Book of Ecclessiasticus.

JOHANNES de REGNO, A Carmelite: Flourish'd in 1220.

Works Loft. A Commentary upon the Book of the Sentences. Annotations upon the Gospel according to St. Matthew.

Sermons for Lent, and for all the Sundays and Festivals of

STEPHEN de PROVENCE, Professor of Laws: Flourish'd in 1320.

Works Loft, Several Questions,

JOHN de BLOMENDAL, A Grey Friar : Flourish d in 1320.

Works Loft,

Of the Order of Preaching Friars, Bilhop of Tsy, Born A. D. 1260. Entred into the Order of Dominican Monks in 1280. Made Inquifitor General 1305. Bilhop of Tsy 1323.

Dy'd Decemb. 13. 1331.

Genuine Works, &c. The Lives of Two Popes, viz. Clement V. and John XXII.
The Lives of St. Fulchran and St. Glodefindis.

An History of the Order of Grandmont, and of the Monastery of St. Angulline at Limoges.
An Acount of the Aftions of the Counts of Touloufe.

Manuscript Works,

See the Catalogue of them, p. 62.
DOMINICUS GRENERIUS, Of the Order of Preaching Friars, Biftop of Pamiez, was made Mafter of the Sacred Palace, and afterwards Biftop of Pamiez in 1326. Dy'd in 1342.

A MS. Work. Postills upon all the Books of the Bible. VITALIS è FURNO,

A Grey Friar, Cardinal ; Flourish'd after 1310. Made Cardinal His Mirrour of Morality. Commentaries upon the Proverbs of Solomon. Upon the Four Evangelifts and Revolation.

MARINUS SANUTUS, Surnam d Torfello; Flourish'd in 1321.

Gennine Works, &c.
The Secrets of the Faithful of the Crofs; or the Means to recover the Holy-Land. Divers Letters.

DUR ANDUS de S. PORCIANO,

Prayer.

A Preaching Fritar, and Bishop of Maux: Flourish'd in the A Treatise against the Errors of Pelagius. University of Paris from 1313, to 1318. When he was univernity of Filip of Poy, or Anney, and Translated to the A Grey Friar : Flouristic from 1320, till about 1330. Eistoprick of Menaz in 1326, and Dyed in 1333.

His Genuin: Works, &c.

A Commentary upon the Books of the Sentences. A Treatife about the Eccleficatical Jurisdiction. Works loft

A Treatile about the Beatilick Vision, against Pope John A Summary of Cases. call'd Summa Aurea. XXII.

Instructions for his Clergy. Some Sermons.

ALEXANDER de S. ELPIDIO, An Hermite of S. Augustine, and Arch-Bishop of Ravenna.

A Genuine Work, &c. A Treatife of the Jurisdiction of the Emperor, and the Authority of the Pope.

Treatifes of Evangelical Poverty, and of the Unity of the Church.

BERTRANDUS de TURRE, A Grey Friar, Cardinal. Was made Arch-Eistop of Salerno A Grey Friar: Flourish'd about 1333. in 1319. Cardinal in 1328. and Dved in 1334. Manuscript Works.

ALVARUS PELAGIUS, A Grey Friar, and Bilhop of Silves. Entred into his Order in 1304, was made Apostolick Penitentiary, in 1330. Bi- An Instruction for Curates. 100 p of Coronna in 1332. And after of Silves in Portugal. A Treatife of the manner of Celebrating the Mass. Hie Dyed after the Year 1340.

His Genuine Works.

A Treatife of the Complaints of the Church. A Summery of Divinity.

Works in Manufeript, and loft. See the Catalogue of them, p. 57, 58.

WILLIAM OCKAM,

A Grey Friar: Flourish'd in the University of Paris, from the beginning of the Century; and afterwards in Germam: He Dyed at Munich, in 1347. His Genuine Works, &c.

Bhillofophical Treatifes, or which the Catalogue is in p. 58. A Commentary upon the first Book of the Sentences. Qualitions upon the Sentences.

Con I spatiani. Qualiberical Questions.

A Treatife upon the Sacrament of the Altar. A Treatife of the Ecclefustical and Secular Power.

Eight Q offions upon the fame Subject.

A Treatife in the Form of a Dialogue, upon the Queffions controverted by John XXII. Divided into Four Books. A Treatile of the Power of the Emperor. An Abbridgment of the Errors of Pope John XXII.

A Treatife of 50 days against John XXII. A Treatife of the Divorce of Margaret, Princefs of Bohemiss, from her Husband. Works in Manufcript.

A Treatife against Benedil! XII. A Letter to the General Chapter of the Grey Friars, Works bit.

Seven Treatifes against John XXII. ODERICUS de PORT NAON. A Grey Friar: Flourish'd about 132 ..

A Manufcript Work.

A Chronicon to the Pontificate of John XXII. GUY.

Abbor of S. Denis: Flourish'd about the same time, and Dyed in 1333.

A Manuscript Work.

Notes upon Usuardus's Martyrology.
WILLIAM of NOTTINGHAM, A Chanter of York, and after a Grey Friar: Flourish'd from 1320, and Dyed 1336.

His Manuscript Works. Questions and Observations upon the Gospels and Lord's

ASTESANUS,

A Summary of Cases. MONALDUS, A Grey Friar Flourish'd from 1320, and Dyed 1332. His Genuine Works.

Works in Manuscript.

Questions upon the Sentences.

GERHARD de SIENNA, An Hermite of S. Augustine: Flourish'd about 1320. Works loft.

See the Catalogue of them, p. 79.
WILLIAM MOUNT,

A Canon of Lincoln: Flourish'd about 1330. Works in Manuscript.

See the Catalogue of them, p. 63.
WILLIAM de RUBION,

A Disputation upon the Sentences.

GUY de MONTROCHER,

A French Divine: Flourish'd about the same time.

His Genuine Works, &c.

LUDOLPHUS, or LANDOLPHUS SAXO,

A Carthufian; After he had been a Preaching Friar 20 Years, became a Carthuffan in 1330.

His Genaine Works, &c.

The Lives of Jesus Christ, S. Ann, S. Joachim; and the

Virgin Mary.

Some Divine Commentaries on the Pfalms.
SIMON BORASTON, An Englishman: Flourish'd from 1326.

Works in Manuscript. A Treatife of the Unity and Order of the Church. A Composure of the Order of Judicial Acts. A Treatife of Philosophy.

BARTHOLOMEW de S.CON-

CORDIA. A Preaching Friar: Flourish'd about 1333. His Gemine Work, &c. A Summary of Cafes of Conscience.

WILLIAM de BALDENSEL, A German Knight; Flourish'd about 1336. A Genuine Work, &c.

A Voyage into the Holy Land. ARNOLDUS CESCOMES,

Arch-Bishop of Tarragon : Flourish'd about the same time. His Genuine Works, &c.

DANIEL de TREVISI, A Grey Friar: Flourith'd about 1340.

A Manufaciet Work. A Relation of a Voyage into America.

HENRY

of the Ecclefiastical Writers, &c.

HENRY d'URIMARIA,
An Hermite of S. Augustine: Flouristid about 1340.

His Genuine Works, &c.
A Commentary upon the Master of the Sentences.

A Treatife of the four Instincts. A Sermon upon the Paffion.

ROBERT COWTON. A Grey Friar; Flourish'd about 1340.

A Manufcript Wark.

A Short Commentary upon the Sentences.
DURANDUS de CHAMPAGNE, A Manuscript Work.

A Directory for Confesiors. CLEMENT of FLORENCE,

A Servite Flourith'd about 1340.
His Works in Manuscript. A Treatife upon the Pfalms. A Golden Chain upon S. Paul's Epiflles.

LUPOLDUS or LEOPOLDUS. of Bamberg, a Lawyer: Flourish'd about 1340. His Genuine Works, &c.

A Treatife of the Zeal of the German Princes towards Re

Another Treatife of the Rights of the Empire.

WALTER BURLEY, A Grey Friar: Flourish'd about 134c.
His Genuine Works, &c. Divers Commentaries upon Ariffotle's Works.

The Lives of the Philosophers. A Manuscript Work. A Commentary upon the Book of the Sentences.

IÓHN CANON, A Grey Friar: Flourified about 1340.

His Geneine Works, &c.

A Commentary upon the Mafter of the Sentences.

Lectures and Questions.

A Treatife upon the 8 Books of Ariflotle's Phylicks. MARSILUS PATAVINUS, A Lawyer: Flourish'd from 1320, to the middle of the Century.

His Genuine Works, &c. A Defender of the Peace against the Usurped Jurisdiction of the Roman Bishop.

A Treatife of the Translation of the Empire. A Treatife about the Divorce of the Princefs of Bahe-

UBERTINUS de CASALIS. A Grey Friar : Born in 1259. Entred into the Order of Grey Films in 1273. Wrote his Book of a Crucifyed Life in 1305, and Flourifly'd from 1310, to 1340. His Genuine Works, &c.

An Answer and Writing about the loverty of Jesus Christ.

and the Grey Friars. The Tree of a Crucify'd Life. A Treatife of the Seven States of the Church,

Works loft. Some Writings in favour of Petrus Cliva.

MICHAEL CÆSENAS, A Grey Frier Chosen General of his Order in 1216, De

pos'd in 1329, and died in 1343.

Genuine Workt, &c.

Three Writings against John XXIII. concerning the Poverty of John Christ.

PETER de CASA. A Carmelite, chosen General of his Order in 1330, and

afterwards made Bifhop of Vafio. Works Loft. A Commentary upon the Sentences.

JOANNES de JANDUNO, de Gaunt, or de Laon, A Lawyer, Flourish'd from 1330, to the Middle of the

His Genuine Works, &c. Some Treatiles of Philotophy.

Works Loft.

A Commentary upon the Sentences.

A Treatife of the Power of the Church against 7.4m XXII. Some Quadlibetical Questions.

A Spirious Work.

An Information of the Nullity of the Precess form'd by John XXII, against the Emperor Leasts of Baguaria, Compos'd by an Author of that time.
NICHOLAS de LYRA,

A Grey Frier, enter'd into that Order in 1251, and died

1340. His Genuine Works, Sic.

Postills upon all the Serjoture.

A Treatile about the Administration of the Sacrament of the Altar.

Poftills, or Explications upon the Gospels of all the Sundays in the Year.

A Difpute against the Fews. A Treatife against a Jew.

His Works in Manuscript or Loft. Large Commentaries upon Scripture.

A Commentary upon the Sentences. Quadlibetical Questions.

A Treatife about the Beatifick Vision. An Exportation of the Decalogue, and fome other Works.

BENEDICTUS XII. Pope,
Chofen Pope Decemb. 16. 1334, Crown'd Decemb. 20.

and died April 25. 1342. His Genuine Works, &c.

A Treatife about the Poverty of Jesus Christ. A Treatife of the Beatifick Vision.

Letters, Constitutions and Bulls in the Annalists, Register of Bulls, and Councils.

PAUL de LYAZARES,

A Lawyer, Flourish'd about 1340.

A Work Lost.

A Commentary upon the Clementines.

LAPUS de CHASTILLON, Abbot of S. Miniatus, Flourish'd about 1340. A Work Loft.

A Commentary upon the Clementines.

ALBERT de BRESSE, A Preaching-Frier, Flourish'd about the same time.

Works Loft.

A Summary of Cafes, and feveral Letters HERMANNUS de SCHILDE,
An Hermite of St. Augustine: Flourish'd about the same time,
Works Lost.

See the Catalogue of them p. 79, 80.
WILLIAM KAYOTH, A Preaching Frier, Flourish'd about the same time.

Works Loft. An Abbridgment of the Summary of John the German: Some Sermons.

PAUL de PERUSIA, A Carmelite, Flourish'd about the same time.

Works Loft. A Commentary upon the Sentences. Decifions and Sermons.

OHN d'OLNEY, A Carthufian, Flourish'd about the same time. His Works Loft.
Six Books of the Miracles of the Virgin.

Meditations in Solitude. PETRUS RAIMUNDUS, A Carmelite made the XVth General of his Order in 1343. A Work Loft.

A Commentary upon the Sentences. SIMON de SPIRES,

A Carmelite, Flourish'd about 1340. Works Loft.

A Commentary upon the Sentences. A Peftill upon the Bible.

A Treatife against the Fews.

A Work Loft.

A Summary of Cafes.

JOANNES de RUPE-SCISSA, A Grey Frier, Flourish'd about the same time. Works Loft.

A Commentary upon the Sentences. Sermons upon the Defolation of the Catholick Church.

GERARDUS,
An Hermite of S. Auguline, and Billiop of Savona, Flourish'd about the fame time. Works Loft.

See the Catalogue of them, p. 80.
FRANCIS PETRARCH, Born July 20. 1304, Flourish'd about 1340, died 1374.
His Genuine Worles, &c.

Two Books of the Cures of both Fortunes.
Two Books of a Solitary Life.
Two Books of the Seifure of the Monks. Two Books of the Contempt of the World. A Paraphrase upon the Seven Penitential Pfalms. A Treatife against Coverousness. Some Letters.

JOHN BACON,
A Carmelite, made Provincial of his Order in 1329, and died in 1346.

His Genuine Works, &c.
An Abbridgment of the Life of Jejus Christ. Quadlitetical Questions. A Commentary upon the Sentences. Works in Manuscript Lost. See the Catalogue of them, p. 68. SIMON FIDATUS de CASSIA, An Hermite of S. Augustine, Flourish'd about 1340, and di-

ed, Feb. 11. 1348. His Genuine Works, &c. A Treatife of the Actions of our Lord. A Difcourfe about the Virgin. Works Loft.

See the Catalogue of them, p. 69.

JOANNES ANDREÆ, A Lawyer, Flourish'd in the University of Bononia about 45

Years, and died in 1348. His Genuine Works, &c.
Nevels, or a Commentary upon the Five Books of the De cretals.

Two Commentaries upon the Sixth Book. Gloifes upon the Clementines. An Addition to the Mirrour of Gulielmus Durantus.

A Tree of Confanguinity. Feudal Questions about Marriages, and Interdicts.
A Summary of Affiances, Marriages, and Degrees of Affinity.
GERHARD ODONIS,

A Grey Frier, and Arch-Bifnop of Antioch, was chosen General of his Order in 1329, made Arch-Bifnop of Antioch by Pope John XXII. and died in 1349.

His Genuine Works, &c.

A Commentary upon the Ten Books of Arifotle's Morals.

A commencary upon the 1 cn books of Anylotle's Morals.
The Office of the Marks of Sr. Fantis.

A Proceeding Friar, Flourified in the University of Oxford about 1340, and died in 1349.

His Gennine Worle, &c.

A Commentary upon the Four Books of the Sentences. 203 Lectures upon the Book of Wildom. Hiftorical Morals for Preachers. A Table of S. Thomas upon the Gospels, and Epistles of

Lectures upon the Song of Songs, and the Seven First Sermons for all the Year.

Chapters of Ecclefishies.

PETRUS

A Treatife upon the Imputation of Sin and Others.
RICHARD HAMPOLE,

An Hermite of St. Augustine: Flourish'd about 1340, Dy'd in 1349.

His Genuine Works. Treatises of Piety, of which see the Catalogue, p. 69.

IACOBUS FOLQUIERUS, An Hermite of St. Augustine: Flourish'd about 1245.

A Manuscript Work. Viridarum Gregoriinum, or Allegories upon all the Books of the Bible.

MAXIMUS PLANUDES, A Greek Monk: Flourish'd in the Reign of Andronicus the Elder, and was fent Ambassador to Aquileia in 1327. His Genuine Works.

A Treatife of the Procession of the Holy Ghost, against the Latins.

Some Fragments of his Translation of St. Augustine's 15 Books of the Trinity into Greek.

A Sermon upon the Burial of Jesus Christ. A Sermon upon St. Peter and St. Paul. MATTHEW BLASTARES,
A Greek Monk: Flourifi'd about 1335.

His Genuine Works, &c.

A Table of Canons. A Treatife of the Caufes, or Questions about Marriage.

NILUS CABISILAS, Arch-Bishop of Thessalianica: Flourish'd under the two Andronicus's the Greek Emperors.

His Genuine Works, &c.

A Treatife of the Caufes of the Division of the Greek and Latin Churches,

A Treatife of the Pope's Supremacy.

BARLAAM

Biftop of Hieracium fent to Pope Benedid XII. in 1338. Ex-cufes the Palamites in 1349, but being Condemn'd flies into the West, where he was made Bistop of Hieracium. His Genuine Works, &c.

A Treatife of the Pope's Supremacy.

A Difcourse about the Union of the two Churches, the Greek and Latin.

Five Letters.

Two Letters of Morality.

GREGORIUS ACINDYNUS,
A Greek Monk: Condemn'd in the Council of Confluntinople in the Year 1341.

His Genuine Works, &c. Two Books of the Effence and Operation of God. A Poemin Jambick Verse, against the Palamites.

Works Lost,

Five Volumes against Barlaam.

CREGORIUS PALAMAS,

Arch-Bifton of Theffalonica: Accusé in 1340. Abfolv'd in 1346. Made Arch-Bifton of Theffalonica, in 1347.

His Genuine Works, and Loft,

See the Catalogue of them, p. 87. GUY de TERRENA, A Carmelite, Bilhop of Perhjama, was made General of his Order in 1318. Bilhop of Majorca in 1331, and after of Elne, or Perpjaman. He Dy'd in 1342.

Genuine Works, &c.

A Summary of Herefies. Synodal Decrees.

Works in Manuscript.

Commentaries upon Gratian's Decrees.

A Treatife of the Perfection of Life, or a Treatife of the Poverty of Jesus Christ.
PHILLIP de MONTCALIER,

A Grey Frier: Flourish'd at Padua in 1330, and Dy'd in 1350.

A Genuine Work, &c.

An Abbridgment of his Sermons. Works Laft, Poftills upon the Gospels.

PETRUS BERTRANDUS, Cardinal : Flourish'd in the Law-Schools before 1320, was made Bishop of Nevers, about the same, Year Translated to the Bishoprick of Autum in 1325. Made Cardinal in 1331. Dy'd in 1349.

of the Ecclefiastical Writers, &c.

The Ads of the Conference between the Clergy of France and Peter Convieres, about the Ecclefalfical Jurifdictions.

A Treatife of the Original and Use of Jurifdiction, or of the Ecclefalfical and Temporal Powers.

WILLIAM de MONTLEDUN,
Abbot of Montifrance: Flouriff along the University of Tou-Additions and Montifrance: Flouriff along the University of Tou-Additions.

house of trougherman : Fronting in the University of Pou-lonfe under the Papacy of Benedit XII.

Works in Manufcript.

Divers Treatifes of Canon-Law, of which fee the Catalo-

gue, p. 67.
PETRUS de PALUDE,
A Preaching Fier, Partiarch of Jewfalem, was a Licentiare in Divinity in the University of Paris in 1314, made Patriarch of Jerufalem in 1330, and dy'd in 1341.

His Genuine Works, &c.

A Comment, upon the 3d, and 4th, Books of the Sentences.

A Treatife of the immediate Caufe of the Ecclefiaftical Power. Works in Manuscript.

A Comment, upon the 1st, and 2d, Books of the Sentences. Commentaries upon the whole Bible. A Treatise of the Poverty of Jesus Christ, against Michael

CLEMENT VI. Pope, Chofen May 7. 1342. Crown'd May 12. Dy'd Decemb. 6. 1352.

His Genuine Works, &c.

Letters fet down by Annalists, by M.Balusius, in the Second
Tome of the Lives of the Popes of Avignon, and in the

BARTHOLOMEW d'URBIN.

An Hermite of St. Augustine, and Bishop of Urbin. Made Bishop in 1343, and Dy'd in 1350. A Genuine Work.

Milleloquium of St. Augustine, finish'd by this Author. Milleloquium of St. Ambrose.

Works Loft. A Treatife against Lewis of Bavaria.

Works of Piets.

NI CHOLAS CABASILAS,

Arch-Bishop of Thessalianica, Flourish'd under the Emperor Cantacuzenus.

His Genuine Works. The Life of Fefus Christ. An Exposition of the Liturgy.

A Treatife against Usury.

Works in Manuscript. A Treatife against Thomas Aguinas.
A Commentary upon the Vision of Ezeklel.
NICEPHORUS GREGORAS. Chartophylax of the Church of Constantinople : Flourish'd un-

der the Emperor Cantacuzenus.

His Genuine Works. The Byzantine History.

A Funeral Oration upon the Death of Theodorus Metochita. Notes upon the Book of Synefius, Of Dreams. The Sufferings of St. Cordatus. Manuscript Works.

A Treatife against Palamas.
A Treatife of Easter, and others.
CALLISTUS,

Patriarch of Constantinople, Chosen Patriarch in 1354. Dy'd in 1358.

A Sperious Work.

A Genuine Work.

An Homily upon the Exaltation of the Crofs. Works in Manuscript.

Two Sermons.

A Method or Rule for Monks, JOHN HONSEMIUS, or HOXEMIUS, Canon of Liege: Flourish'd in 1350. A Genuiue Work, &c.

The Hiftory of the Bifhops of Liege.

Du Pin 14 Cent.

The Mirrour of the Monks of St. Benedia. A Manuicript Work.

A Commentary upon the Rule of St. Benediti. Works Loft.

Sermons, and Regular Precepts.

THOMAS BRADWARDIN,

A Grey Frier, and Arch-Biftop of Canterbury. Made ArchBiftop of Canterbury in 1448. Dy'd the Isme Year.

His Genuine Work, &c.

A Treatife of the Caufe of God, against Pelagius, and of the Virtue of Caufes.

ALBERICUS ROSATUS, or ROXIATI,

A Lawyer : Flourish'd about 1350. Genuine Works, &c,

A Commentary upon the Sextus.
A Dictionary of Civil and Canon-Laws.
PETRUS de PATERNIS,

An Hermite of St. Augustine : Flourish'd about 1350. A Manufeript Work, &c.
A Treatife of the Necessity and Sufficiency of Man's Life.

ROBERT,

A Carmelite : Flourish'd about 1350.

Works Loft. A Commentary upon the Sentences and Epiftles of S. Paul. Several Sermons

MICHAEL de MASSA, An Hermite of St. Augustine : Flourish'd about the Middle of the Century.

Works Loft. See the Catalogue of them, p. 80.

JOHANNES WALSGRAM,

A Carmelite : Flourish'd about the Middle of the Century. Works Loft.

A Commentary upon the Sentences, Divers Questions.

JOHANNES SAXO and JOHN BRAMART,

Grey Friers: Flourish'd about the Middle of the Century.

Works Loft. See their Titles, p. 80.

HENRY D'ERFORD,
A Grey Frier: Flourish'd about the Middle of the Century. Works Loft.

See the Catalogue, p. 80.

JOHANNES TACESPHALUS,
NICHOLAS DORHIN,
TILMAN and PETER THOMAS,
Carmelites: Flourish'd about the Middle of the Century.

Works Loft. See their Titles, p. 80.

BARTHOLOMEW A Grey Frier Flourish'd about the Middle of the Century. Works Loft. A Treatife of the Property of Things.

Sermons. PETER,
A Monk of Clara-Vallis: Flourish'd about 1350.

Works in Manuscript. Two Letters.

A Treatife of the Pope's Power.
THOMAS of STRASBURG, An Hermite of St. Augustine: Chosen General of his Order in 1345, and Died in 1357.

His Genuine Works, &c.

A Commentary upon the Four Books of the Sentences.

A Work Loft.

A Book upon the Constitutions of his Order. 7.

GER-

Genuine Works fill Extant.

A Commentary upon the 1st. and 2. Books of the Sentences. Epistle of St. James. A Treatife of Ufury.

Works Loft,

ADAM GODDAM, or WODHAM, A Grey Frier: Flourish'd from 1330, and Died in 1358.

A Gennine Work Hill Extant.

A Commentary upon the Books of the Sentences. TORTANERIUS VASSALLS,
Cardinal: Chofen General of the Grey Friers in 1343Made Arch-Bilhopo f Rewards in 1347. Patriarch of Grado
in 1351. and Cardinal in 1360. Bied in 1361.

A Work Laft,
Dooks De Givitate Dei.

BARTHOLOMEW Ge Grey Frier, Flourified about 1360.

Grey Frier, Flourified about 1360.

Mineteen Books of Morality and Sermons.
PETRUS BOHE RUS,
PETRUS BOHE RUS, TORTANERIUS VASSALLI,

A Work Loft,
A Commentary upon Sc. Angafine's Books, De Civitate Dei.
JOHANNES THAULERUS,
A Presching Frier: Flourith'd in 1350. Died in 1361.

His Genuine Works, &c.
Sermons Translated out of the German Language into Latin, by Surius.

INNOCENT VI. Pope : Chosen Pope Decemb. 18. 1352. Crown'd Decemb. 23. Died Sept. 12. 1362.

Several Letters Published by the Annalists, taken out of his Register, which is in Manuscrip; in the Vasican Library.

PETRUS BERCHERIUS.

JURN 11 MENHUSE German, Flourishid about the same time.

Works Loft.

A Commentary upon the Sentences. Prior of St. Eligius: Flourish'd about 1350. Died in 1362.

His Genuine Works, &c. A Moral Dictionary. A Reductory of the Bible. A Moral Induction.

ALPHONSUS VARGAS,
Arch-Bishop of Sevil: Flourish'd about 135c, and Died in

1366. His Genuine Works, &c.
A Commentary upon the 1st. Book of the Sentences. Questions upon the Three Books of Aristotle, De Anima. RICHARD FITZRALPH,
Arch-Eithep of Armagh, Chancellor of Oxford about 1333.

reh-Eithop of Amagh, Chancellor of Oxford about 1333.

Chefen Arch-Bilhop of Amagh in 1347. Died in 1360.

See the Catalogue of them, p. 90.

THEOPHANES, His Genuine Works, &c.

A Defence of the Curates, against the Begging Fifers. A Summary against the Amenian. Four Sermons in Praise of the Virgin. Manuferit Works.

A Treatife about the fe who are to hear Confessions. A Treatife of Begging.

A Reply to Robert Comean. Several Sermons. A Summary upon the Sentences.

A Grey Frier : Flourish'd about the same time. A Genuine Work, &c.

An Answer to the Defence of the Curates, by Richard of Ai magh.

A Manufaript Work,
A Confutation of the fame Richard of Armagh, concerning A Treatife against the Saracens and Mahometans.

iVorl's Loft, Seven Books about the Poverty of our Lord. An Antiwer to Frier John do Termic.

RALPH HIGDEN, or HIKEDEN, A Benedicline Monk of Che ler : Flourish'd about 1350, and

A Monte cript Work, &c.
A P. S. ironicon Translated onto English, by John de Trevisi. Works Loft,

See the Catalogue of them, p. 71.

GREGORIUS ARIMINENSIS, An Hermice of St. Augustine: Chosen General of his Order A Beneditiine Monk of Winebester, Flourished about 1350. Works in Manuscript, or Lost.

A Treatife of Visions. A Commentary upon the 1st. and 2. Books of the Sentences.

An Addition to that Work.

Commentaries upon St. Paul's Epistles, and the Canonical

A Monk of Melk, Flowish'd about 1360.

The Hiftory of St. Gothalmus. JOHN CALDERINUS,

A Lawyer, Flourish'd about 1360. Works of the Common Law, &c.
A Treatife of Ecclefiastical Interdicts. A Table of the Texts of Scripture quoted in the Decretals.

A Manufacipt Work

A Commentary upon the Decretals.

BARTHOLOMEW de GLANVILE,

Abbot of S. Aignan, Flourish'd about the same time. Works Loft.

See the Catalogue of them, p. 80, 81.

JACOBUS de ALTA VILLA, A German, Flourish'd about the same time. Works Loft.

A Treatife upon the Sentences. Some Questions.

JOHN d'IMENHUSEN,

Sermons.

URBANV. Pope, Chosen Pope Oslob., 28. Consecrated and Crown'd Nov. 6. 1362. He died Decemb. 19. 1370.

His Genuine Works. A Constitution against the Plurality of Benefices, which is found in the Councils.

Several Letters in the Annalists. PHILOTHEUS,
Patriarch of Conffantinople, Chosen Arch-Bishop of Heraclea in 1354, Driven out in 1355, Reftor'd in 1367, and died in 1371.

His Genuine Works, and Manuscripts.

Arch-Bishop of Nice, Flourish'd under the Emperor Can-

Works in Manuscript. A Treatise against the Jews. An Instruction to Clergy-men. A Letter concerning the Contempt of the World.

NILUS,

Arch-Bilhop of Rhodes, Flourish'd about 1360. A Genuine Work , &c.

ROGER CHONOE, or ROBERT CONWAY, The History of the Occumenical Councils. JOANNES CANTACUZENUS,
The Greek Emperor, After he had left the Empire in 135?

liv'd a long time. His Genuine Works, &c.

The Hiftory of the Reigns of the Andronici, and his own.

Works in Manuscript. The Contradictions of Prochorus Cydonius. JOANNES CYPARISSIOTA, Flourish'd in the Reign of Cantacuzenus and Joannes Pa-

His Genuine Works, &c. A Part of his Errors, while a Palamite. A Material Exposition of what Divines say of God. A Manuscript Work, &c.
The greatest part of his Sins, while he was a Palamite.

MANUEL

of the Ecclefiastical Writers, &c.

MANUEL CALECA, or CALECEAS, Flourish'd under the Empire of Palsologus.

His Genuine Works, &c.

Holy Ghoft. A Treatife of the Essence and Operation of God.

A Manufcript Work.

A Treatife of the Trinity.

ISAAC ARGYRA,

A Greek Monk, Flourish'd about the Year 1373.

A Genuine Work, &c. A Kalendar.

MAXIMUS,
A Greek Monk, Flourish'd about the same time.

His Genaine Works, &c.

A Letter about the Proceffion of the Holy Ghost for the Latins.

S. BRIDGET, Flourish'd about 1360, and died in 1373. Her Genuine Works, &c.

Eight Books of Revelations. Six Sermons, and A Rule.

GREGORY XI. Pope,
Confecrated, and Crown'd Jan. 4. 1371, and died March 27. 1278.

His Genuine Works, &c. Letters fet down by Waddingus and Brovius. Bulls in the Register of Bulls.

IOANNES BALISTARII, General of the Carmelites, Flourish'd under the Papacy of Sacrist of Perpignan: Flourish'd about 1360.

General of the Lamentes, Training Land to the Paper Gregory XI, and died in 1374-Works Lyst. See the Titles of them, p. 81. S. CATHARINE of SIENNA, A Nun of S. Benedill, Born in 1374, Flourish'd about 1370, died in 1380.

Her Genuine Works,

Six Treatifes of Providence. A Discourse of the Annuntiation of the Virgin May. The Divine Doftrine of the Eternal Father.

JORDANUS SAXO,
An Hermite of S. Augustine, Flourish'd about 1360, and died in 1380.

His Genuine Works, &c. A Summary of Sermons. Germanc.

Works in Manuscript.

A Treatise of the Four Communions. A Collection of Daies for the Hermites of S. Augustine.

Works lost. A Commentary upon the Revelations An Apology for his Order.

JOANNES RUYSBROKIUS, A Canon Regular, Abbot of Wavre: Flourish'd about 1470, Died in 1381, being 88 Years old.

His Genuine Works, &c. Treatiles of Piety, Translated out of the German Language A Chronicle of the Arch-Bishops of Tork into Latine, by Surius.

MATTHEW FLORILE GUS,

Treatiles of Piety, I ranhared out of the Verinan Language into Latine, by Sanin.
Of which, fee the Catalogue, p. 74, 75.
JOHN de HILDESHEIM, JOANNES
GOLENIUS, HENRY DOLENDORP, and JOHN FUSTGIN.
Carmelites: Flourified till about 1380.

Works loft.

See the Titles, p. 81.

RALPH de PRÆLLES,

Councellor and Mafters of Request to the King of France:

Flourish'd in the Reign of Charles V. King of France. His Genuine Works, &c.

A Treatife of the Ecclefiaftical Power. A Translation of S. Augustine's Books, De Civitate Dei. A Work loft.

The Pacifick King.
PHILIP de MESERIIS, A Treatife against the Greeks about the Procession of the Knight : Flourish'd about the same time.

His Genuine Work, &c. A Treatife of the Ecclefiaffical and Secular Power, under

A Treatife of the Ecclefafficial and Secular Power, under the Nameo Philabosus Agailmus.

PHILIP CABASOLAS,
Cardinal, Made Bithopof Cavaillon in 1334. Patriarch of Fevulden, in 1336. Cardinal Prieft the fame Year, and Cardinal Bithop of S. Sabina in 1370. Died 1382.

A Manuferip Work.
The Life and Miracles of S. Magdalene.

CERLIA D. C. B. O. T. C. G. R. A. N. D.

GERHARD GROOT, or GRAND. A Canon Regular: Flourish'd from 1350. And died in

His Genuine Works, &c.

An Explication of the way of Preaching the Truth. Conclusions and Propositions.

A Treatise of the Study of Scripture. Works in Manuscript.

See the Catalogue of them, p. 74. PHILIP de LEYDIS. Canon, and Great Vicar of Utreeht; Flourish'd about 1370.

And died in 1386. A Genuine Work, &c. A Treatife of the Care of a Common-wealth, and the State

of Sovereign Princes. ARNOLDUS de TERRENA,

Works in Manuscript.

A Treatise of the Mass and Canonical Hours.

Theological Questions. MATTHIAS, or MATTHEW de CRACOVIA.

A Doftor of Prague : Flourish'd about 1370.

Works in Manuscript, or lost. See the Catalogue of them, p. 72. GALLUS,

Abbot of Konig [aal: Flourish'd about 1370. A Genuine Work, &c. A Book call'd The Pomegranade.

HENRY. A Monk of Rebdorf : Flourish'd about 1375. A Genuine Work.

Annals from 1275, to 1372. A Treatife of the Translation of the Roman Empire to the HUGELIN MALEBRANCHIUS, An Hermite of S. Augustine, Bishop of Arimium, and Patriarch of Constantinople; Chosen General of his Order in 1368. Made Bishop of Arimium in 1370. And died after

> His Works in Manuscript. A Commentary upon the Sentences. A Treatife of the Trinity.

A Treatife of the Communication of Idioms. THOMAS STOBBS, or STUBBS, A Preaching Frier: Flourish'd about 1375. A Genuine Work, &c.

A Benedictine Monk of Westminster: Flourish'd to 1377.

A Genuine Work. Flowers of Hiftory.

JOHN SCADLAND,

A Preaching Frier; Bishop of Hildesheim: Flourish'd about

Preacting 113., 1360, died in 1377.

Works in Manuscript. A Treatife of the Estate of the Cardinals.

A Treatife of the Eflate and Dignity of Bishops ALBERT of STRASBURG. Flouriss'd about 1370. His Genuine Works, &c.

A Chronicle from 1270, to 1378.

The

The Mirrour of the Virgin Mary. Works in Manuscript, or loft.

See the Catalogue of them, P. 75.
WILLIAM of WALLINGFORD, FRANCIS
MARTIN, and STEPHEN of PETRINGTON.
Carmelies: Flourish about 1380. Works loft.

See the Titles of them, p. 81.
CONRADUS d'ALTZEY. A German : Flourish'd in 1380.

Works loft.

Worg 1911.
See the Catalogue of them, p. 81.

BERTAMUS,
A Preaching Frier; Bishop of Thesis: Flourish'd about 1380. And died in 1387.

See the Catalogue of them, p. 81.
PHILIP RIBOT,
A Cannellite; Cholen Provincial of his Order in 1368. And died in 1391.

A Commine Work & &c.

A Treatife call'd, Papilla Oniti, [i.e. The Apple of the Eye] for the Influnction of Priefts.

JA COBUS de TERA MIS,

The Mirrour of the Carmelites. Works loft.

A Treatife of the Illustrious Men of his Order. Sermons.

MARSILIUS d'INGHEN. Treasurer of the Church of Colen: Flourish'd about 1380

And died in 1394. A Genuine Work. A Commentary upon the Sentences.

WILLIAM of WODFORD, or WIL FORD,

A Grey Frier: Flourish'd at the end of the Century : And dicd in 1397. A Genuine Work, &c.

A Treatife against Wickliff. Works in Manuscript.

An Applogy against Richard of Armagh.
And other Works.

GERHARD de ZUTPHEN, A Canon Regular: Flourifli'd about the end of the Century,

And died in 1358. His Genuine Works, &c. Two Afcerick Treatifes.

NICHOLAS EYMERICK, A Preaching Frier: Flourish'd from 1350, to the end o

the Century. And died in 1399. A Genuine Work, &c. A Directory for Inquifitors.

Works in Manuscript.

See the Catalogue of them, p. 76.

LEONARD de GIFFON

Cardinal, The 24th General of the Grey Friers: Made Car-Cardinal; Ine 24th General of the Grey Fires: Made Carled dinal in 1378. Died after 1394 in which Year he was prefett at the Election of Pope Benedill XIII.

See the Catalogue of them, p. 81.

NICHOLAS ORESMIUS, biffine of Liftmax; Made Head of the House of Mauarre, biffine of Liftmax; Made Head of the House of Mauarre, and the Carledge of Liftmax; Made Head of the House of Mauarre, and the Carledge of Liftmax; Made Head of the House of Mauarre, and the Carledge of Liftmax; Made Head of the House of Mauarre, and the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of Liftmax is the Carledge of Liftmax in the Carledge of

in 1356. Treasurer of the H. Chappel at Paris in 1361. A Grey Frier: Flourish'd at the End of the Century, and Sent to Urban V. in 1363. Made Bishop of Lisieux in 1377.

His Genuine Works. A Discourse before the Cardinals against the Irregularities or the Court of Rome.

A Discourse about the Change of Money. Works in Manuscript. See the Catalogue of them, p. 73. 74.

URBAN VI.
Pope. Elected April. 9. 1378. And Crowned April 17. And
died in Ottober, 1389.
His Gemine Works fill Extant.
Letters and Bulls of this Pope in the Annalifis.

And Register of Bulls. CLEMENT VII.

Pope at Avignon. Elected September the 20. 1378. Died

Pope at Avignon. Elected September the 20. 1378. Died September 16th 1394.

His Genuine Worky, &c.

Letters Printed by M. Balufius, and the Annalists.

A Preaching Frier, and Bilhop of Senex, Nade Bilhop in 1369. And dyed in 1388.

His Manuscript Works. A Treatife of Schifm.

The Mirrour Royal.
PETER de NATALIBUS,

Bishop of Jesel: Flourish'd about 1380. A Genuine Work.

A Catalogue of Saints.
IOHN de BURGO,

Arch-Deacon of Aversa: Flourish'd about 139c. Works in Manuscript,

A Commentary upon the Sentences. A Confolation for Preachers.

GUIDO D'E'UREUX,

A Preachine Frier : Flourish'd about 1390. Works in Manuscript.

A Rule for Tradelmen. AUGUSTINE D'ASCOLI, An Hermite of St. Augustine: Flourish'd about 1390.
Works in Manuscript.

Sermons. HENRY BOICH,

A Lawyer: Flourish'd about 1390.

His Genuine Works, &c.

Commentaries upon the Five Books of the Decretals, upon the Sextus and the Clementines. BONIFACE IX.

Pope at Rome: Chosen Pope 1389, and Died in 1404.
His Genuine Works, &c.

Constitutions related by Historians. BENEDICT XIII.

Pope at Avignon: Chosen Pope Sept. 26. 1394. Died in the next Century. His Genuine Works, &c.

Divers Letters concerning the Obedience which he claim'd as due to him, Related by the Historians of the Schiffn. Constitutions, and other Letters, related by the Historians of that time.

SIMON de CREMONA, An Hermite of St. Augustine: Flourish'd about the End of the Century. Died in 1400.

His Genuine Works, &c. Postils upon the Gospels. Works in Manuscript,

See the Catalogue of them, p. 15.
BARTHOLOMEW ALBICIUS,

Died in 1401. His Genuine Works, &c. A Treatise of the Conformity of our Lord Jesus Christ, and

A Treatife in Praife of the Virgin Mary. Sermons.

WAL-

of the Ecclesiastical Writers, &c.

WALTER DISSE. A Carmelite: Flourish'd in the Papacy of Boniface the IX. whose Legate he was in England, Spain and France. Works Left.

See the Catalogue of them, p. 81.
PETER OUESNEL, A Grey Frier: Flourish'd about the end of the Century.

Works in Manuscript. See the Catalogue of them, p. 75. HENRY KNIGHTON,

A Grey Frier: Flourish'd about the end of the Century. His Genuine Works, fill Extant.

A Chronicle of England to 1395.

The History of the Deposition of Richard II. King of England

WILLIAM THORN,

A Benedictine Monk of S. Augustine at Canterbury: Flou-rish'd about the end of the Century.

The Hiftery of the Abbots of S. Augilian at Canterbury.

MATTHEW D'EUREUX,

A Preaching Frier: Flourish'd at the end of the Century.

Works in Manuscript. A Commentary upon the Pentateuch.
Poffills upon If aids, and other Books of Scripture.
NICHOLA'S de GORHAM,
A Preaching Frier: Flourifild about the end of the Cen-

His Genuine Works, &c.
A Commentary upon the New Testament.
Sermons for all the Year.

JOHN BROMIARD,
A Preaching Frier: Flourish'd to the end of the Century and died in the next.

A Genuine Work A Summary for Preachers.

Works in Manuscript. A Treatife of the Civil and Canon-Law. An Explication of the Ceremonies of the Mafs. Exhorations.

THOMAS LAMB, and NICHOLAS de RITZON, Carmelites: Flourish'd about the end of the Century.

Works Loft. See the Titles, p. 81.
RADULPHUS de RIVO.

RADULPHUS de RIVO.

Dean of Tongres: Flourish'd in the end of the Century, and died in 1403.

OHN de TAMBACH,

See the Catalogue of them, p. 81.

PHILIP de FERRIERES,

Bishop of Badajay: Flourish'd about the end of the Century.

JOHN de TAMBACH, A Preaching Friar: Chofen Mafter of the Holy Palace in 1366. Died in the next Century being above 80 years Old. A Genuine Work.

The Comfort of Divinity, or Mirrour of Wildom. A Manuscript Work. A Treatife of Nature and Grace.

Works Loft. A Treatife of the Pleasures of Paradife.

Sermons. RAIMUNDUS JORDANUS. Surnam'd Idiota; a Canon Regular, and Provoft of Ufez: Flourish'd about the end of the Century.

His Genuine Works, &c. Works of Picty.

Of which feethe Titles, p. 77.
FRANCIS XIMENIUS.

Eishop of Elne, or Perpignan, and Patriarch of Jerusalem: Flourish'd at the end of this Century, or beginning of the Ни Genuine Works. &с.

A Book of the Angelical Life. Four Books of the Christian Life. Instructions for Pastors.

Du Pin, 14th Cent.

LUCIUS COLUTIUS SALUTA-

TUS de STIGNANO, Chancellor of Hornee: Flourish'd from 1360 to 1406. in which he died.

His Genuine Works, &c. Two Letters, and one Petition. Works Loft.

See the Titles, p. 78.

ANTONIUS de BUTRIO,
A Lawyer: Flourish'd at the end of this Century, and be-

ginning of the next: And died in 1408, or 1417. H.s Genuine Works, &c. A Commentary upon the Sextus.

A Repertory of the Canon and Civil Law.

HENRY de KALKAR,

A Carthofian: Flourished about the end of this Century: And died 1408.

Works Loft.

See the Catalogue, p. 81.
HENRY de BAUME, or de PALMA:
Flourish'd about the end of this Century.

A Genuine Work &c.

BERTRANDUS de TRILLE, A Preaching Frier: Flourish'd about the end of the Cen-

A Manuscript Work.

A Commentary upon the Sentences.
RICHARD de MAYDESCON, A Carmelite: Flourish'd about the end of this Century. Works Loft,

A Treatise against the Lollards. Several Sermons.

JOHN, A Benedicline Monk of Callel: Flourish'd about the end of the Century.

See the Titles, p. 81.

CONRADUS,
A Canon of Retisbon: Flourish'd about the end of the Century.

Works Loft. Several Books of Moral Philosophy.

JOHN de SCHODEHOVE,

A Carmelite : Flourish'd about the end of the Century. Works Loft.

Works Loft.

Sermons for the whole Year. MICHAEL AIGRIANUS, or AIG-NANUS,

ACarmelite; Chofen General of his Order in 1381. Died in 1396. Or as others, in 1416, but out of his Office.

A Genuine Work, &c.

A Commentary upon the Pfalms, without a Name. Works Loft.

See the Catalogue, p. 78.

See the Catalogue, p. 78.

A Knight, Holfsteler of S. 76m at Jerufalem: Flourished about the end of the Century.

Works Lost.

Works Lost. Commentaries upon the New Testament.

WILLIAM de OPPENBACH,

A German, and Doctor of Paris: Flourish'd about the end of the Century. Works Loft.

A Commentary upon the Sentences. Questions and Sermons.

Αa

HEN-

HENRY EUTA or OYTA, A Profesior; Flourish'd about the end of the Century. JOHN de GROSSE, A Carmelite; General of his Order from 1389, to 1409. when he was present at the Council of Pisa.

His Genuine Works, still Extant. Works Loft. See the Catalogue of them, p. 82.
JOHN GLUEL, HENRY D'ARDENAC and BLAISUS ANDER-The Viridarium of the Order of Carmelites. A Treatife of the Illustrious Men of that Order. FRANCIS ZABAREL, NARIUS Cardinal; Made Bishop of Padua about the end of the Century. Cardinal by John XXIII. Dyed in 1417. Aged 78 Carmelites; Flourish'd about the end of the Century. Works loft. See the Titles, p. 82. His Genuine Works, &c. JOHN. A Commentary upon the Five Books of the Decretals. Abbot of S. Bavon; Flourish'd about the end of the Cen-A Commentary upon the Clementines. A Treatife about the Authority of the Emperor, to extin-A Work loft.

A Treatife of the Use of Food, p. 32.

RICHARD de LAVENHAM, and guish Schisms. Works loft. See the Titles of them, p 78.

JACOBUS MAGNUS, JOHN de CAMPSCEN, English Carmelites ; Flourish'd about the end of the Age. An Hermite of S. Augustine; Flourish'd about 1400. And Works loft. Dyed 1420. See the Titles, p. 82.
IOHN de WERDEN, A Genuine Work, &c. Sophologia. A Grey Friar ; Flourish'd about the end of the Century. BALDUS Works loft. A Lawyer; Flourish'd from 1400. to 1423. A Genuine Work, &c. PHILIP A Commentary upon the Decretals. Abbot of Otterburg; Flourish'd about the end of the Cen-PETRUS de HARENTALS, A Canon Regular, and Abbot of Floreff; Flourish'd at the end of the Fourteenth, and in the beginning of the Work loft. Fifteenth Age, and liv'd to 1436. A Commentary upon the Casticles. His Genvine Works, &c. Sermons and Letters. INNOCENT VII. A Commentary upon the Pfalms. Pope at Rome; Chofen Pope Offib. 12. 1404. Dyed in 1407. The Lives of the Popes at Avignon. Genuine Works, &c. Works in MSS. Divers Letters related by Historians. Commentaries upon the Gospels. MANUEL PALEOLOGUS, A Chronicle. A Greek Emperor; Was assum'd into the Government by DEMETRIUS CYDONIUS. his Father, in 1384. Began to Reign alone, 1392. and Flourish'd in the beginning of the Fifteenth Age. Dyed in the next Century.

His Genuine Works, &c. His Genuine Works, &c. Prayers for the Morning. A Treatife of the Execrable Doftrines of Palamas. A Treatile of the Procession of the Holy Ghost for the La-Subjects of Compunction. Pfalms of Thanksgiving for the taking of Bajazet. Precepts for the Education of a Prince. A Discourse of the Contempt of Death. Works in MSS.

A Translation of the second Part of Thomas Aquinas's Summ Seven Difcourfes of Virtues and Vices. A Panegyrick of Theodorus. A Manufacipt Work.

A Treatife of the Proceffion of the Holy Ghoft against the into Greek; as also of his Treatise against the Gentiles. And S. Anselm's Treatise of the Procession of the Holy Ghoft, with his Letter about the use of Unleaven'd Bread. A Discourse concerning Evangelical Preaching. NILUS DAMILA A Greek Monk; Flourish'd under the Empire of Manuel Pa A Spurious Work. A Treatise of another Demetrius, more ancient, concerning Leslegus. the Procession of the Holy Ghost against the Latines. Works in Manufcript. Four Treatifes of the Proceifion of the Holy Ghoft against

the Latines.

A Chronological TABLE of the COUNCILS held in the Fourteenth Century, and of their Acts, Letters, Canons, &c.

| Councils. | Years | Alls, Letters, Canons, &c. | | Councils. | Tears | Ads, Letters, Cansns, Se- |
|--------------------------------------|---------|---|---------|---------------------------------------|--------------|--|
| 7 451 | | A Renewal of Eight Ec- | - | London, | 1328 | Nine Articles. |
| The Coun- { MElun, cil of { Color | 1300 | clesiastical Constitutions. | | Compeigne, | 1329 | |
| cil of ¿ | | mCaudinusions | 1 | Paris, | 1329 | Ads. |
| The Synod of Colen, | 1300 | Constitutions divided in- | The | Coun. Lambeth, | 1330 | Ten Constitutions. |
| The Synod of Bayeux, { | 1300 | to 113 Articles. | 1111 | | 1330 | Ads. |
| The Coun- C Auch. | 1300 | Thirteen Articles. | " | macciesjiem, | | ARule about the Festivals. |
| The Coun- S Auch, cils of Compeigne, | 1301 | Six Articles. | 1 | Salamanca, Roan, | 1335 | Seventeen Articles. Thirteen Decrees. |
| An Affembly at Paris, | 1202 | Acts | 1 | Bourges, | 1335 1336 | |
| The Council of Pennafiel, | | Fifteen Canons. | The | Council of Chateau- 7 | | |
| An Assembly at Paris, | 1303 | Nineteen Articles. | | ionthier, | 1335 | Twelve Conflictions, |
| The Coun- \ Nogarol, | 1303 | Five Articles. | | , , , , , , , , , , , , , , , , , , , | | A Renewal of the Decrees |
| The Councils of | 1308 | Six Canons. | The | Council of Avignon, | - 1337 | made the laft Council at |
| (Auch, | 1300 | Mention'd in Historians | i | Council of August, | *227 | Avignon, with fome new |
| An Affembly at Tours, | 1308 | with the Deputations of | 1 | |) | Ones, in all 70 Articles. |
| , | | Tuch as were at it. | 1. | | 1338 | A Protestation against the |
| The Council of Presburg, | 1309 | Nine Canons. | | Affembly at Franc- | 1330 | Proceedings of fehn xxii. against Lewis of Bavaria. |
| The Council of Saltz-) | | FiveConstitutions renew'd with a particular Decree | 1 | furt,) F Ioledo, | 1338 | |
| burg, | 1310 | aboatClandeft.Marriages. | | 1 ' > | | Mention'd by the Greek |
| The Council of Colen, | 7010 | Twenty eight Articles. | | Constantinople, | 1340 | Authors of that time. |
| The Council of Paris, | 1210 | Hiftory of that Council. | 1 | C a | 1341 | Mention'd by the Greek |
| The Council of Ra- ? | | Mention'd by the Authors | | Constantinople, | *241 | Authors of that time. |
| venn.t, | 1310 | of that time. | 1 | London, | 1341 | A Rule against Ambitious |
| The Council of Su- 2 | 1310 | Mention a by the Authors | 1 | , , | ' | Clergy-Men. Twelve Canons. |
| lamanca, 5 | -, | of that time. Mention d by the Authors | | London, | 1342 | A Rule about the Privi- |
| The Council of Lon- } | 1310 | of that time. | 1 | London, | 1343 | leges of the Clergy. |
| don, S | | Mention'd by the Authors | | 3 | | The Hiftery of it, and the |
| Mentz, | 1310 | of that time. | 1 . | Constantinople, { | 1344 | Sentence of the Patriarch. |
| The Council of Ravenna, | 1311 | Twenty twoConstitutions. | | Noyon, | 1344 | Seventeen Articles. |
| j. | • | Clement V's Letter to call | | Paris, | 1346 | Thirteen Canons. |
| | | that Council. The Sen- | 14 | Constantinople, | 1346 | Mention'd in the Authors |
| . 1 | | the Templars. The Cle- | jo |] []] | • | of that time. Four Articles |
| The General Council | 1311 | mentines particularly. 1. | cils | Toledo, Constantinople, | 1347 | A Letter of that Council. |
| of Vienna, | 1312 | Of Faith. 2. Against the | Council | , | 1347 | A Rule for the Immuni- |
| | | Errors of the Begards and | | Lambeth, | 1351 | ties of the Clergy. |
| | | Beguines, and 3. concern- | The | Beziers, | 1351 | Eight Pules. |
| 1 | | ing the Begging Friars. | H | Constantinople, | 1355 | Acts of this Council. |
| (Paris, | 1314 | Three Articles. | 1 | Toledo, | 1355 | Constitutions. |
| The Loun- Ravenna, | 1314 | | | Macclesfield, | 1362 | |
| cils of \Summer, | 1315 | | | Lambeth, | 1362 | Rule for Taxing Chaplains Thirty three Articles. |
| (Nogarol, | 1316 | Letters of Peter de Court- | | Angers, | 1365 1367 | |
| The Council of Senlis, { | 1316 | nay Arch-Bp. of Rheims. | | Tork, | | A Collection of Ecclefiafti- |
| | | A Rule concerning Eccle- | 1 | Lavaur, | 1368 | cal Rules in 133 Articles. |
| The Council of Senlis, & | 1317 | fiaftical Privileges. | 1 | Narbonne, | 1374 | Twenty Canons. |
| (Ravenna, | 1317 | | 1 | 1 | 1382 | Ads and Judgment of |
| The Coun- | 1320 | | | London, | | this Council. |
| oils of Linkon, | 1321 | | 1 | Saltzburg, | 1386 | |
| o v attauotiu, | 1322 | | 1 | Palenza, | 1388 | A Rule about Ecclefusti- |
| (Colen, | 1322 | A Renewal of the Confti- | | London, | 1391 | cal Difcipline. |
| The Council of Paris, | 1323 | | | 1 | | The Condemnation of |
| THE COMMENT OF THIS, | -)-) | Sens in 1320. | 1 | London, | 1396 | Wickliff's Doctrines. |
| (Toledo, | 1323 | Sixteen Canons. | An | Affembly of the | 1200 | Acts. |
| Toledo, | 1324 | Eight Articles | 1 | Clergy of France, | 1390 | Acts. |
| The Coun- Avignon, | 1326 | | 1 | (Paris, | 1403 | |
| cils of Complutum, | 1326 | | An | Assembly at \ Paris, | 1406 | |
| Marfiac, | 1326 | | li | (Paris, | 1408 | Acts. |
| Senlis, | 1325 | A Sentence of Interdicti- | II An | Affembly of the | ^ | An Act of Appeal, an Appoint- |
| The Council of Ruffec, | 1327 | on, and a Rule for the | | ardinals at Pifa, (| - 1408 | ment of a Council, and the Ci- tation of the Two Popes. |
| THE CONTINUE OF TONIERS | -) - / | Clergy. | 1 | | 1 | A |
| , | | | | | | n |

A TABLE of the WORKS of the Ecclefiastical Writers of the Fourteenth Century; disposed according to the Subjects they Treat of.

Jews, by William Porcher.

A Dispute against the Jews, and a Treatise against a Jew,

by Nicholas de Lyra. A Dialogue between a Few and a Chriffian, by Andronicus. The Treatises of Cantacuzeous against the Suracens and Ma

Treatifes of Controverly between the Greeks and Latins about the Procession of the Holy Chast, and the Pope's Supremacy. A Treatife of the Procession of the Holy Ghost, against the

Latins, by Planudes.

A Treatife of Nilus Cabafilus, of the Caufes of the Division

of the Greeks and Latins. A Treatise of the same Author, or the Pope's Supremacy.

A Treatife of the Pope's Supremacy. A Treatife of the Procession of the

Holy Ghoft against the Latins. By Barlaam. A Difcourse of the Union of the two Churches. Five Letters for the Lavins.

Palamas's Treatifes against the Latins.
A Treatife of Manuel Calcas for the Doctrine of the Latins about the Procedion of the Holy Ghoft,

A Discourse of Demetrius Cydonius, about the Union of the Greeks and Latins. A Treatife of the fame Author about the Procession of the Holy Ghost, for the Latins.

Treatifes of the Greeks about the Contest of the Palamites.

Two Books of the Effence and Operation of God, by Acin-

A Poem in Jambick Verse, against the Falamites, by the fame Author.

Treatifes and a Discourse of Palamas against the Barlaa- tus Porretanus mites, and to Explain Lis own Opinion.

The Errors of the Palamires, by Capaciffet ... A Material Exportation of what Divines after of God, by the Octom's Centiloquium.

A Treatife of the Sacrament of the Altar, by the fame Au-

A Treatife of Essence and Operation, against the Palamites, by Manuel Calecas.

A Treatise of the Execrable Destrines of Falaman, by Deme- Divers Treatises of Franciscus Mayronius.

Andrew of New-Caffle upon the First Book. John Duns, Sirnam'd Scotus. Æzidius Romanus upon the Books of the Sentences. Antonius Andreas, a Scholar of Scitus. Harveus Natalis. Perrus Aureolus. Ocham's Questions upon the Sentences.

His Commentary upon One Book of the Sentences. The Commentary of Franciscus Mayronius.

The Commentary of Durandus de S. Porciono. Questions upon the Sentences, by William Rubion.

Works about the Truth of the Christian Religion, against the Jews. A Commentary upon the Sentences, by Henry de Urimaia. Reg about the truth of the Christian Religion against the First Commencary of Peter de Palude upon the 3d, and 4th.

Book of the Sentences A Commentary and Questions of John Becon.

The Commentary of Robert Holkott.

A Commentary upon the Master of the Sentences, by Tho. Strasburg.

A Commentary upon the 1st. and 2d. Books of the Sentences

A Commentary upon the 111, and 241, Books of the Sentences by Gregory of Ariminum, with Additions. A Commentary upon the Sentences, by Adam Goddam, Alphonfus Vargas's Commentary upon the 1ft. Book of the

A Commentary upon the Sentences, by Marfilius D' Ingheu.

Quadlibetical Questions.

By Scotus. John of Naples. Ockam. Harveus Natalis. Aureolus. John Bacon.

Other Works of Divinity.

Pantheologia, or a Theological Dictionary, by Rainerius of

A Summ of Herefy, by Guy de Perpignan. A Summ of Divinity, by Alvarus Pelagius.

A Dialogue of the Seven Sacraments, by Gul. Parifiensis. Scotus's Works.

A Defence of S. Thomas's Works against La Mare, by Ægidius Romanus.

Other Treatifes of the same Author, of which see the

Titles, p.54. A Treatile of Antonius Andreas upon the Principles of Gilter-

Sermons and Bulls of John XXII. and Beneditt XII. about the Beatifick Vision.

A Treatife of the Beatifick Vision, by Benediël XII.

A Treatife about the Imputation of Sin, and others, by Robert Holkot.

Commentaries upon the Four Books of the Sentences of P. Lombard, 3iffno of Paris.

A Treatife of Thomas Bradwardin, Of the Caufe of God, upon Liberty, Grace, Predefination, and the Knowledge on Liberty, Grace, Predeftination, and the Knowledge

The Summary of Richardus Armachanus, against the Armenians. A Treatife of William Wilford against the Followers of Wickliff.

Works about Church-Discipline.

The Letters of Boniface VIII. concerning the Difference between himself and Philip the Fair King of France, and others in the Register of Bulls and Annalists.

A Treatile of Jacobus Cajetanus of the Jubilee of an Hun-

The Letters of Benedial about the Affair of Biniface,

of the Ecclesiastical Writers, &c.

The Clementines, by the fame Author.

Other Letters and Bulls, by the fame Author.

A Treatife of the manner of Celebrating a General Council,

A Treatife of the Ecceptaftical and Secular Power, by Octore, by William Durant.

Synodal Decrees, by Nicholas Gelam, and William le Maire Bishops of Angers.

A Treatife of the Exemptions and Privileges of Monks, by Facobus de Termes, Abbot of Charlieu.

The Apology of Ptolemans Lucenfis for the Preaching Friers.

The Extravagantes of John XXII.

Other Letters and Constitutions of John XXII. against Lewis of Bavaria, and the Grey Friers, about the Poverty of The Dream of the Green, by Philip Melorius.

A Treatife of Alvarus Pelagius, of the Complaint of the Church.

A Treatife of Ockam, against John XXII. and others, about Poverty, the Beatifick Vision, and Church-Power.

Treatifes of the Divorce of Margaret Dutchels of Carinthia Marry'd to the King of Bohemia, by Ockam and Marfilius

Three Writings of Michael Cafena, against John XXII. A Treatife of the Poverty of Jefus Christ, by Benedict XII Synodal Statutes, by Guy de Terrena, Bilhop of Perpignan. Treatifes of Francifeus Mayronius.

A Summary of Cales, by Aftefanus. A Treat ife of the Administration of the Sicrament of the

Altar, by Nicholas de Lyra, An Instruction for Curates, and a Treatise of the manner of

Celebrating the Mass, by Guy de Montrocher. Some Letters of Petrarch,

The Defence of the Curates, against the Mendicant Friers, By Richard Arch-Bithop of Armagh.

The Answer of John Compay, to the Defence of Curates, by the fame Richard.

An Exportition of the Liturgy, by Cabafillas.

A Treatife against Usury, by the same Author.

A Ditcourse of Nicholas Oromius, before Pope Urban V. against the Irregularities of the Court of Rome. A Discourse upon the Change of Money, by the same Au-

The Apple of the Eye. For the Instruction of Priests, by John

de Burg. A Directory for Inquifitors, by Nichelas Eymericus.

Letters of the fame Author.

Office, by Radulphus de Rivo. The Instruction of Pasters, by Franciscus Ximenius.

Letters and Bulls of Pope Clement VI. Innocent VI. Ur ban V. and Gregory XI.

Letters, Acts, and divers Pieces concerning the Popes which far at Rome and Avignon; in which are feveral things Remarkable about the Schiffn, and the Contendants for the Papacy.

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Ecclesiastical History;

Containing an ACCOUNT of the

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LIVES and WRITINGS

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Ecclesiastical Authors;

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Abzidgment of their Works.

And a JUDGMENT on their STYLE and DOCTRINE:

ALSO

A Compendious HISTORY of the COUNCILS

AND

All Affairs Transacted in the Church.

Written in FRENCH M. Wotton

By Lewis Ellies du PIN, Doctor of the SOR BON.

VOLUME the THIRTEENTH;
Containing the HISTORY of the FIFTEENTH CENTURY.

LONDON,

Printed by H. Clark, for TIM. CHILDE, at the White Hart in St. Paul's Church-Yard, M.DC XCIX.

TE2 D93 1693 /V13-15

PREFACE.

HE Fifteenth Century of the Church is full of great Transactions, which deserve a very particular Consideration: The Schism of the Popes, which appear'd at the beginning of it, was for many Years the great Care and Buliness of the Prelats, and Christian Princes of the West: After this, the Difference between the Council of Basil and Pope Eugenius IV. and the Project of the Reunion of the Greeks to the Latin Church, were the great Concerns of the whole World; but the former had not those mischievous Consequences which were fear'd, nor the latter that Success which was hop'd for. Some time before this Century, there arose a * Heresie in England, which hath since produc'd great Revolutions in Europe; for it travell'd from England into Germany, and there kindled great Commotions both in Church and State. Among many bad Effects, it produc'd these two good ones; it put Men upon the study of useful Learning, and chiefly upon fearching into the Holy Scripture and Tradition; and it oblig'd the Prelats to labour after the Reformation of the Manners of Christians, and of the Ecclesiastical Discipline. The Faculty of Theology at Paris was considerable in this Century, not only for the great Men which came out of its Bosom, but for the Care it took to proscribe the Errors which appear'd, and to maintain the Purity of Faith and Manners by its excellent Censures, which are as full of Wisdom and Prudence, as of Knowledge and Learning. This is one of the most delicate and curious Morsels of the History of the Fifteenth Century, which therefore we have handled with great Care, by relating exactly what we find of it in our Regilters. I add no more, but that I defire of the publick the same Favour for this Work, as for the former.

^{*} Allowance must be made for the Author's Opinion.

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AN HISTORY

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AND OTHER

Ecclesiastical Affairs

Transacted in the Fifteenth Century.

CHAP. I.

The History of the Councils of Pila, Perpignan and Udine; and of the Popes, until the Council of Constance.

N the Year 1408, three Councils were appointed concerning the Schism which then disturb'd Councils the Church of Rome: The first at Perpignan, by the Bull of Benedist XIII, dated June 15th. appointed The second in the Province of Aquileia, by the Bull of Gregory XII. dated July 2d, which Schism is was to meet on Whitsunday the next Year: And the third at Pifa, by the Letters of the the year.

Consideration was Chalances and Schieber at Labora, dated July 14th in the Year 1408. Cardinals of the two Obediences, affembled at Leghorn, dated July 14th, in the Year 1408. 1408. which was to meet on the 25th of March in the next Year.

Benedist being more diligent than the rest, open'd his Council November 1st, of the same Year, The Counwith a Discourse of Alphonsus the Patriarch of Constantinople, Administrator of the Church of Sevil, eil of Perto the Prelats there present; after which the Council was prorogued until the 15th of the same pignan se-Month. On the 14th Beneditt gave the Title of Archbishop of Antioch to the Treasurer of Mague- der Benelone, Administrator of the Church of Aske, and the Title of Patriarch of Jerufalem to Franck Xi. diet XIII. menes of the Order of Friars Minors, who were Confecrated the 20th of the same Month. The fecond Session of the Council was not held till the 17th, and then nothing else was done, save that Beneditt read a Profession of Faith, and declar'd to the Council that he believ'd it. In the third Seffion, which was held the 21st, a Report was made to the Affembly of all that Benedist had done fince his advancement to the Papal Dignity, and the Progress he had made towards obtaining the Peace of the Church. The Council was then made up of the Bishops of Castile, Arragon and Navar, and some Prelats of France, Gascony and Savoy, being in all about 120, besides the 4 Archbishops, honour'd with the Titles of Patriarchs, and the Archbishops of Toledo, Sarragofa, and Tarragona. They spent 5 Sessions in examining the Account of what had been done by Benedics for restoring Peace, and the extirpation of the Schism. In fine, in the Session held the 5th of December, Benediti defir'd their Advice, as to the Means which were most proper to obtain Union, and to remove the Scandal, Errors and Schisms. It was not easy for them to decide this Question in their present Circumstances, and the Bishops of the Council were perplex'd and divided into

The Coun- feveral Opinion about it. Some were of Opinion, That Benediat should immediately grant Power of the pignan we forme time longer; a third lorr proposed other Expedients. After this Difference arole, which are Bene. lasted a long while, the greatest part of the Bishops withdrew from Perpignan, and the Council dict XIII. was reduc'd to the number of 18; but at last the Patriarch of Constantinople and the Prelats that remained, gave him their Opinion on February the first of the following Year, viz. That the Council did hold and acknowledge him for the true Pope, the Catholick and lawful Vicar of Jefus Christ; That they did believe him to be very far from being a Heretick or Schismatick, or a ins Christ; I hat they did better that to be very far from being a Heretick of Schimatick, or a Favourer of Hereticks or Schimatick; that they thank'd him for the Offers his Holinich had made towards an Union, and pay'd Christ of direck him, and make the Defign fuccessful for his own Glorg. But withit tiely hundyly being his Holinick and golds him, i. To puriue effectually, in fifte of all mainten-of. His drance for Perfectutions, the Defign of uniting the Church by the way of Renunciation, which they affected to all other ways, yet without excluding any. 2. To enlarge the Offer he had made of Renouncing, if the Intruder should renounce or happen to die, to this Case further; If the Intruder should be really and actually depos'd with the consent of those of his own Obedience. 3. To find Nuncio's in his Name to the Intruder, to the Anti-Cardinals, and the Cardinals at Pifa, with full Power to treat and agree upon the Place where be put to the Defign of Union, nor any new Schism be suffered to arise. 6. To make Constitutions forbidding all Persons, under certain Persons, to raise a new Schism. This Writing, sign'd by the Prelats who were still at Perpignan, was presented by the Patriarch of Constantinople to Pope Benediff, who agreed to it, and accepted the Conditions contained in it; and promised to make choice of fit Perforts for executing this Agreements in a following Settlion held February 12th: And accordingly be nated by the Legats on the other of March, whom he fent no Pila, to see on what Conditions a Peace might be concluded.

While these Things were transacted in Arragon, the Cardinals of the two Colleges being astives of the fembled at Pifa, were labouring earneftly to perfuade all Christian Princes to acknowledge their Council of Council, and approve what they should do. The King of France of his own accord-was very well effected towards them, and had already congratulated them by Letters in the Defign they

(a) [He bad withdrawn bis Obedience from Benedictus by a Decree of the Parliament of Paris, forbidden all the Pope's Servants to gather any Firft-Fruits; and when two of them brought Bulls which thunder'd Excommunication against the Ring and bis Princes, they were crown'd with Mitres of Paper, and difgracefully dragg'd about the City in & Dung. Care. Carol. Molin. de Monarch. Franc. n. 140, 141, &c.]

(b) [Henry IV. of England bad withdrawn bis Obedience from Gregory XII. after bis Cardinals there forced to fly to Pila for promoting the Union, who wrote into Etigland, that the vaft Sums of Mony which were yearly brought thence, was the great cause why the Cardinals were so ambitious of the Papal Dignity, and fo senacious of it when once they were advanc'd to it; whereupon by the King's Command, it was decreed in a Synod beld this year 1408. at London, That no Mony should be raised out of Bisbopricks or Benefices , to be paid into the Exchequer of Rome, Spelman's Councils, Vol. 2d.

had in hand (a), and exhorted them to choose a Pope for all Christendom, affuring them that he should be acknowledged by all Christian Princes, and that for his own part he would not only acknowledge him, and cause him to be acknowledg'd in his Kingdom, but that he would employ his whole Power and Authority to Support him. England also was very much inclin'd to own the Pope that should be chosen by the Council of Pifa, and the Cardinal of Bourdeaux who was fent thither by the Cardinals found no Enemies there (b). There remain'd only Germany where Gregor), was supported by Robert Duke of Bavaria, King of the Romans; and thither the Cardinals fent in the beginning of the Year 1409, Landolph Cardinal of Bar, who came to Frank fort to hold there an Affembly of the Prelats and Princes of Germany, that he might perfuade them to come or fend Deputies to the Council of Pifa, and his Cardinal was kindly received by the Princes. Gregory also sent the Cardinal Anthony his Nephew, who being present with the Cardinal of Bar at the Affembly of Frankfort, endeavour'd to juflify his Uncle, and made bitter Invectives against the Cardinal of Bar; which dilpleas'd the greater part of the Princes: But the King of the Romans, who favour d Gregory, would suffer no other Resolve to be taken hereupon, but the Ambassador should be sent into seals to labour after an Union. Robert chole for this Embassy the Archbishop of Riga, and the Bishop of Worms, then newly elected to the Bishoprick of Ferden. Gregory persuaded this latter to go to Pisa in the Name of his Master, for there were already a great number of Prelats affembled, and to prefent unto them some Articles which con-

tain'd among other Things, That if the Cardinals would make choice of another place, that was secure for Gregory and themselves, Gregory himself would come thither; and whether Peter de Lims should come or no, he would resign up his Papal Dignity at such time as the Council should prescribe unto him. But when the Cardinal resus d to accept of this Propofal, the Bishop of Ferden appeal'd in the Name of King Robert, and signify'd in his Act of Appeal, That it belong d to the King of the Romans to call the Council; and declar'd, That fince the Council of Pi/a was affembled against his Will and without his Order, it could Decree nothing against Gregory. This Appeal he caus'd to be fix'd upon the Gates of the Church, and then retir'd fuddenly and fecretly.

The 25th of March, which was the Day appointed for the meeting of the Council, being come, it was open'd in the Cathedral of Pifa, by the Cardinals of Palestrina, Albano, Ostia, Puy, Tuzi,

Saluces and Sr. Angelo, of the Obedience of Beneditt; and by the Cardinals of Naples, Aquileia, The Coun-Colonna, Ursini, of Brancasio, Ravenna, Landi and St. Angelo, who were of the Obedience of cit of Pila. Gregory. The Bishop of Meaux was present there in the Quality of Ambassador from the King of France, and the Bishop of Gap in the Name of the King of Sicily, wish two Knights and a Secretary. One Knight, one Doctor and one Clergy-man, were present from the King of England. The Cardinals were plac'd on high Seats at the right Hand of the Entry into the Quire, the Bithops and Abbots on both fides of the Nave of the Church, and the Deputies of Chapters and Monafteries underneath them; and the Ambassadors who were not Prelats, and the Doctors, in the Body of the Church. The Processions, the solemn Mass, and other usual Prayers being ended, two Cardinal-Deacons, two Archbishops, and two Bishops, together with some Doctors and Notaries, went by Order of the Council to the Gate of the Church, and ask'd with a loud Voice, Whether Peter de Luna and Angelus Corarius, Competitors for the Papal Dignity, were present, or any one for them? And no Person appearing, they made their Report to the Council, who nominated some Managers or Proctors in the Name of the Universal Church, to plead, enquire, and do whatever should be necessary or expedient for the Extirpation of Schism, against the two Competitors for the Pontificat, and for the Union of the Church. These Officers, nam'd by the Council, presently accused them, and requir'd that they should be declar'd Contumacious in the Matter of Schism and of Faith, and that they should be prouounc'd in Contempt. They caus'd to be read the Acts by which the two Competitors had been fummon'd, and the Verbal Process of the Citation. But the Council, notwithstanding the Affair was now ripe, put off any further Consulation about it until the next Session, which was to be held to Morrow: And then the Council caus'd them to be cited again as they were at first; and when no Body appear'd for them, they put off this Affair until the 30th of the next Month. When this Day was come, the Competitors being call'd again, and no Body appearing for them, they were declar'd Contumacious in Matters of Faith and of Schism, and the Sentence was pronounc'd against them by the Cardinal of Palestrina, (otherwise call'd, of

Poitiers) with the unanimous Consent of the Fathers of the Council; and the further Profecution

of this Affair was deferr'd till the 15th of April. On this Day it was ordain'd, That the Cardinal of Todi should be cited as adhering to Gregory, and the Cardinals of St. Sabine, St. Adrian, St. Mary in via lata of Flifque, and Challont, as adhering to Benedict; and that if the two Competitors and

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the Cardinals should not appear at this time, they should proceed further against them. The Cardinals of Milan and Bar, who had been at the Affembly of Frank fort, arriv'd in Pifa at this Seffion, and brought with him ninety, partly Archbishops and Bishops, partly Abbots and Doctors,

who had not been present at the preceding Sessions. The Ambassadors of Robert Duke of Bavaria, Elect King of the Romans, appear'd at the Fourth Seffion, and proposed several Objections against the Authority of the Council, and requir'd that it should be remov'd and assembled in another place, at which Gregory offer'd to appear. Their Reafons were demanded in Writing, and Time was given them till the 24th of the same Month to bring in their Answer. Charles Malatesta of Rimini made the same Demand of the Council on behalf of Gregory, and propos'd more Difficulties. Two Cardinals of each Obedience were deputed to confer with him, who gave him to understand, that he could not hope to obtain what he demanded, and answer'd his Objections. Notwithstanding this Remonstrance they went on with the Process, and after they had ask'd at the Church-gate if any of the two Competitors were come, they were declar'd anew to be Contumacious, and the next Seffion was put off to the 24th. In this Selfion the Advocate of the Council alledg'd all the Facts concerning the Schilm from its first beginning, and from thence prov'd the Collusion, the erroneous Proceedings and the unworthiness of the two Competitors, in 57 Articles; and requir'd, in the Name of the Proctor of the Council, That the Affembly should declare that the Union of the two Colleges was lawful and just, that the Cardinals had Power to appoint the General Council, and that the City of Pifa was a fit Place for holding the Assembly; That the Citations given to the two Competitors should be confirm'd, and that they should be reputed Contumacious, and their Favourers and Adherents should be deprived of all their Dignities, Benefices and Offices, and that it should be lawful for the Secular Judges to punish and chattise them in case they should oppose the Decree that was to pass against them; and that Kings and Princes should be absolv'd from their Oaths, and from any Obligation of Obedience to the two Competitors. He added, That altho' the Facts alledg'd against them were notorious, yet he requir'd that the Council should name Commissioners to inform rhemselves more fully about them. The Council from this Day declar'd that the College of Cardinals, being united, had Power to call the Council, and that in the present Circumstances they had the Right to do it; That this General Council, representing the Church Universal, was lawfully affembled, and had Power to proceed to a Definitive Sentence; That the number of Prelats now affembled was sufficient; That the City of Pisa was a place very commodious; That Peter de Luna and Angelus Corarius had been sufficiently summon'd and cited to the Council. The Remainder was put off to the next Session, which was appointed to be held on the last Day of March.

the next Session, which was appointed to be need on the sair Bay of March. * V.z. Ro. Some time after Simon de Cramaue Patriarch of Constantinople, the Deputies of the Universities, bert Halthe Ambaffadors of the Dukes of Brabant, Holland and Liege, those of the King of England*, lum Bijber the Archbishops of Mayence and Collen, arriv'd at Pifa. bury, Henry Chichely Bipop of St. Davids, and the Prior of Canterbury, who were chofen Ambaffadors in a Synod held as London the beginning of the Ten 1409, and arrived at Plfa April 25th; with whom were founding to the many and the series of the Ten 1409, and arrived at Plfa April 25th; with whom were found for 1 thomas as Abbu, the Earle's Suffalk, John Colme Kt. and Richard Canyngfton Duller of the Laws. Dathery's Spicileg, Ton. 6, p. 345.

In

The CourIn the 6th Seffion, the Bishop of Salisbury, Ambassador from the King of England, made a cilos Pisa. Discourse to the Council, taking for his Text the Words of the 83d Pism, Justice and Justimes are the preparation of your Throne; from which he exhorted the Fathers of the Council to Peace, and said he had full Power from the King his Master as to all things, which were to be treated of in the Council. Nothing else was done in this Session, and the next was appointed to be May the 4th: In the mean time, the Cardinals of Bau-deaux and Spain, arrived at Pisa.

The Council being Affembled on the Day appointed, Peter de Ancharano, a Dr. of Bolegue, made a Difcourfe, wherein he answered some Oziettions proposed by the Ambassadors of the King of the Romana, altho' they were ablent (for they had withdrawn themselves from the 21st of April, after they lad published on the 9th of the same Month, an Act of Appeal against all that the Council had done, or should do) and show'd, That the Objections were of no Force; That the Competitors had been lawfully Summon'd; That the Council had Power to proceed against them; That the Intention was to procure the Peace of the Church; and on the contrary, the Desgn of the Ambassadors of the Duke of Bavaria was to hinder it. In this Session, Commissioners were Nam'd, to receive and examine the Depositions of Witnesses, that should be produced by the Proctor of the Council, who were the Cardinals of Landi, and St. Angelo for the two Colleges; the Bishops of Liseaux, and the three Drs. for France, and one Dr. for England. It was also ordain'd, That the Council should send Deputies to Laddislaus, who call'd himself the King of

Sicily, to pacifie him. The next Seffion was put off to the 10th of May. In a Congregation, which was held before the General Affembly of the 8th Seffion, the Council nam'd Deputies to affift in the Affemblies of the College of Cardinals, that all things might be done by common Agreement. The same Day the Cardinal of Albano told the Assembly, That he was inform'd that the Ambassadors of Peter de Luna wou'd quickly come to Pifa, and that they must consider how they should be receiv'd. About this, there was a Consultation the next Day, being the 9th of May, and on the Day following, being that of the Session, the Proctor of the Council requir'd, That they should Decree, that the Union of the two Colleges was lawfully made; That they were now become but one College; That they should declare the Calling of the Council to be Legal by them; That the Council was held in a secure and fit place; That it represented the Church Universal, and that the Cognizance and Decision of what concern'd the Union and Peace of the Church, and the Extirpation of the Schifm belong'd to them. When it was demanded, If all of them were of this Opinion, the greater part answer'd affirmatively; But the Bishops of Salisbury and Evreux remonstrated as to the first Head of this Demand, That there could not be an Union of the two Colleges, as long as the Cardinals of Benedict obey'd him as they did, while all the rest resus'd to acknowledge Grigory the 12th; That it was necessary, there should be a general withdrawing of Obedience from them. Many more Things were faid upon this Subject. The Patriarchs of Alexandria, the Germans and French were of this Opinion; but the Cardinals of Benedia, who had not yet withdrawn their Obedience from him, could hardly be brought to any Resolution in this Case. In fine, the Proctor of the

clare. That from the time it had been manifest, the two Competitors had no mind to procure the Peace of the Church by the means they had sworn to make use of, it had been lawful to subtract Obedience from them, and that now they ought no more to be obey'd. He ask'd if this was the Opinion of the whole Council, and every one answer'd in the Affirmative with Joy, except two Billops, the one of England, and the other of Germany. But notwithstanding their Opinion, the Matter was determin'd according to the Demand of the Proctor, and the Patriarch of Alexandria, having mounted into a Pulpit, together with the Bishop of Salishary, pronounc'd the Definitive Sentence by the Authority of the Council. The Proctor demanded That it should be drawn up in the Form of an authentick Act, which was granted him, and the next Session was put off to the 8th Day, that the Commissioners might have time to examine

Council, having mounted into a Pulpit, demanded till, That in confideration of the Contumacy

of the two Competitors, who were notoriously guilty of continuing a Schism in the Church by

their Collusion, convergy to the Oaths they had taken, the Council would pronounce and de-

The 9th Seffion was held the 17th of Moy, and the Act of Subtraction which had been drawn up by fome Doctors, and review d in private Congregations, was then prefenred, and the Proctor demanded that it should be read in full Council. The Patriarch took the Act, mounted into the Pulpir and read it with a loud Voice. It containd, That the Council judged it had been lawful to subtract Obedience from the two Competitors, ever fince it was evidently proved. That they had no mind to procure Union by the way of Resignation, as they had sworn to do; That all Christians ought to subtract the Obedience from them; That the Council did Null and make Void all Sentences which the Competitors might have given, or should give against those that did subtract Obedience from them; That those who were Judges in the Council might be Witnesses against them; That the Commissioners might draw up Articles of Accusation, and a Verbal process of Interrogatories, as they should think convenient.

In the 10th Seffion, which was held the 22d of the fame Month, the Proctor caus'd the Advocate to inform the Council, That the Commiffioners had heard Witneffes, and put the Depoficions, in Order, and that they were ready to make the Report of them to the Council by the Mouth of the Archbifthop of Pi/A. The Council agreed to this Propofal, and Deputies were fent to the Chutch-gate, to know if any of the two Competitors, who had been cited to hear the Depofi-

cions of Wirneffes, would appear; but they not being present, nor any one for them, they were The Coundeclar'd Contumacious, and it was ordain'd, That the Prosecutors might proceed further to draw eil of Pila. up a Process against them, and publish the Depositions of the Witnesses. After this, the Archbishop of Pisa went up into the Pulpit, and caus'd to be read the Arricles propos'd against the Competitors in the 10th Seffion, and observ'd upon each Article by how many Witnesses it was prov'd, and of what Quality they were. Twenty Articles were made ready this Session, and the reft in the next, which was held the Day after: After which, the Advocate of the Council mounted into a Pulpit, and required in the pain of the Proctors and Managers of the Council, That all the Facts alledg'd might be declar'd notorious, manifest and well prov'd, and that now they might proceed further. The Council deferr'd the Confultation about this Demand until the 25th of the Month, which was appointed for the next Seffion, in which they agreed with the Conclusions of the Advocate, the Sentence about them was publish'd, and the Power of the Commissioners was recall'd. The next Session was put off to the 29th of May, at which they were to declare the Day when they should give a Definitive Sentence. The Council was then made up of 140, partly Cardinals, partly Archbiftops, Bishops and Mitred Abbots, of 26 Doctors of Divinity, of 300 Doctors of Civil and Canon Law, and of Ambassadors from the Kings of France, England, Jerusalem, Cicily, Cyprus, Poland, from the Dukes of Brabant, Austria, Bavaria, from the Count of Cleves, the Marquis of Brandenburgh and Moravia, from the Archbishops of Collen, Mayence and Saltzburgh, from the Bishop of Utrecht, the Master of the Order of Pruffia, from the Patriarch of Aguileia, and many Princes of Italy: There were also Deputies

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present from the University of Paris. On the 29th of May, the 12th Seffion was held, in which Peter Pluen, Dr. of Divinity of the Faculty of Paris, mounted into the Pulpit, and made a Discourse wherein he proved by many Reasons, That the Church was superior to the Pope, and made it appear, That Peter de Luna was an obstinate Schismatick, and even a Heretick; that he had fall from the Right of the Pontifical Dignity, of which the Council should immediately deprive him; He said, That this was the Opinion not only of the University of Paris, but also of the Universities of Angiers, Orleans and Tholouse. An Italian Bishop Ascended after him into the Pulpit, and read the Opinion of 300 Doctors of the University of Bononia, which agreed with that of the University of Paris. In fine, the Advocate of the Council demanded, That a Day might be appointed for paffing the Definitive Sentence against the two Competitors, and required that it might be Wednefday next, being the 5th of June, and that in the mean time a Congregation should be held on Saturday next, to hear new Depositions against the two Competitors. This was granted him, and on the 1st Day of Jane, an Assembly was held, wherein the Archbishop of Pisa repeated all the Articles, and upon each of them he declar'd the number and Quality of the Witnesses that depos'd it, and gave publick notice, That all those who would see the Depositions entire, might do it on Monday or Tuesday next, in the Convent of the Carmelites, where they should find Carmelites that would show them to any one that desir'd it.

In fine, at the 14th Session which was held on Wednesday, being the 5th of June, the Advocate of the Council demanded, That they would proceed to a Definitive Sentence against the two Competitors. They were call'd for again several times at the Church-gate, and seeing neither of them appear'd, nor any Person for them, the Council order'd, That the Patriarch of Alexandria should publish the Definitive Sentence against them, and in pursuance of this Order, this Patriarch affilted by the Patriarchs of Antioch and Ferufalem, pronounc'd with a loud Voice in the presence of the Assembly and the People, who were now suffer'd to come into the Church, the Definitive Sentence, which was to this effect, That this Holy General Council representing the whole Church, to whom belong'd the Cognizance and Decision of this Cause, having examin'd all Matters relating to the Union of the Church, and the Schism between Peter de Luna, call'd Benedict the 13th, and Angelus Covarius, otherwise call'd Gregory the 12th, upon mature Deliberation, have declar'd with an unanimous confent, That all the Facts alledg'd against them by the Proctors of the Council, are true and notorious, and that the two Competitors are manifeltly Schilmaticks, Favourers of Schilm, Hereticks, guilty of Perjury, and of the Violation of their Oaths; that they give a Scandal to the whole Church by their manifest Obstinateness and Contumacy; that they are unworthy of all Honour and Dignity, and particularly of the Pontifical, and that they are fal'n from it, depriv'd of it, and separate from the Church, iplo facto; That nevertheless the Church does now deprive them by this Definitive Sentence, and forbids them to use the Title of Sovereign Pontiffs; declares, That the Church of Rome is vacant, absolves all Christians from the Obedience which they may have promis'd them, and forbids any Person to obey them, to help or conceal them for the future; Ordains, That those who shall not obey this Sentence shall be punished by the Secular Powers; declares all the Judgments or Sentences which they have given or shall give, to be Null and Void, as well as the Nominations of Cardinals, which have been made by them some time ago, viz. those of Angelus Corarius, since the 3d of May, and those of Peter de Luna, fince the 15th of June, in the Year, 1408, And lastly, to the end, That the Decrees made by the Competitors to the prejudice of Union may be Null'd, and what concerns the Promotions they have made may be Regulated, the Council appointed a Seffion on Monday next, being the 10th of June.

On this Day, the Archbishop of Pifa read an Instrument in Writing, by which the Cardinals promis'd, That whoever among them should be chosen Pope, should continue the Council, and promis'd,

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The Coun not dissolve it, nor suffer it to be dispers'd, until it had made a Reformation of the Universal citof Pifa. Church, and of its present State, both in the Head and the Members; and that in case any one of the Cardinals that was absent should be chosen, they should bind them by a Promise of sufficient Force and Validity, to execute what they had before, and did now at present approve, viz. the Continuation of the Council during the vacancy of the Sec. Nothing elfe was done in this Seffion, and the Council was adjourn'd to Thursday, the 13th of June.

In this, a Writing was read, by which the Council consented, and ordain'd, That the two Colleges of Cardinals should proceed according to the usual Forms, to the Election of a

The next Day, the Ambassadors from the King of Arragon, and those of Peter de Luna, prefented themselves to the Council: The former were heard, and defird to be informed of what had pass'd in the Council, and the they protested that they did not hear with a Design to approve their Actions; yet Answer was made, That Deputies should be nam'd to inform them: But as to the Ambaffadors of Peter de Luna, they were answer'd that they came too late, and that they were not to be heard. Nevertheless, out of respect to the King of Arragon, it was refolv'd, That some part of what they had to say should be heard; but they could not endure that this King's Ambassadors should give him the Title of Pope Benedict the 13th; And when the Archbimop of Tarragona, and the other Ambassadors of Peter de Luna entred, a great Tumult was made: But John de Cofta, who had formerly been Bishop of Mende, being their Orator, did first of all remonstrate, That there being an Agreement between the Florentines and Cardinals, by which every one is forbidden to oppose any thing that had been done in a Council, he could not propose what he had to say, unless affurance were given him, That he might speak with freedom, notwithstanding this Agreement. The Council answer'd him, That they could not dispense with this Law, yet he might say what he thought was to the purpose. Hereupon the Ambassadors of the King of Arragon, and of Peter de Luna, desir'd to see the Articles of that Agreement, and that this Matter might be delay'd till the Morrow; which was granted them; but the Ambaffadors of Peter de Luna withdrew without demanding Audience.

On Saturday, the 19th of the same Month of June, the Bishop of Navarre having made a Dif-The Electric course upon these Words, in Ch. 10. of the 4th Book of Kings, Chosse ye one better, and set him The next upon the Torone: The Cardinals towards the Evening, cutred into the Conclave to the Number asket the of 24, and there continued until the 26th of the fame Month; in which time they choic Unanimoully for Pope, Peter Philaret of Candie, the Cardinal of Milan, of the Order of Friars Minors, who affum'd the Name of Alexander the 5th, and immediately appointed a Seffion of the Council

on the first of July next.

He presided in Person at this Session, being seated on a high Chair among the Five Patriarchs, and having read the Decree of his Election, he made a Discourse to the Council, and then order'd the Cardinal of Benonia to read a Decree; whereby First, He approv'd and ratissed all the Processes Sentences and Regulations which had been made by the Cardinals for the Union of the Church, fince the 5th of May, 1408. and all that had been done in the General Council, provided the Errors either in Matter of Right and Fact were corrected, if any fuch there were, as much as was necessary. Secondly, He United the two Colleges of Cardinals into one only. Thirdly, He diffolv'd the Difficulty concerning the Benefices of Cardinal Challant, who had continued longer with Peter de Luna than the rest, by remitting to him any Impediment he might have contracted by his slowness in forfaking that Faction. He added, That he would so order Matters, that the Prelats who had come to the Council, should return with contentment; that he would labour hard for the Reformation of the Church, as he had promisd; and that he would chuse Persons of Probity and Vertue to consult with the Cardinals about it. After this, it was order'd, That he should be Crown'd the next Sunday, and then the Council adjourn'd till Wednes-

In the 21st Session, the Pope was Complemented in the Name of the Florentines, and those of Siena, and order da Decree to be published, wherein he declares to be Null, and perfectly makes Void all the Sentences that had been given by the two Competitors during the time of the Schifm, against those that were not of their Obedience; or who had embrac'd Neutrality, while the Difficulty lasted of determining which of the two was the true Pope and Vicar of Jesus Christ. The next Session was put off to the Wednesday following, and after that the Council was Prorogu'd to the 27th of July, upon the account of the Arrival of Louis of Anjou, King of Sicily.

In this Seffion, the Pope caused the Cardinal Challant to publish a Decree, wherein he approv'd and ratify'd all the Collations, Provisions, Promotions, Translations of Buhopricks, Dignities, Benefices, Ecclefiattical Offices, all the Confecrations of Bishops, Ordinations of Clergymen, and other Acts done by the two Competitors, or their Predecessors, or by their Order, or their Authority, in fuch Places where Obedience was freely paid them; provided they were done Canonically, and that those who were promoted had been in peaceable Possession, excepting what had been done to the prejudice of the Union, or of those that adhered to the Council, particularly fince the 3d of May, in 1408, with respect to Angelus Corarius, and since the 15th of July, in the same Year, with respect to Peter de Luna. He confirm'd also all the Elections, Poftulations, Presentations, Institutions, Collations, &c. made Canonically by the Electors, Ordinaries, Patrons, &c. to those who adher'd to the Council; he maintain'd all those who were in peaceable Possession of Benefices, to which they had been promoted by the ordinary ways, yet

of the Fiftcenth Century of Christianity. without derogating from the Regulations which had been made at Paris, in the last Affembly of The Course the Clergy of France, or from the Rights of the Cardinals, and particularly the Cardinal of Al- cil of Abano. He declard, That he would proceed against the Favourers of Peter de Luna and An-quileia. gelus Corarius; and ordain'd, that he or his Successor, shall appoint another General Council to meet in the Year 1412. in the Month of April, at a convenient place which shall be fix'd a Year before their meeting. He declar'd alfo, That if the Cardinal de Flifque will return within two Months, he shall be received in the Quality of Cardinal, and enjoy the Benefices he had before the 15th of June 1408. He confirm'd also the Dispensations and Abiolutions in Reserv'd Cases, agreed upon by the Bishops during the Neutrality. He caus'd the Archbishop of Pifa to publish, That he remitted to all the Churches the Arrears of great and mean Services which were due to the Aposolick Chamber until the Day of his Election; That he did not intend to heap up to himself the Spoils of dead Bishops, nor the Profits which should arise out of vacant Benefices. He pray'd the Cardinals to make the same Allowance to all the Churches and Ecclesiasticks; which was approv'd by all the Prelats of the Council, except the Cardinal of Albano who opposed it. These Regulations being finish'd, the next Session was deferred till the 7th of August.

This was the last Session of the Council of Pisa, wherein the Pope ordain'd, That the Revenues of the Church of Rome and other Churches, should neither be alienated nor mortgaged by the Pope or other Prelats, until the next Council; That in the mean time the Archbishops and Bishops should call their Provincial Councils, the Monks and Canons Regular should hold their General and Provincial Chapters; That the Pope should make no Translation against the Will of the Parties concerned; That Ambassadors should be sent to Kings and Christian Princes, to notify the Acts of the Council, and cause them to execute what had been ordained in it. He granted a Plenary Indulgence and Absolution both from Pain and Guilt to all those who had affilted at this Council, and adher'd to what had been determin'd in it. In fine he declar'd, That having a Defign to Reform the Church in its Head and Members, and having taken much Pains already to that purpole, but not being able to finish it because of the Departure of some Prelats and Ambassadors, he did therefore delay this Reformation until the next Council, whereof the time was already prefixed, leaving all those who had been called to this Council at liberty to return to their own

This is what was done in the Council of Pifa, the Acts of which have been publish'd by Father Dom. Luc Dachery in the 6th Tome of his Spicilegium, and whereof we had nothing before but an Abridgment, containing the Names and Titles of those who were present, being in number 22 Cardinals, 67 Ambassadors, partly Ecclesiastical, partly Laical, from Kings or Sovereign Princes, 4 Patriarchs, 2 Prothonotaries, 12 Archbishops, 67 Bishops in Person, and 85 by Deputies, a very great number of Abbots, of Generals, Ministers, and Proctors of Orders, and Convent-Priors, of Deputies from the Universities of Paris, of Angiers and Montpellier, and of Proctors of an infinite number of Abbies and Monasteries, of Chapters, Cities, Provinces, and other Communities. Alexander V. confirm'd the Acts of this Council by his Bull, dated the last of January 1410. Gregory and Benedict feeing themselves abandon'd by the Old Cardinals, created some new ones: Benedict made 12 of Spaniards or Arragonese, and Gregory also created some out of the Prelats who were of his Obedience, among whom was Gabriel Condolmier, who was afterward Pope under the Name of Engenius IV.

Gregory XII. by a fecond Bull, dated December 18. in the Year 1408. had fix'd the precise The Council Place where his Council was to meet, which was Udine, a City of the Province of Aquileia, in of Aqui-Friuli. Thither he came at the time appointed, and open'd the Council on the Festival day of leia under Corpus Christi, in the Year 1409. by solemn Processions; but there being scarce any Prelats pre- Gregory fent, he pur off the next Session to the 22d of June, and invited the Bishops anew to come thi- XII. ther. This fecond Session was not more numerous than the former, nevertheless he gave order to declare, That the Elections and Enthronements of Urban VI. Boniface IX. Innotent X. his Predeceffors, and his own, were Canonical, and that they ought to be acknowledged for true and real Popes; and on the contrary, That the Election of Robert of Geneva, of Peter de Luna, and Peter de Candie, who was lately chosen, were temerarious, unlawful and sacrilegious, and that they were Schismaticks and Usurpers; That they had no Right to the Papal Dignity, and that whatever they had done or should do was Null and Void. In fine, in the third Session, on the Fifth of September, or rather in a Congregation of a small number of Prelats which he had about him, he made a Declaration importing, That he was ready to refign the Pontifical Dignity really and actually, provided that Peter de Luna and Peter of Candy, would also personally relign at the same place, their pretended Rights to that Dignity, according to the Form prescribed in the Conclave; on condition nevertheless, that to make the Election of a new Pope valid, he must have two thirds of the Suffrages of the Cardinals of the two Obediences; and for appointing a place of meeting, that Power be given to Robert King of the Romans, and Laodislaus King of Ferusalem, and Sigifmund King of Hungary, to make choice of the place: And in case his Adversaries would not accept of this Proposal, he gave Power also to Princes to call a General Council, at which he proinites to be prefent, and to ftand to the Judgment which shall be there given by the greater part of each Obedience. This last Clause render'd the Execution of this Project impossible; for Sigifmund, Landislaus and Robert, were at War with one another, and therefore could act nothing by common Consent, in an Affair about which their Interests were quite different,

The Council However Gregory might put a good Face upon the Matter, he was really very much perplex'd of Aqui- with the present State of Affairs, for he fear'd lest the Venetians should abandon him, or cause him

to be apprehended, in Obedience to the Decree of the Council of Pifa, which exhorted all Secular Powers to oblige the Competitors to Submit to the Determination of that Council; and this he fear'd the rather because the Patriarch of Aquileia, whom he would have depriv'd of his Dignity, appear'd very vigorously against him, and the Cardinals whom he had newly created. Upon this of Gregory account he took up a Resolution to retire from Udine, but he could not easily put it in Execution, 1010 the Kingd mof because the Venetians had guarded the Passes, lest he should cscape. He wrote to King Laudislaus, who fent him two Gallies, and fifty Men for a Convoy. But this small number being too weak to force the Passes which were guarded by strong Troops, he made his Escape all alone on Horseback, being disguis'd in the Habit of a Merchant, with two Footmen, and got to the two Gallies. In the mean time, the Guards stop'd Paul his Chamberlain, who Travell'd in a Red Habit with his Equipage; and it was very unhappy for this poor Ecclefiallick that he counterfeited the Pope, for he was taken Prifoner, robb'd, and receiv'd many Baltinadoes. By these Blows they Exported from him a Confession, that he had 500 Florins sow'd up in his Shirt, which were taken from him, and the next Day one of these that had robb'd him, in derision of Gregory, put on the Pontifical Habit which Paul had, and being Cloath'd with it, went on Horfeback into the City of Uline, giving the Benediction to the People by the way. The Equipage of Gregory was fold, Paul was put in Prifon, fome of those that belong d to his Court were abus'd; and others fearing the same Treatment, lay hid in the City, until they found a favourable opportunity to retire. In the mean time, Gregory arriv'd at Abruzzo, and took up his Residence at Caiete, under the protection of Laodislaus, having a very small Court, because no place acknowledg'd him but

Apulia, and part of Tuscany, and Liguria, and Emilia.

Alexander V. who was chosen at Pifa, by the Cardinals of the two Colleges, was a Greek, born in the Isle of Candie: He never knew his Father or Mother, but while he was yet very young, and went about begging his Bread, he was taken up and entertain'd by an Italian Monk of the Order of Friars Minors, who was in that Isle, who having taught him Latin, made him take the Habit of his Order, and carried him with him into Italy. From Italy he was fent into England, to fludy at the University of Oxford, from whence he went to Paris, and took his Degrees, and commenc'd Dr. in Divinity. After this he went into Lombardy, and there falling into the Acquaintance of John Galeas, he was made by his Interest Bishop of Vicenza, and afterwards Archbishop of Milan, then Cardinal, and at last Pope. He was of a generous and liberal Difposition, and lov'd to make good Entertainments; at his Election he was Seventy Years Old. Balthazar Coffa, the Cardinal Deacon, who held the City and Country of Bononia, in the quality of Legat from the Holy See, had a greater share than any Man in all the Transactions at the Council of Pifa; by his Interest he procur'd him to be chosen Pope, but did himself really in effect govern during his Pontificat. He made no Reformation, but on the contrary he granted extraordinary Favours to all forts of Persons, created new Officers in his Court, gave Dispensations contrary to Order, united and disunited a great many Benefices, and permitted some to possess a great many of them, tho' they were incompatible. Theodorick de Niem, who gives us this Testimony of him, adds. That he was not a fit Man for Business, or managing Affairs, and upon that account he scarce ever heard the Advocates plead in the publick Consistories, 'as the Popes had usually done; That he had such a fondness for the Clergy that were about him, that instead of distributing the Petitions among the ordinary Officers of Chancery, to make an Abridgment of them, he gave them to these Clergy-men, that they might have the profit of them; and because they understood, nothing of these Matters, many Errors were committed during his Pontificate, which threw the Dataries Office into great Confusion. The same Author observes also, That this Pope savour'd the Friars Minors after an extraordinary manner, by giving them publick and gainful Offices and bestowing upon them vacant Bishopricks and Benefices as much as he could. He renew'd in their Favours the Priviledges of Preaching and Confessing, granted to the Mendicant Orders, by Boniface the 8th, and John the 22d, and condemn'd some Propositions that prejudic'd and diminish'd their Power, by his Bull dated October the 10th, 1409. which made a great noise in the University of Paris, who threatned to cut off the Mendicant Orders from their Body, unless they would renounce this Bull; against which Gerson made a publick Discourse at a General Procession.

Alexander V. was acknowledg'd for Pope by all Christendom, except Apulia, and some part of Italy, which had not yet abandon'd Gregory, and the Kingdoms of Arragon, Castile and Scotland, and the States of Count Armagnac, who acknowledg'd Benedict. Germany was divided, for Robert King of the Romans oppos'd the owning of Alexander for Pope, because in many of his Letters he gave the Title of King of the Romans, to Wencestaus, King of Bohemia; tho he himfelf had Possession of the Estate. But Alexander V. found a means to gain the Archbishop of *i. e. One Majence, by making him Legatus Natus * to the Holy See in his own Province; and the other whose Le. Prelates of Germany he gain'd to his side, by granting them all the Favours and Benefices they ganine defir'd of him, as also the German Lords by granting them any Dispensations for Marriage that Power was they had a mind to. As to Italy, Rome was still under the Power of Laodislaus, when Alexander annex'd to V. was chosen; but Balthagar Cossa having sat down before it with an Army in September, 1409. bis Office of ftrengthned the Party of Paul of Urfini, gain'd the Governor of the Castle of St. Angelo, and so Archbishop, order'd Matters, That the Officers of Landislaus were driven away, and the City of Rome in apof the Fifteenth Century of Christianity.

pearance was reduced to the Obedience of Alexander, but in effect was under the Government Alexanof Paul of Urfins. The Court of Pope Alexander was then at Piftoya, and he thought himself der V. oblig'd to go to Rome, where the Romans expected him : But Balibagar Coffa would carry him to Bohemia, under pretence that he was oblig'd to bring him thither, but really upon Design as 'tis thought, that himself might be chosen Pope after his Death (which he forelaw would quickly happen) the Cardirals being then in a City whereof he was Master. Howsoever this was, its certain the thing happen'd after this manner, for Alexander V. dying at Bohemia, May the 3d, 1410. Balebayar Coffa, who bendes his own Interest, had a Recommendation from John the Louis of Anjou, King of Sicily, was chosen Pope a few Days after, and took upon him the 23d Pope. Name of John XXIII.

This Pope was of a confiderable Family in Naples; he had been Cardinal, and was appointed Legate of the Holy See at Bobemia, by Boniface the 9th. He amaisd together great Riches in this Employment, by the Exactions and Tyrannies which he exercised in the City and Country of Bohemia, which he govern'd as an absolute Sovereign. He contributed very much to the Meeting of the Council of Pifa, and the Election of Alexander V. and governd

in his Name during his Pontificate.

The first Design which John XXIII. undertook, after he was advanced to the Holy See, was per beto deprive Laadiflaus of the Kingdom of Naples, (which he had had a great mind to do for a meen Lao long time, because Laadistus had been the cause of condemning his Brethren to Death) and to distus and put Louis Duke of Anjou in Possession of that Kingdom. For this end he rais'd an Army, and John 180 put Louis Danc of Anguer and Angu them with an Army, and gave them Battle in May 1411. The Forces of Landiflaus were beathern with an Army, and gave them Battle in May 1411. The Forces of Landiflaus were beathern with an Army, and gave them Battle in May 1411. The Forces of Landiflaus were beathern with an Army, and gave them Battle in May 1411. The Forces of Landiflaus were beathern with an Army, and gave them Battle in May 1411. The Forces of Landiflaus were beathern with an Army, and gave them Battle in May 1411. The Forces of Landiflaus were beathern with an Army, and gave them Battle in May 1411. The Forces of Landiflaus were beathern with an Army, and gave them Battle in May 1411. The Forces of Landiflaus were beathern with an Army, and gave them Battle in May 1411. The Forces of Landiflaus were beathern with a supplier of the sup ten; but the Conquerors being diverted with gathering the Spoil and Booty, gave an opporten; out the Conquestes tening attention and gameting the sport and proof, gave an opportunity to Leadiflatus, to escape into a Castle, and to the remainder of his Forces to make a Retreat. In the mean time, John XXIII. returning Triumphantly into Rome, and to show his Contempt of his Enemies, he caused their Enfigns which he had taken, to be dragged thro the Dirt after a Solemn Proceffion which he made. Bur Louis of Anjou was no fooner return'd into France, than Landiflaus repaired his Loffes, and ftrengthned his Intereft, by gaining to his Party the principal Commanders of the Popes Army, and then he fent an Army in the time of Harvest to the very Gates of Rome, which was beat back at the first Onset: But in the time of charvet to the very Gates of Agome, which was been back at the first Differ Bull 7chm XXIII. despairing of reducing Laodiflaus by force, resolved to gain him by Money: And therefore he entred upon a secret Treaty with him, which being concluded, Laodiflaus gave Order to Angelus Covarius to depart out of his Dominions. He was forc'd to obey, and therefore he fled to Marca Ancona, to shelter himself under the protection of Charles Malatesta, who was the only Person that continued faithful to him.

The War being quickly kindled again between Laodiflaus and John XXIII. the former John the came with an Army to the Gates of Rome, in May 1413, which meeting with no Refistance 23d drives entred into the City; for the Romans hated the Pope, who had drawn great fums of Monfrom ney from the richeft Men in the City.

John XXIII. and all his Courtiers fled, and escaped Rome. with all speed to Sutri, Viterbo and Montesiascone; and the Pope not thinking himself safe here, continued his Journey thro Siena, as far as Florence, where he refided until Morning; and afterwards paffing thro Bohemia, he came the last Day of this Month into Lombardy, to treat about the Meeting of a Council with Sigifmund King of Hungary, who had been chosen King of the Romans by one Party of the Electors of the Empire, after the Death of Robert of Baoutie, which happend May 18th, 1410. The other Party of the Electors had choice 3effe, Marquis of Moravia; but he dying in a fhort time after, all their Suffrages were united in

John XXIII. having fent at the beginning of his Pontificate the Archbishop of Pisa's Legate into France, together with Nicolas de Robertis a Knight, and Jeffery de Peyrusse a Doctor, to raise Money there for the Procurations and Depradations of the Ecclesiasticks Deceased; The University of Paris opposed him herein, and maintain'd the Disposal that was made of The Designs them by the King's Edict, in 1406. and folicited the Prelates, and other Universities to join of John with them in defeating this Defign. But notwithstanding these Efforts, it was resolv'd that the 23d fethe Clergy of France should grant the Pope a charitable Subsidy of half the Tenths of the Re- jested in venues of their Benefices; the Prelates consented to it, and the University yielded, because France.

this Subfidy was granted after that manner which it had offer'd at first. The Legate came to Paris, and presented to them a Bull of the Pope, wherein he declares after what manner he was chosen, and his good Intention to promote the Peace of the Church, and pray'd the Court to affitt him. This Bull being read by the Clerk, 3effery of Persuffe gave an account of the Expences the Pope had been at, to serve Louis Duke of Anjon, and affurd them, That his Intention was to endeavour an Union of the Greek Church to the Latin, and to make Peace between the Kings of France and England, and to hold a Council at the time appointed by that of Pils, to reform the Church both in its Head and Members. Upon the prospect of this Council, the Clergy of France was Assembled at Paris, by Order of the King, to draw up some Memoirs which were to be carried to the Council, containing a Complaint of the exceffive Taxes wherewith the Clergy of France were oppress. The Affembly was held in the Palace, where Benedit Gention a Monk of St. Denis, spoke smartly against the Trouble which was given them by the Court of Rome; and particularly against the Pen-

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While these things were a doing, a Letter from the Legate to the Pope's Secretary was intercepted, wherein he acquaints him, That the Members of Parliament pretended to be Exempt from Subsidies for the Benesices which they possess of Parliament pretended to be Exempt from Subsidies for the Benesices which they possess of Parliament pretended to be Exemption from the Holy See; and that the Ecclesiastical Jurisdiction was wholly abolish'd, because the Parliament took cognizance of Ecclesiastical Fersons, the Regulars, Bishops, and even Cardinals themselves. The Court was much offended with this Letter, order'd that an Information should be drawn against it, and that the King's Advocate should make a Discourse against it in the presence of His Majesty and the Legate; and at last determind. That the Priviledge of not paying Tenths or Subsidies to the Pope should be search'd for in the Treasury of the King's Papers; and that some should remonstrate to His Majesty of what great Consequence the pretention of the Legate was, that so for the future he might be forbid to maintain, That the King and his Judges, and particularly the Parliament, could not take cognizance of Causes belonging to the Right of possessing the present of the Right of possessing Benesices; and that, lastly, the King should be entreated to write about this Matter to the Pope and Cardinals. This is what past in the beginning of the Year

The next Year, the King, upon the Complaint of the University renewd his Letters, by which he maintain dthose that had been promoted to Benefices during the Neutrality: And to the end he might hinder the Traffick which had been made of the Benefices of the Kingdom by the Court of Rome; he, by the Advice of his Clergy and Universities ordaind, That all Provisions and Commendams of Churches should be superseded in his Kingdom, and sent Express to Pope 30m, for the redressing of this Grievance; which he neglecting to do, upon the Demand of the Proctor-General, and at the Solicitation of the Provott and Shersting to the Parlia, the Parliament and all the Courts of Justice being Assembled, with many Prelates and Members of the University, ordaind, That the Edde made in the Month of February, 1406. should be put in Execution, as to Elective Benefices; And this Decree of the Court was confirmed by the Kings Conneil. This is what past in France, concerning the Pretentions of the Court of Rome, from the Sitting of the Council of Pisa, to the Meeting of the Council of Constance, of which we are to give an account in the next Chapter.

CHAP. II.

The History of the Council of Constance, and of the Schism of the Popes, until the Election of Martin V.

The points of OHN XXIII. feeing himfelf purfu'd by King Laodiflaus, who had made himfelf Master of ing of the J Rome, and of the Neighbouring Cities, and was preparing to Befiege him even in Bononia, Council of concluded with himself, That the only means of Deliverance and Safety that remain'd, was to put himself under the Protection of the Emperor Sigismund, and to call a Council by confert with him. His Predecessor, when he Prorogu'd the Council of Pisa, had ordain'd, That another should be held within three Years after: John XXIII. had pro forma, appointed it in the City of Rome, and had afterwards Prorogu'd it without appointing a place, or prefixing a time. Sigifmund wrote to him to do nothing without Communicating it to his Ambassadors, whom he should send unto him. These Ambassadors found the Pope at Florence, and made divers Proposals to him about holding of a Council. The Pope on his part, to expedite this Affair the more speedily, sent two Cardinals, and Manuel Chrysoloras to Sigismund, with Power to agree with him, as to the Place and Time of the Council; As to the Place they agreed upon the City of Constance; and as to the Time, that it should be the 1st of November, in the next Year 1414. After this, the Pope having conferr'd with the Emperor, ratified what was agreed upon by his Legates, and call'd the Council to meet at Constance, November 1st, 1414. by his Bull dated at Lodi, November 2d, 1413. inviting the Patriarchs, Archbishops, Bishops, and Prelates of all Christendom to be present in Person, or by their Deputies. Then he return'd to Bononia, where he rais'd Troops to oppole Laodiflaus, who was coming to Befiege him; but this Prince was seiz'd with a Disease which oblig'd him to return to Naples, where he died, leaving his Kingdom to Foan, the second of that Name, his Sister, the Widow of William of

This News was very joyful to Pope John XXIII. and his Court, who being now deliver'd from fo formidable an Enemy, gave Orders for the securing of Bonoma, and then set forth

for Confiance, Odieber 1st, where he arriv'd on the 20th of the same Month. He open'd the The ep-Council November 16th, on which Day he held the first Session, wherein after Reading of the pointing of Bull, by which they were call'd all rogether, Officers were appointed, and the next Session be Counting of the 17th of December, but it was not held till the next Year, because a great of Connumber of Prelates and Princes, or their Ambassadors were expected.

of the Fifteenth Century of Christianity.

The Emperor Sigifmond arriv'd there on Christmas-Eve, and some time after, the Deputies of Gregory and Benediti, among whom there were some Anti-Cardinals. It was disputed, whether they should be received with their Red Hats; and for Peace sake it was allowed. The Ambassadors of the former offer'd in their Master's Name the way of Resignation, but without having any Power in Writing to make it good: Those of the latter spoke not so clearly, and presented only an Agreement made between the Emperor, and the King of Arragon, to meet at Nice, in the Month of April, to confer together upon this Subject. Louis, Duke of Bavaria, who adher'd to Gregory's Party, arriv'd allo at the Council, and there declar'd, That Gregory, and those of his Obedience, were ready to embrace the way of Cession, and that they would no ways hinder or delay the Union, nor any Endeavours for the Reformation of the Church in the Council, provided that 3ohn XXIII. should not preside in it, offering upon this Condition to submit to the Judgment of the Council, whether Gregory consented to it or no.

After these Proposals, the Fathers of the Council consulted among themselves, and without The opening Communicating the Matter to John XXXIII. concerning the means of putting an end to the of the Coun-Schism, and reforming the Church in its Head and Members; They all agreed, as to the Le-cil of Congality of the Council of Pifa, and yet the greater number were of Opinion, That John XXIII, flance. should renounce the Pontificat as well as Gregory and Benedict. Those who were not of this Opinion, said, That this was to impeach the Authority of the Council of Pifa, to treat a Lawful Pope, who was never suspected of Heresie, like depos'd Schismaticks; That no body could force him to renounce a certain Right, and he himself could not abandon his Right, without doing injury to his own Reputation, the Authority of the Council of Pifa, and the Church, whereof he was the Lawful Head; That there was another way of procuring Union, by condemning his Adversaries, and their Adherents, and reducing them to Obedience by a War. To this it was answer'd, That altho the Council of Pisa had been lawfully celebrated, and the Election of Alexander V. was Canonical; yet because those of the two other Obediences had not agreed to it upon the account of the difficulties about Right and Fact, it was expedient for avoiding these Disputes, and procuring speedily the Peace of the Church, that the three Competitors should receed from their pretended Rights to the Pontifical Dignity; That this Cession would no ways prejudice the Authority of the Council of Pisa, but rather establish that which was the end and defign of the Fathers of that Council; That altho the Adversaries of John XXIII. had been condemned, yet we might hearken to what they should propose for promoting Peace; That altho' a lawful Pope, which had not been accused of any Crime, could not regularly be obligd to resounce the Pontificat; yet in the prefent Cafe, confidering the diffi-culty there was otherwife to procure the Peace of the Church, he might be confirmed to do it by the Universal Church, or by the Council which represented it; That the War which was propos'd for reducing the Competitors, was a means contrary to the Spirit of the Church, which would retard the Peace, and render it almost impossible.

It was also debated among the Fathers of the Council, who they were that had Right to give a Vote in the Council. Some maintaind, That none but Bishops, and other Prelates or Abbots, ought to be admitted to give a Vote: Against whom the Cardinals of Cambray, and St. Mark gave in Memorials, to prove, That Curates, Doctors, the Deputies of absent Prelates, ought to be admitted to give their Votes, and even the Ambassadors of Princes, as to what concern'd the Schissin, and the Peace of the Church, because they were Interested in it, and the Execution of their Decrees depended upon them.

After this, it was confulred, whether Opinions flould be reckon'd in the Council by each fingle Perfon, or by Nations: The Right and Cuftom feem'd to be, to reckon Suffrages by the Poll, but becaule there was almost a greater number of poor Bishops from Lady alone, than of Prelates from all other Nations; it was also resolv'd, That the Fathers of the Council should be distributed into Five Nations, viz. Italy, France, Germany, England and Spain; that the things which were to be proposed in the Council, should be examined and determined by the Plurality of Voices in each Nation, and by the Cardinals in their College; and that afterwards they should be reported to the Council to be there Decreed, according to the Plurality of the Votes of Nations.

Gohn XXIII. being advertis'd of the Confultations which were made among the Fathers of the Council, endeavour'd by all means to divert them, and to fow Division among them; but notwithstanding his Attempts, the way of Cession was decreed with the unanimous confent of all the Nations. While these things were under Deliberation, an Italian Bishop gave in a Memorial, containing many Heads of all forts of Crimes, of which he accus'd Gohn XXIII. and defir d that the Information might be kept secret. The Nations of Germany, England and Poland, were of Opinion, That these Articles should not be published, and that this Information should not be given in, which could only serve to disgrace the Holy See, to scandalize the Church, and throw it into Confusion, by giving occasion to doubt of the validity of the Provisions and Promotions that had been made. Others maintain'd, That it was convenient to in-

12. The opining form the Council of these Facts, and that it was easie to find Proof of them, so much the of the Counter rather because the greatest part of them were notorious. John XXIII. knowing what had past, cil of Con- was mightily perplex'd, and at first resolv'd to go in Person to the Council, and there to own stance. those things whereof he was accus'd, (if we may believe Theodorick de Niem) but still to maintain that the Pope could not be depos'd, except for the Crime of Herefie. His Friends having

remonstrated, That it was not convenient to take this Method, he chang'd his Opinion; and the Fathers of the Council did not enter upon the Examination of these Accusations, but resolv'd to propose to him the way of Cession. John XXIII. knowing the Resolution which they had taken, fent for them on the 16th of February: And as to the Proposal which was made to him John to Sign the Papal Dignity, because the other Competitors would make the same Cession, and XXIII. bit there was no other way to procure the Peace and Union of the Church, he answer'd with Gra-Renunciation of the vity, and in appearance with Joy, That he would voluntarily do what they defind, provided tion of the vity, and in appearance with Joy, That he would voluntarily do what they defind, provided tion of the vity, and in appearance with Joy, That he would voluntarily do what they defind, provided the carries the Car-

tien of the two other Competitors were willing to do the same: And on a sudden he causes the Car-pape by: the two other Competitors were willing to do the same: And on a sudden he causes the Car-paper of the two other Competitors were willing to do the same: And on a sudden he causes the Car-paper of the two other Competitors were willing to do the same: And on a sudden he causes the Car-paper of the two other Competitors were willing to do the same: And on a sudden he causes the Car-paper of the two other Competitors were willing to do the same: And on a sudden he causes the Car-paper of the two other Competitors were willing to do the same: And on a sudden he causes the Car-paper of the two other Competitors were willing to do the same: And on a sudden he causes the Car-paper of the two other Competitors were willing to do the same: And on a sudden he causes the Car-paper of the two others are the care-tic same of the same of the care-tic sa any Vow, Oath or Promise to make the following Cession, yet he was ready for the Repose of Christendom, voluntarily and freely to restore Peace to the Church by the way of Resignation, if P. ter de Luna, and Angelus Corarius, condemn'd of Herefie and Schism by the Council of Pifa, and depos'd from the Papal Dignity, would fufficiently and validly renounce the Right which they pretended to it; and that in such a manner, in such circumstances, and at such a time, as should be declar'd and determin'd, between him or his Deputies, and the Deputies of the Council. These Offers gave great Joy to the Fathers of the Council, but having examin'd them, they found that they were not sufficient, because they were made upon a Condescension which depended upon the Will of the two Competitors; and if it should happen, That one of the two would once refign, the Council would have labour'd in vain: They demanded therefore from John XXIII. another Declaration more precise than this, and he gave them a second express'd feer the same manner, with a Promise to make a Bull of it; but he added to it. That the Process made in the Council of Pisa, against Peter de Luna, and Angelus Corarius, should be renew'd and aggravated, tho' the Execution of it should be suspended, until time were given them to make a Refignation; and that the King of the Romans, the Princes present in Council, the Ambaffadors of King's absent, and the whole Council should engage to affift him with Spiritual and Temporal Weapons, in case the two Competitors would not refign. This fecond Declaration was judg'd yet more infufficient than the former, because he did not offer to renounce unless the others did so, and he would have the Process against the two others renew'd. The Nations therefore having examin'd these two Declarations, and found them insufficient, did earnestly importune \$\mathcal{G}_{obs}\$ XXIII. to give another more full and punctual; but he put them off from Day to Day, and endeavour'd in the mean time to persuade the Members of the Council to espouse his Interest, treating these even with reproachful Language that fpoke to him upon this Subject. At laft, one was drawn up which was approved by three Nations, and presented to him by Sigismand, which he took time to consider of, and resolved at laft to accept of it. After he had taken this Resolution, the Prelates of four Nations came to him the 1st of March, in the Year 1415, in his Palace, where the Emperor was present, and offer'd to him in the name of the Council, by the Patriarch of Antioch, the Declaration they had drawn up, which they pray'd him to accept of. John XXIII. having taken and read it, told them, That his Defign was always to give Peace unto the Church, and that he was come for this end to Constance, that he had always voluntarily and freely offer'd the way of Refignation; and after that he pronounc'd the Declaration which was conceiv'd in these

worus.
"I John XXIII. Pope, do acknowledge, promife, vow and fwear to God, to the Church,
and this Holy Council, That I will voluntarily and freely give Peace to the Church, by
the way of my mere Refignation of the Pontificat; and this I will do, and effectually per-" form according to the Determination of this present Council, so soon as Peter de Luna " call'd Benediel XXIII. and Angelus Corarius, call'd Gregory XII. in their Obedience, shall " resign by themselves, or their lawful Proctors, the Right they pretend to have to the Papal "Dignity; and also in all other Cases of Cession, or of Death, or otherwise; wherein my " Refignation may procure the Union of the Church, and the Extirpation of the Schism. When he had finish'd this Declaration, the Emperor thank'd him in the Name of the Couucil. for his good Resolution, and a Session was appointed on the Morrow, that he might solemnly renew it in the Council. This was done in that Seffion, wherein John XXIII. repeated the former Declaration in the same Words, swore to put it in Execution, and order'd it to be drawn up in the form of a Bull.

The Fathers of the Council having drawn this Declaration from John XXIII. confider'd of the means how to reduce Peter de Luna; and for this Reason pray'd the Emperor, That he would confer with the King of Arragon, when he should have full Power to do it from John XXIII. who refus'd to grant it him, offering to go himself in Person into that City, where Peter de Luna should be present, to treat and agree with him upon the Conditions of Union. The Council foreseeing plainly, That this was only a pretence to elude the Execution of the promis'd Refignation, and that it was to be fear'd, left the absence of the Pope should cause the Diffolution of the Council, and the Enterview between the two Competitors would be

of no effect, did therefore oppole it stoutly. In the mean time, Frederick, Duke of Austria, The Council came to Constance, pretending that he was to go further; and said nothing of the League he of Conhad made with John XXIII. or that he was come upon his account. Nevertheless the Report flance. fpread immediately in the City, That he was come to favour the Escape of John XXIII. But he, the better to cover his Defign, told the Emperor, That the Air of this City was difagreeable to him; The Emperor answer'd him, That he had Houses in the Country round about the City, where he might refide; but pray'd him, That he would not go away until the Council was ended, or if he had a mind to do it, that he would not fly away fecretly and indecently, cit was ended, or it no near a minim to to it, that he would not ny away terretry and indecentry, for his Delign was to observe the safe Conduct he had given him, and even to accompany him where-ever he would go. 360n XXIII. promisd him, That he would not retire until the of Council was ended; but did not keep his Promise, for he went out of Constance in a Disguise of John on the 21st of March, and retried to the Castle of Schafbansen, which was distant only four Leagues, belonging to the Duke of Austria, who had given him his Protection. The Cardinals of Pifa, Plaijance, Challant, Brande, Bar, and some others recir'd also from Constance on Palm-Sunday, and came to John XXIII. with many of his own Officers.

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Notwithstanding this Retreat, the third Seffion of the Council was held on Monday the 25th of March, at which the Cardinal of Cambray prefided, and the Emperor was prefent in his Imperial Robes. After Mals, and the usual Ceremonics, the Cardinal of Florence read a Declaration in the Name of the Council, containing the following Articles. First, That this Council was justly and lawfully call'd, open'd and celebrated. Secondly, That the Retreat of the Pope, and some other Prelates, whosoever they be, does not at all dissolve it, but that it continued in full Authority, whatfoever Ordinance might be made to the contrary. Thirdly, That this Council ought not, and shall not separate, until the Schism be Extirpated, and the Church Reform'd in Faith and Manners, in the Head and its Members. Fourthly, That it shall not be translated from one place to another, except for a reasonable Cause, approv'd by the Advice and Determination of the Council. Fifthly, That the Prelates, and other Persons who ought to be present at the Council, shall not retire before it be ended, except for a reasonable Cause, which shall be examin'd and approv'd by the Deputies of the Council, with the permission of those who have Authority; in which Case, they shall transfer the Power to those who remain. All these Articles were approv'd by the Assembly, and an Act was made

On Wednesday following, four of the Cardinals, who went to Schafhausen, remrn'd to Conflance; and on this Day there was a general Congregation in presence of the Emperor, in which fix Cardinals maintain'd, That the Council was diffolv'd by the Absence and Retreat of the Pope. They were answer'd in the Name of the Council with freedom and boldness, by many Persons of great Authority and Understanding, that the Pope was not above the Council, but inferior to it, which rais'd a great Dispute among them. After this, there was found a Placard fix'd upon the Gate of the great Church of Constance, by which all Officers of the Pope were enjoin'd, under Form of Excommunication and Deprivation of their Offices, to come within a Week to Schafhausen. This Placard was brought into the Council, and rais'd great Complaints of the Bishops against the Cardinals, who accus'd them of returning to disturb the Peace. The Cardinals said, That they had no hand in this Placard, but that they knew it was to be publish'd to Morrow at the same place; nevertheless they prorogu'd the

Time appointed in this Citation. On the Morrow, being the 28th of March, the Emperor proposed to the Prelates, the Reafons which John XXIII. alledg'd for hindring the continuance of the Council, which were rejected as frivolous and infufficient; and they all cry'd with one Voice, That notwithstanding this, the Session does hold, which caus'd new Disputes between the Cardinals and the

On Friday, being the 29th of the same Month, the Nations of Germany, France and England, having refolv'd to hold a Seffion on the Morrow, and rang'd the Articles in order which they were to determine; the Cardinals Affembled in the Episcopal Palace of Constance, and having consulted among themselves, they offer'd to the Emperor in the Pope's Name to appoint a Proctor, together with the Cardinals, for the Refignation of the Pontificat. So that two Cardinals, by agreement with the Emperor might refign, even against his Will, and that his Court should not be translated from Constance, without consulting the Council. They promised to be present at the Session which was to be held on the Morrow, provided no other Regulations were made there. The Emperor having receiv'd these Offers, told them, That he would Communicate them to the Nations that were Assembled in the Cloister of St. Francis. At the same time the News arriv'd, That the Pope fearing to be Befieg'd by the Emperor in Schafhausen, had retir'd by himself alone to the Castle of Lausemburgh, (the Cardinals that were with him remaining still at Schafbausen) and that he had made Protestations before a Notary, against all that he had promis'd, and fworn at Constance, as being forc'd to it by violence and fear. The Emperor having receiv'd the Answer of the Nations, reported to the Cardinals, That they had refus'd their Proposal, that no Resolution should be made at the Council upon any other Articles, than what the Cardinals had propos'd; but that he had prevail'd for delaying the Seffion till Ten a Clock, and so between this time and that, they might see if they could agree.

The Council On Saturday the 30th of March, the Emperor, the Cardinals, and the Nations being come into the Epicopal Palace of Conflance, there was a great Dispute about the Articles which fiance, were to be determined in the Session. The University of Paris pray'd the Emperor, That he would not make War upon the Duke of Austria; which he would not agree to. Altho the Cardinals and the Nations had not agreed, yet Mass was said for holding the Session, and the Prelates of the Nations were preparing to hold it alone, when the Cardinals of St. Mark and Florence desir'd to have a Conference with the Deputies of the Nations; and at last agreed with them upon the following Articles, which were read in the Council by the Cardinal of Florence. First, That the Synod being lawfully Assembled in the name of the Holy Ghost, which conflituted the General Council, and represented the whole Catholick Church Militant, had its Power immediately from Jesus Christ; and that every Person of whatsoever State or Dignity, even the Pope himself, is oblig'd to obey it in what concerns the Faith, the Extirpation of Schissen, and the General Reformation of the Church in its Members and its Head. Thus is the first Article expressed in the greatest part of the Editions of the Acts of the Council of Constance. In some, these Words, As to what concerns the Faith, are not to be sound; and in some Manuscripts of the Vatican Library these are omitted, For the Reformation of the Church in its Head and Members; but they are found in many other Manuscripts, even those that were written at the time of the Council, in all the Manuscripts of the next Seffion; and Gerfon relates it in the same Words, in two Discourses which he spoke in the Council; from whence it appears to be a Calumny in Scheistrate, to accuse, as he does, the Fathers of the Council of Bafil, of being the Authors of this Addition; and, befides, it is not necessary to prove that the Council of Constance has determin'd, That the Pope is inferior to the Council, fince the preceding Words, That every Person of whatsoever State or Dignity he be, even the Pope himself, is oblig'd to obey it, are alone sufficient to establish this Doctrin. In fine, tho there were some difficulty in this Session about this Clause, that is fully taken away in the next, where this Decree was read again, and repeated with this Addition, as Schelstrate agrees, and which is prov'd by the Manuscript Acts which he himself has produc'd.

The Second Article publish'd in the fourth Session, contains, That John XXIII. cannot change the Officers of the Court of Rome, nor constrain them to follow him without the leave and consent of the Council, and that all which he can do against them upon this account shall

be Null.

The Third, That all Processes made, or to be made by the Pope or his Officers, to the

prejudice of the Council shall be Null.

The Fourth, That three Deputies shall be chosen out of each Nation, to examine the Causes of those who shall have a mind to Retire, and to proceed against them who shall depart without

The Fifth, That the better to promote the Union, there shall be no new Creation of Cardinals, and to prevent the Antedating of any fuch Creation, none shall be acknowledg'd for Cardinals, but those who were publickly known to be such, before the Pope Retir'd from

These Articles were approv'd by the Cardinals and the Prelates of the Nations, by the Emperor, the other Princes present, and the Ambassadors of those that were absent. Towards Night, Renaud de Carnet, Archbishop of Rhemes, reported to the Council, that being sent by the Ambassadors of France to Schashausen, to enquire of the Pope the reason of his Retreat, the Pope had told him, That he would not return until he had receiv'd an Answer by the Cardinal of Challant, who came to him some time after; and he gave him sour Briefs, the first address'd to the Emperor, the second to the Cardinals, the third to the Ambassador of France, and the fourth to the Deputies of the University of Paris; That upon his return to Constance, he had put them in the Hands of those to whom they were address'd; and at the same time told them. That the Pope had order'd him to declare, that he was not forc'd to Retire from Constance by violence or by fear, or by any fault of the Emperor, but only upon the account of his Health, and that he offer'd to perform what he had promis'd in the Council; That he had a love for the Emperor, and defir'd to have a Conference with him, if he would go to Nice, and meet Peter de Luna, to consider of the means to promote Peace; That 'twas true he had not receiv'd this Order from the Pope's own Mouth, but the Cardinal of Challant had deliver'd it to him in the Pope's Name. This Cardinal being present, acknowledg'd the thing to be 60, and that the Pope had given him this Order; but that he was to tell him, That the Pope did not retire for fear of any Violence from the Emperor, but for fear of some great Men

The Saturday following, being the 6th of April, if we may believe the Manuscript Acts publish'd by Schelstrate, there were some Debates between the Cardinals and the Nations, concerning the manner in which the Articles of the fourth Seffion were drawn up; but at last they came to an Agreement upon this Point. Only fome Cardinals absented themselves, and others made a Protestation, because they hop'd that John XXIII. would in good earnest make a Resignation, and they thought it would be convenient to wait some time longer, until the Intention of John XXIII. were more fully discover'd. But notwithstanding this Remonstrance the Session was held, and many Cardinals were present at it; The Cardinal of Urfins presided at it, and the Articles decreed by the four Nations, were read by Andrew Bishop Elect of Posnania: The first is a Repetition of the first Article of the preceding Sossion. The second imports, That The Edward those who would not obey the Ordinances and Statutes of this General Council, or any other, ell of Conwhatever State, Condition or Dignity they were of, even the Popes themselves not excepted, stance. shall be put under Penance, and punished according to Law. The third and fourth are a Repeti-tion of the second and third Articles of the fourth Session. The sist is a Declaration that the Pope and the other Prelats of the Council had been, and were now perfectly free. The fixth, That the Pope was bound to renounce the Pontificate not only in the Cases express'd in his own Declaration, but in all other Cases, wherein his Renunciation might bring great Benefit to the Church, and procure the Union, and that in fuch Cases the Pope was bound to agree to the Declaration and Definition of the Council. The 7th, That if the Pope, being requir'd by the Council to Renounce the Pontificate for the Peace of the Church, would not, or should delay to do it, he ought to be look'd upon as one that had faln from the Pontifical Dignity, to whom no Obedience was due. The eighth, That the Retreat of the Pope from the City of Constance was unlawful, and prejudicial to the Peace and Union of the Church, and that he ought to be fummon'd to return and perform his Promise, with a Declaration that if he did not return within the time appointed by the Council, they would proceed against him as a Favourer of Schifm, and suspected of Heresy. The ninth, That if the Pope would return and effectually perform what he had promised, Assurance should be given him. That he should neither be arrested

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nor imprison'd, nor molested in his Person or Goods, before or after the Renunciation, but that he should enjoy perfect Freedom and Security.

After this some preparatory Articles were read concerning the Errors of John Huss; and then it was resolv'd to write to all Princes in the Name of the Council, concerning the Flight of John XXIII. and that the Emperor should be entreated to endeavour his Return to Constance, that he might perform what he had promis'd to the Church and Council, provided ftill that he were left at Freedom and treated with Honour. The Emperor answer'd, That he knew the Pope was in the Castle of Laufemberg, in the Hands of the Duke of Austria, but he did not know whether he would return, or if the Duke would permit him to come; that however it might happen, he was ready to do what the Council defir'd, to write unto him and pray him to return, and fend to him a fafe Conduct; or if that would not do, to go himself in Person and bring him to the Council, either with his consent or against it. The Council approv'd this Resolution. The Emperor added, That he had sent some Troops to the City of Schafhausen, and order'd them to offer safe Conducts to the Cardinals and Officers of the Court of Rome that were there; who made Answer, That they would not return, nor follow John XXIII. but they would return to Rome, and that the Cardinals who were of Constance were of the same Opinion. Then the Cardinal of Florence declar'd, That 'twas true they had refoly'd, in case the Pope would resign, to defend him; but if he would not, they would abandon him and continue at the Council; That having no certainty whether he would hold to the Resolution he had made, they had always taken care to preserve his Honour, but that they knew nothing of the Cardinals defign to return to Rome. In fine, it was concluded. That the Emperor might frop those who should endeavour to retire from Constance in a disguis'd Habit.

The Decree made in these two Sessions concerning the Authority of the Council above the A Defenie Pope, did plainly decide the Question, and subjected the Pope, as well as to Faith as Manners, to of the Counthe Judgment of a General Council. And this ought not to be understood only of a time of cil of Con-Schism, or in case the Pope were doubtful, but generally in all other Cases; 1. Because the stance con-Words of the Council are general; 2. They import that all the World, even the Pope himself, is cerning the oblig'd to obey the Council, not only as to what concerns the extirpation of the Schissm, but also Authority as to the Reformation of the Church in its Head and Members, as well in Doctrin as Manners; 3. Because they speak not only of this particular Council, but of any other Council lawfully affembled; 4. Because they contain general Penalties against all that should not obey the Council, of whatfoever Dignity they were; 5. Because they deduce the Authority of the Council above the Pope from its representation of the Church, and from its Infallibility, and this agrees to

ledges John XXIII. for lawful and undoubted Pope. From all which it appears, That there can

be no place to doubt but this Decree was General. The Authority of this Decree cannot any longer be disputed, since it was made in full Council, after the Matter was refelv'd upon by the Nations, and with the unanimous confent of all the Fathers; for the Protestation of the Cardinals did not concern this Article, but had a particular Regard to the Person of John XXIII. In fine, all the Decrees of the Council of Constance being approv'd by John XXIII. in the 12th Seffion, and by Martin V. in the 44th and 45th, without any exception; it cannot be doubted but this which was one of the principal Articles was comprized in the general Approbation, and confequently that it has the force of a Law. And even in the Bull of Martin V. against the Errors of Wicliff, there are Articles wherein this Decree is particularly referr'd to; and in the 41st the Authority of the Universal Church is distinguish'd from that of the Pope, and there it is ordain'd, That the Universal Church, or the General Council, have a Sovereign Authority indefinitely; whereas its only faid of the Pope, that he hath a Primacy over other particular Churches, which amounts to the same thing with the Decifion of the Council.

all general Councils at what time foever they were celebrated; 6. Because the Council acknow-

The 6th Session was held on the 17th of April, and there an Instrument of Procuration was read, which they would have Pope John XXIII. to grant for renouncing the Papal Dignity; and Deputies CHAP. II.

The Course Deputies were named, viz. two Cardinals and two Prelats of each Nation, to furmion him to come all of to the Council, that he might perform what he had promited Constance Council should appoint him, for executing the Procuration whereof the Council had sent him a Model, with a Power, in case he should refuse, to cite him to the Council. One of the Deputies of the University of Paris, read in this Session some Letters written in the Name of the Univerfity to the Pope, and to the Nation of Italy, wherein they exhort the Pope to return to the Council, and voluntarily to refign the Pontifical Dignity. The Deputies of the Conneil went to meet John XXIII. at Fribourg in Swifferland, whither he had retird, and executed their Commission by summoning him to name Proctors for renouncing the Pontificate, and declaring that otherwise the Council would proceed against him and Depose him. He answer'd them sharply, That he would fend his Instrument of Procuration to the Council, which he did: But that which he fent was not judg'd fufficient. In the mean time he propos'd divers Conditions which he de-

fir'd they would engage to make good in case of Resignation, viz. That he should be Legat a Latere, to the Pope that should be chosen in Italy; That he should have a Sovereign Power over the County of Bolonia, and receive a certain Revenue from the Cities in it, and that he should

not be subjected, nor oblig'd to give an Account of his Conduct to any Body.

The Council perceiving that 36m XXIII. defign'd nothing else, but how to find out ways to avoid the Resignation, and that he refus'd to come to the Council, or give a sufficient Procuration, began to proceed against him in the 7th Session held the 2d of May, wherein it was resolved, That Jibn XXIII. and his Favourers should be cited by a publick Proclamation to appear within 9 Days, to answer to the Crimes of Heresy, Schism, Simony, walting of the Ecclefaltical Revenues, and other Crimes whereof he was accused; and it was ordain'd, That his Flight from Constance should be declar'd prejudicial to the Church, scandalous and odious, to be a Means of diffurbing the Union and Peace of the Church, and confirming the Schism, and to be contrary to his Promiles and Oaths. This Citation made the Cardinals return to Constance, and the greatest nis rromnes and Oaus.

This Charlott made the Catalana return to originate, and the greater part of the Officers of the Court of Rome who were at Schaffbaufen, or in the Retinue of John XXIII. Frederick Duke of Auftria, feeing himself pursued by the Forces of the Emperor Sigifmund, who had invaded his Dominions, return'd to Constance on the last Day of April. He begg d Pardon of the Emperor on the 4th of May in the 8th Seffion of the Council, and promis'd him, That he would make the Pope return to Constance, and submit to all that he should be decreed by the Council, on condition that no Violence should be offer'd to his Person, or his Goods; and conferred to remain in the mean time an Hostage, until the Pope should come to Constance, or to any other place that the Emperor should appoint. The remainder of this Session was spent in proceeding to the Condemnation of the Errors of Wicliff.

In the ninth Session, which was held the 13th of May, the Proctors of the Council demanded, That in pursuance of the Citation which had been made to John XXIII. and his Adherents, the Process should go on against him, and Commissioners should be nam'd to give Instructions for it. The Cardinal of Florence rose up and said, That the Pope had sent a Bull to the Cardinals, in which he nam'd for his Proctors three among them, viz. Peter of Cambray, William of St. Mark Cardinal-Priefts, and himself Cardinal-Deacon, to appear in Council, and answer the Accusations proposed against him. That these Cardinals being unwilling to accept of this Procuration, he had publish'd a Brief exhorting them to do it; but notwithstanding they would not be his Proctors, and for his own part he renounc'd it: The Cardinal of St. Mark made the same Declaration; whereupon the Sollicitors of the Council remonstrated, That the Citation being Personal, he ought to appear in Person, and not by a Proctor. They desir'd, That two Cardinal-Deacons and five Prelats should be sent to the Gate of the Church, to know whether John XXIII. and his Adherents were there, and would appear. The Cardinals refus'd to go, but the other Prelats went thither and fummon'd three times John XXIII. who appear'd not. An Act was made of these Citations, and the Council nam'd Commissioners to draw up the Process. Towards the end of the Seffions the Emperor and the Deputies of Five Nations, presented the Copy of a Bull granted by Angelus Corarius, call'd Gregory XII. to Charles Malatesta of Rimini in his Obedience, wherein he gave him Power to confent in his Name to what should be done in the Council: The Emperor gave it to the Deputies to be examin'd, that if it were any ways defective or insufficient, they might return it to Charles, who should cause it to be amended, as the Council should judge

In the 10th Seffion, which was held the 14th of May, after they had again call'd for John XXIII. the Commissioners reported the Depositions of the Witnesses, and rold the Council, It was sufficiently prov'd that John XXIII. had wasted the Revenues of the Church; that he was a Simoniack, a scandalous Person, and a Disturber of the Faith, and that as such he ought to be declar'd suspended from the government of the Church. Upon this Demand, which was made by the Sollicitor and the Deputies of Nations, the Council declar'd him depriv'd of the Administration of the Revenues of the Church, as well to Spiritual as to Temporal Affairs, and forbad any to obey him, referving still the Process against him to Depose him entirely. This Sentence of Suspension was read by the Patriarch of Antioch, and approv'd by all the Fathers of

On Saturday the 25th of May the 11th Seffion was held, wherein the Sollicitors of the Council presented in writing the Heads of an Accusation they had to propose against John XXIII. conraining an infinite number of Crimes, that were either notorious or prov'd by Witneffes, as Lewd-

ness and Disorders in his Youth, the purchasing of Benefices by Simony, his advancement to the The Council Dignity of a Cardinal by the same means, his Tyranny while he was Legate at Bononia, his of Con-Incelts and Adulteries while he was in that City, his Poyloning of Alexander V, and his own flance. Physician, his Contempt of the Divine Offices after he was Pope, his neglecting to recite the Canonical Prayers, and to practife the Fafts, Abstinences and Ceremonies of the Church, his denying Justice, and oppressing the Poor, his selling Benefices and Ecclesiastical Dignities to those that bid most, his authorizing an infinite number of dreadful Abuses in distributing of Preferments, and committing a Thousand and a Thousand Cheats.; his felling Bulls, Indulgences, Dispensations, and other Spiritual Graces, his wasting the Patrimony of the Church of Rome, and mortgaging that of other Churches, his Male-administration of the Spiritual and Temporal Affairs of the Church; and lastly, his breaking the Oath and Promise he had made to renounce the Pontificat, by retiring samefully from Constance, to maintain and continue the Schism. At the end of each Article, the number and quality of the Witnesses that provid it was express d, and a Remark was made from time to time of the Advice that had been given him to amend,

notwithstanding which he had still continu'd in the same Disorders.

While the Process was carry'd on against John XXIII. in the Council, the Pope having fled from place to place, and being abandon'd by the Duke of Austria, was conducted from Fribourgh, by Order of the Council, to the Castle of Celle, two Leagues distant from Constance; from whence he wrote on the 26th of this Month a very submiffive Letter to the Emperor, and fign'd a Writing, wherein he promis'd to submit to what should be ordain'd by the Council. The next Day, the Deputies of the Council went to meet him, and having repeated to him the Heads of the Charge that was given in against him, they required him to declare, Whether he would oppose the Continuation of the Process, or answer these Accusations; he declar'd, That he had always labour'd for the Union of the Church, in the time of the Council of Pifa, and ever fince that time, that he was heartily forry for his shameful departure from Constance; That he had no Defence to offer against what was objected to him; That he was ready to perform the Promise he had made and sign'd the Day before, and to conform in every thing to the Determination of the Council; That he approv'd and ratify'd the Process made against him by the Council; That he would make no other Defence against the Heads of his Charge, but by acknowledging that the Council of Constance was most Holy, which could not Eir; and that it was a Continuation of that at Pifa, which he would never contradict, tho he were at Bononia, or in any other place; That he confess'd he had no Right to the Pontifical Dignity. The Depositions of the Witnesses were read to him, to which he made no other Anfwer, but that the Council should be his Defence. He was cited to appear on the Morrow at Council, there to hear his Sentence; he faid, That he approv'd and confirm'd it befor-hand, only he recommended himself to the Council, and threw himself wholly upon them, both to take care of his Reputation, and provide for his Subfiltence.

The Bishop of Lavaur, who spoke in behalf of the Deputies, to Pope John XXIII. made Toe Deputies his Report to the Council in the 12th Session, held on May the 29th, of the Answers he had stion of received; and afterwards, upon the Demand of the Proctor the Bishop of Arras read a De-John

cree, in which the Council declard, That in case the Holy See should be vacant, none should XXIII. proceed to the Election of a Pope, without the advice and confent of the General Council; and that if any were chosen orherwise, no Body should obey him. After this Declaration, the Definitive Sentence of the Council was read against John XXIII. wherein it was declar'd, That the Clandestine Retreat of the Pope out of the City of Constance, was unlawful, scandalous, tending to the disturbance of the Peace and Union of the Church, and to continue the Schism, contrary to the Vow, Promise and Oath he had made to God, to the Church and the Council; that he was a notorious Schismatick, a waster of the Revenues of the Church, a bad Administrator of Spiritual and Temporal Revenues; that he had brought a Scandal upon the Church by his Disorders; that because he had not amended after Admonition, he ought to be deprived of his Papal Dignity and deposed, of which now the Council did actually deprive him and depose him; and declar'd, That all the Faithful were absolv'd from their Oath, and the Obedience due to him; forbad him to acknowledge or call him Pope; condemn'd him to be confin'd to a certain place, under the Guards of Sigismund, King of the Romans and Hungary; and referv'd to themselves a Power of imposing other Penalties which his Crimes deferv'd, as should be agreed upon either according to the rigor of Justice, or the mitigation of Mercy. In a third Decree, the Council forbad to choose any of the three for Pope, who now pretended a Right to the Pontificar, and in case any of them should be chosen, it de-clard the Election Null, and forbad all Persons to obey him, of whatsoever Condition they were. After the reading of these Acts, Cardinal Viviers, President of the Council, enquir'd if any one would contradict this Sentence; and no Body offering to oppose it, it was approved in the name of the College of Cardinals; and afterwards the Deputies of the five Nations, and generally all those who were present at the Council, declar'd, That they approv'd it. The Cardinal of Florence had a mind to read a Writing, which appeard to be some Protestation, but all the rest oppos'd it, and he was forc'd to hold his Peace. After this, the Seals of Balthazar Coffa were broken, being presented by the Archbishop of Riga, Vice Chancellor.

In the Thirteenth Seffion, held June the 15th, a Decree was read, wherein the Herefie of those was condemn'd, who blame the Custom of giving the Communion to the Latty in one

The Dops kind only; and it was ordain'd, That this way shall be observed, and obtain the force of a Law, which cannot be rejected or alter'd without the Authority of the Church, and that all those who disobey'd shall be proceeded against. In this Session, Commissioners were appointed. to proceed against Hereticks.

The Results In the Fourteenth Selfion, held July the 4th, at which the Emperor presided, the Cardinal ciustos of of Ragusa, and Charles of Malatesta, Lord of Rimini, presented to the Council a Bull of American Cardinal Cardinal

power'd Charles Malatesta to Act in his Name, and to do whatever he should judge convenient; and another Instrument Authorizing all that the Council should do. These Instruments being read by the Cardinal of Ragula, the Council approved them so far as was needful, united the College of Cardinals of Gregory XII. to that of the Cardinals of John XXIII. and ordain'd, That in the Acts which should hereafter be pass'd in the Council, no mention should be made of the Pope or Holy See, but only of the Years of the Emperor Sigismund. Afterwards was read a Bull of Gregory, containing exprelly. That he Empowerd Charles Mala-tefla to renounce or refign up his Right to the Pontificat: In pursuance whereof, Charles Malatessa ask d the Council, whether they thought it convenient, That this Renunciation should be made at Constance, or that some should first be sent to Nice, to meet Peter de Luna, The Council answer'd by the Archbishop of Milan, That it was useful and expedient for promoting the Peace. That this Renunciation should be made at Constance, before any were sent to Nice, to know whether Peter de Luna would renounce or no. Afterwards the Council renew'd the Decree, prohibiting to proceed to a New Election of a Pope, but with the confent of the Council, and after such a manner as it should prescribe; and that the Council should not be diffolv'd until a Pope was chosen. The Emperor was entreated to take care of this Matter, and to publish Declarations to this purpose, which he did. Then the Council confirm'd all that had been done Canonically by Gregory in his Obedience; declar'd the Processes to be Null, which were made for the cause of Schism; and that the Prohibition they had made to choose Gregory a-new, was not upon the account of his Incapacity, but only to promote the Peace, and avoid Scandal and Suspicion. The Council reserved to themselves also a Power, without doing wrong to any of the two Obediences, to take care of the Cardinals who had the fame Title, and receiv'd the Cardinals of Gregory XII. confirm'd them in their Offices and Priviledges; and laftly, pray'd the Emperor to provide for the safety of the Council, who immediately publish'd a Declaration upon this Subject. Afterwards, Charles Malatelta, as Proctor of Greevy, after a long and eloquent Discourse, made a pure and simple Renunciation and Resignation of the Pontiscat, and dismis'd all his Right which he might have to it. This Renunciation was accepted by the Council, who caus'd an Instrument to be drawn up, wherein they gave Power to the Proctors of the Council, to require Peter de Luna to Renounce within Ten Days his pretended Right to the Papal Dignity; and if he should not do it, they de-clar'd him a notorious Schismatick, Incorrigible, Obstinate, Heretical, a breaker of his Oaths, and unworthy of all Honour, and of all Pontifical Dignity, depos'd, depriv'd of all Right, which he had or could have, to the Pontificat; forbad him to affume the Title of Pope, and all the Faithful of whatfoever condition to obey him, or to harbour him; enjoyn'd them to thun him, and treat him as a Schismatick, and a Disturber of the People of the Church, and a Heretick, and to do the same also to his Favourers. This Resolution was approved by Four Nations, by the Cardinal, and by the Emperor.

The Fifteenth Session, held July 6th, was spent in making a Process against John Huss.

The Sixteenth was held the 11th of the same Month, in which the Council deputed Fifteen Commissioners to go into Arragen, and treat with Peter de Luna by consert with the Emperor. After this, several particular Regulations were made concerning the Persons of the Prelats, and

the Acts of the Council.

In the Seventeenth Session, 3aly the 15th, the Council congratulated the Emperor upon the Journey he undertook into Arragon, to confer with King Ferdinand, and agree with him about the Means of finishing the Peace of the Church; and ordain'd Prayers to be made for the fuccess of his Journey, and thunder'd out Excommunications against all those that should cross his Delign. In the fame Seffion, the Council in Confideration of the generous manner of Gregory's Renunciation, and the better to entice Peter de Luna to do the fame, confirm'd him in the Dignity of Cardinal Bishop, granted him the first place in the Sacred College, saving to the future Pope, in case that Benedist should also Renounce voluntarily, the Power of ordering which of the two should have the precedency; declar'd him Legate to the Holy See for his whole Life, in Marca de Ancona, and in the Country of Farfe, with the Jurisdiction annex'd to this Dignity; confirm'd all that he had done, even where there was some Default, and forbad any for ever to moleft or accuse him, or prosecute him either Criminally or Civilly upon any account whatfoever.

In the Eighteenth Session, August the 17th, the Council made some provisional Orders, and nam'd Ambassadors for Italy, who were to regulate what was to be done in that Country, with Angelus Corarius, who had approv'd and confirm'd the Renunciation made in his Name in the

Council by Charles Malatesta, and said aside the Pontifical Robes.

In the Ninteenth Seffion, September 23d, after they had treated of the Affair of Jerom of TecCouncil Prague, and some other Hereticks, two Orders were made; First, That the Beneficiaries who of Conwere present in the Council should enjoy the Revenues of the Benefices; and Secondly, That stance. the Provisions of Benefices granted by John XXIII. should be confirm'd until the Day of his

In the Twentieth, on Nivember 21st, they treated of the Difference between the Bishop of Trent and Frederic, Duke of Austria, concerning some Lands belonging to that Bishop which the Duke had usurp'd the Possession of; and the Council granted a Monitory under pain of Excommunication, Suspension and Interdict, against those that should detain any Profits of Places

belonging to that Bishop.

While these Things were transacted at the Council, the Emperor went to Narbonne, and The Agreewaited there some time for the King of Arragon, who was fal'n Sick at Perpignan, whither the ment be-Emperor went to meet him with the Ambassadors of the Council. The other Princes and De-ween Sigputies of the City of the Obedience of Benedict were present, and Benedict himself came thither ismund and also after they had waited a long time for him; but notwithstanding the earnest Prayers of the the Ring of Emperor, the Kings, the Princes, and the People, he would not refolve to refigh the Donication and for fear left he flould be forced to do it, he retird fecretly from Perpignan. After his absulation Departure, the Princes and the People of his Obedience refolved to abandon him, and fent their Ambassadors to meet the Emperor and the Ambassadors of the Council, who were return'd to Narbonne, to treat with them. This Treaty was concluded on December the 13th at Narbonne, rearrounte, to the Milliams. First, That the Prelates of the Council of Constance should call those of the Obedience of Benedict, by Circular Letters sent by the King of Arragon to the Princes of that Obedience, to be given to their Prelates, to meet at the Council, within three Months after these Letters were deliver'd to the King of Arragon; and that the Kings and Princes of the Obedience of Beneditt should write also Circular Letters to call the Prelates of the other Obedience to meet at the Council of Constance at the same time. Secondly, That in these Letters, the reason of the Councils meeting should be express'd only in general terms, viz. For the Extirpation of Schism and Heresies, for the Union of the Roman Church, for the Reformation of the Universal Church in its Head and Members, for the Election of one sole Pastor, and for other causes the cognizance whereof did of right pertain to a General Council: But that the Emperor and the Ambassadors of the Council should promise by a particular Instrument, that nothing should be Ordain'd contrary to the Interest of the Kings, Princes and Prelates of the Obedience of Benedift. Thirdly, That the Prelates of that Obedience should be receiv'd into the Council assoon as they should come, and then should proceed joyntly with the rest against Benedia, if he would not voluntarily renounce the Pontificat; that his Process should be form'd Juridicially, and without any regard to what was done in the Council of Pila; and that another Pope should not be chofen until his Deposition was first pronounced. Fourthly, That so far as was necessary, all the Processes, Judgments, Decrees, &c. made by Gregory, John XXIII. or their Predecession should be declared Null, and even those made by the Council of Pifa, against Benediat and his Adherents, and that they could not any ways proceed against them upon the account of the past Schism. Fifthly, That all the Provisions and Graces granted by Benediat to the Princes, Prelates, and others of his Obedience, should be approved and confirm'd. Sixthly, That the Cardinals of his College should enjoy all the Dignities and Priviledges of their Cardinalship. Seventhly, That Provision should be made for the Officers of his Court. Eighthly, That in case Benedits should happen to Dye before his Renunciation or Deposition, the Princes of his Obedience should not suffer another Pope to be chosen in their Dominions; and that if one should be chosen they should not acknowledge or allow him, but remit the Election to a General Council, and own him whom they should approve. Ninthly, That the Cardinals of the different Obediences, who shall be found to have the same Title, shall retain it while the Council continues; and that before the end of the Council, Provision shall be made for the Honour and Maintenance of both of them. Tenthly, That Passports and Securities shall be given to Benedist, and all those of his Obedience, who have a mind to come to the Council. Eleventhly, That the Emperor and Ambassadors of the Council shall be oblig'd by Oath to cause the preceding Arricles to be approv'd and perform'd by the Prelates of the Council. Twelfthly, That the Dispatches of this Instrument shall be deliver'd to the Parties as there shall be occasion.

This Treaty was brought to Constance by the Ambassadors of the Council, and read in a General Congregation held January 30th, in the Year 1416. at which it was approved and fign'd

by the Cardinals and other Prelates of the Council.

In the Twenty First Session, on May 30th, they treated of nothing but the Affair of Jerom

of Prague, who was there condemn'd.

In the Twenty Second, held on the 15th of October, the Ambaffadors of Alphonfus King of Arragon, who had succeeded his Father Ferdinand, took their Scats in the Council, and after reading the Letters of the Prelates at Constance, directed to the King of Arragon, for calling them to the Council, the Ambassadors of this Prince on their Part made a Convocation of the Council, which was accepted by the Prelates, who defir'd they should proceed to conclude the Union according to the Tenor of the third Article of the Treaty fign'd at Narbonne. The Ambaffadors answer'd, That they would unite themselves to the Council, which Union the Council accepted of, and then they took their Seats on the same Bench with the Ambassadors of The Council the King of France; after such a manner that the Count of Cardone, first Ambassador of Arof Con- ragon, had his Seat next to Gerfon, who was chief of the Ambassadors of France, and the others were plac'd alternatively; but not till those of France had first made their Protestations, that this should not prejudice the Right of Preference which belong'd to the Ambassadors of the French King, nor give the Right of an Alternative Seat to the King of Arragon; which Protestations were admitted by the Ambassadors of the King of Arragon and the Council. The Ambassadors of Arragen were allow'd the Right of giving their Suffrages in the Name of all the Prelates, not only of their own Kingdom, but also of their Obedience, until the Ambassadors of other Princes of the same Obedience should arrive; and after this, the Council approv'd. allow'd and confirm'd the Articles of the Treaty of Narbon.

In the Twenty Third Session, on November the 5th, the Process against Peter de Luna was Commenc'd, who had retir'd to the Castle of Paniscole, a strong place of Arragon, by the Seafide, near to Tortofe; and for that end Commissioners were nam'd to go and inform summarily against him at these places which were nearest to Paniscole; and in the Twenty Fourth Session, held the 28th of the same Month, a Citation was read, which was to be given him to appear

The Ambassadors of the Count of Foix were received in the Twenty Fifth Session, held the 14th of December, and those of the King of Navarre in the Twenty Sixth, on the 24th of

the fame Month.

In the Twenty Seventh, February the 20th, and the Twenty Eighth, March the 3d, in the Year 1417. they proceeded against Frederick Duke of Austria, who had Posses'd himself of the Reve-

nues of the Bishop of Trent, and had detain'd him Prisoner,

In the Twenty Ninth, on March the 8th, the Council nam'd Officers for instructing a Process against Peter de Luna; and the Proctor demanded, That the Hundredth Day being come, on which he was to appear, he fhould be summon'd at the Church-gate, which was done; but he not being present, the Proctor requir'd that he should be declar'd Contumacious, the Consideration whereof the Council put off to a further Day.

In the Thirtieth Session, held the 29th of the same Month, the Commissioners of the Council reported after what manner they had cited Peter de Luna, and the Answer he had given them, and caus'd to be read the Inftrument which they had drawn up about it. The Council approv'd the Subtraction of Obedience made by the King of Arragon, and revok'd a Bull publish'd

to the contrary by Benedict.

In the Thirty First Session, held the last Day of the same Month, nothing was done about the Affair of Peter de Luna; but a Monitory was decreed against the Count of Vertus, who kept the Bishop of Aske Prisoner; and the Difference was determin'd between the two Bishops of Baionne, one of the Obedience of John XXIII. and the other of that of Benedict XIII. in favour of the latter, on condition nevertheless that if he should Dye, the Chapter of Baionne might supersede it at a New Election, as they should agree about it with the King of

In the Thirty Second Session, held the 1st of April, Peter de Luna was summon'd again three times; who not appearing, nor any Body for him, Commissioners were nam'd to instruct his

Process, and to take the Depositions of Witnesses against him.

Peter de Luna was again cited in the 33d Seffion held the 12th of May, and in the 24th held the 5th of June, the Commissioners made their Report of the Articles and Depositions of the Wit-

The Ambassadors of John King of Castile and Lyons were received in the 35th Session, held on the 18th of the fame Month, with the fame Ceremonies that had been us'd to those of the King of Arragon, and the Subtraction of Obedience from Benedict, made by the King of Castile, was approv'd. The Count of Armagnac being the only Person of all the Princes of the Obedience of Benedict who had not sent to the Council, the Proctor enquir'd if any Person was there in his Name; whereupon Gerson rose up and said, That the Ambassadors of the King of France had a Writing, by which it appear'd to be the Intention of this Count to follow the Example of the King: The Proctors remonstrated, That this was not sufficient, and protested publickly against

In the 36th Seffion held the 22d of July, the Council order'd, That a new Citation against Benedict should be fix'd up, whereby he should be summon'd to appear the 26th of July, to hear the Definitive Sentence pronounc'd against himself: All the Processes made and Judgments given by Benedict XV. against the Princes, or others who had withdrawn their Obedience, were made

The Deposit. Lastly in the 37th Session on the 26th of the same Month, at which the Emperor Sigismund was tion of Be- present, Peter de Luna was declar'd contumacious, and condemn'd as a perjur'd Person, who gave Scandal to the Universal Church, favour'd an old Schism, and disturb'd the Peace of the Church, as a Schismatick, Heretick, and unworthy of all Title, Honour and Dignity, depriv'd of all Right he could have to the Pontificate, separated from the Church; and lastly, depos'd by the Council, who forbad all the Faithful of whatfoever Quality and Condition to obey him, or harbour him; and declar'd all the Sentences, Processes, Prohibitions, Censures and Constitutions contrary to this Decree, to be null and void.

In the 38th Seffion held the 28th of the same Month, the Council revok d severally the De-The Council crees made against the Ambassadors of Henry the Infant of Cashile, and gave the Ambassadors of of Con-Castile, Portugal and Navar, the same Right of giving Votes for their Nations, which had been flance. granted to thole of Arragen. Towards the latter end of this Seffion there were great Contests between the Cardinals and Nations of Italy and Spain on the one fide, and the Emperor and the Nations of Germany on the other fide, concerning the Matters which were to be treated of in the Council. The Germans endeavour'd with all their Might, That the Council should take care to make Decrees for the Reformation of the Church in its Head, before they proceeded to the Election of a Pope; and the Cardinals on the contrary, had a Mind to begin with the Election of a Pope, who should afterwards take care of the Reformation of the Church. This Contest lasted almost three Months, and the Cardinals made a Protestation against the German Nation; but at last it was agreed, That the Council should draw up the Articles for reforming the Head of the Church and the Court of Rome; and that it should be ordain'd, That the Pope who should be chosen, should make this Reformation before the Dissolution of the Council.

of the Fifteenth Century of Christianity.

In the 39th Seffion on the ninth of OBober, the Gouncil confidering that the frequent celebration of General Councils was a means most proper to extirpate Schisms and Heresies, and to reform Abuses and Disorders, made a Decree, by which they ordain'd, That another General Council should be held 5 Years after the end of this, a third 7 Years after the end of the second, and for the future one should be held every ten Years, in such Places as the Pope should appoint at the end of each Council, with the consent and approbation of the Council it self: That his Holiness with the advice of the Cardinals might shorten this time, but not prolong it, and that he could not change the place without necessity; in which case he must give notice, and appoint another place a Year before-hand: That in case of Schism, assoon as any two Persons appear'd who took upon them the Title of Popes, the Council should be held the next Year, and all those who were wont to be present at the Council should immediately resort thither : That the two Competitors should be suspended from all Administration and all Power, assoon as the Council was open'd: That in case any Election of a Pope should be made by Violence or a considerable Fright, it should be null; but that the Cardinals could not proceed to a new Election, until the Council had judg'd of the Validity of that which had been made; and that if they should proceed to do it the Election should be null, and they should be deprived of their Right to choose, and be degraded stom their Dignities. The Council after this prescrib'd a Form of Faith which the Popes should be bound to profes for the future after their Election, and added to it two Conflitutions; one by which they forbid to translate Prelats against their Will to other Churches, and the other by which they abolish'd the Right which the Pope affum'd to himself of receiving the Revenues of deceas'd Prelats, and the Exactions of the Rights of Visitation and Procuration.

In the 40th Session held Ostober the 30th, a Decree of the Council was publish'd, wherein they ordain'd, That the future Pope shall join with the Council, or with those that shall be deputed by the Nations, in taking care to reform the Church in its Head and Members; and allo the Court of Rome, according to Equity, and as was necessary for the good Government of the Church, before the Council should be dissolv'd, upon the Articles presented by the Nations, which are, 1. Concerning the number and quality of the Cardinals. 2. About Refervations made to the Holy See. 3. Concerning Annates. 4. About the Collation of Benefices, and the Promifes of them when they flat be vacant, and about Confirmations of Elections. 6. About Causes which ought to be pleaded at Rome or elsewhere. 7. About Appeals to the Court of Rome. 8. About the Offices of the Chancery and the Penitentiary. 9. About Exemptions and Unions made during the Schifm. 10. About Commendams. 11. About the Profits of vacant Benefices. 12. Against the Alienation of the Revenues of the Roman Church. 13. About those things for which the Pope ought to be punish'd or depos'd. 14. About the Extirpation of Simony. 15. About Dispensations. 16. About Provisions in the Name of the Pope and the Cardinals. 17. About

Indulgences. 18. About Tithes.

All these Articles were disputed between the Nations and the Cardinals, but that about An- The Connates was longest debated, for most Voices among the Nations carried it, That Annates were not tests about at all due, and that this claim of Right ought not to be suffered; and that so much the rather Annates, because John XXIII. had abus'd it extravagantly, by exacting many Annates of vacant Benefices several times in the same Year. The Cardinals on the contrary were of Opinion, That these Abuses ought to be reform'd, but the Right of Annates and mean Services should be maintain'd, and caus'd an Article to be drawn up after the following manner: That the Tax fet down in the Registers of the Apostolick Chamber shall be paid for vacant Churches and Monasteries, to furnish the Pope and Cardinals with Means for their Maintenance; That if any of these Taxes were exorbitant they should be reform'd; That they should be paid but once for one Church or Monaftery, in case it should happen to be vacant twice in one Year. This Project being communicated to the Nations, they confulted about feven Days, and at last concluded, That Annates ought to be wholly taken away for the time past, the present, and the future. The Cardinals defended this Right by John de Scribanis their Proctor, who appeal'd from this Conclusion to the future Pope. The Nation of France, who had the greatest Hand in this Affair, gave a large Answer to this Appeal, wherein they gave a Reason for the Resolution of the Nations, and maintain d that the Annates cannot be defended by any Priviledge, Custom or Prescription; that excepting the Benefices vacant in Curia, there is no Rule of Law which favours these Annares; That the original of

The Conthem came from a Refervation which John XXII. made of one part of the Revenues, of Dignirests about ties and Benefices, except Abbies, for a certain Journey beyond Sea, and other urgent Occasions; Annates. That upon this account the Church pays nothing for Abbies in England; That this Pope allo excepted the Bishopricks, and made divers Restrictions to his Ordinance; That since his time many Popes had made the like Refervation for certain Causes which they express'd; That the Clergy, Princes and People, had fometimes endur'd them, but being at other times found too chargeable, they had refus'd to pay them, as they had done in England, and that they might do it with Reason and Justice, especially, because the Causes for which they were at first establish'd had now ceas'd: That the granting the Revenue of one Year of Prelacies and vacant Abbies, was introduc'd by the voluntary and free Oblation which some of those whose Election was confirm'd, made to the Holy See; That it had the name of Common Service, because it was divided among the Officers of the Court of Rome, and that afterwards a Law was made to oblige Men to do it under pretence of Custom; That a Valuation had been made of Benefices; That this Exaction was Simoniacal, or at least suspected of Simony, and therefore could not be authorized by any Custom or Prescription; That altho' Annates might lawfully be exacted, yet it was convenient to abolish them upon the account of the Complaints, Violences, Scandals, Oppressions and Quarrels they had caus'd, and did cause every Day; That France had been forc'd to take them away by Provision; That it had demanded the Supression of them from the Pope, who had promised it, and did still demand the same at present of the Council. Afterwards they answer'd the Reasons alledg'd by John de Seribanis, to oppose the Resolution of the Nations, and justify the Annates. He objected as to the manuer in which this Resolution was made, that they had not proceeded to a Scrutiny, nor proposd the thing to the Deputies of the Nations. To this it was answerd, That there was no Law made for deliberating always by the way of Scrutiny, and that there were many Affairs about which they had consulted only viva voce; but that this at first had been carried to the Deputies of the Nations, according to Custom. As to the Matter it was alledgd, That it must needs be granted, that the inferior Churches, which were descended from the Church of Rome, should furnish the Pope and the Cardinals with Necessaries. To which it was answer'd, That the Bishop of Rome had Revenues sufficient for his Subsistence as well as other Bishops, and in case they were not sufficient, the Clergy of his own City and Diocess, and even those of other Churches, might grant him Annates, by way of charitable Relief, for a time, and with regard to his present Necessities, but not as a Debt of perpetual Obligation: That moreover, altho the Church of Rome was the chief, and the Miltress of all other Churches, upon the account of the Virtues and Merits of St. Peter, and those who had been her first Bishops, (for as to the latter Bishops they did not at all refemble the Primitive) yet it was not true that it had preceded all others, fince the Greek Church was the first in order of time: That as to the Cardinals, they might be consider'd either as Curates and Bishops of their Titles, (and in this quality they ought to discharge the Function of Curares and Bithops) or as Counsellors to the Pope; but that they were by no means Coadjutors to the Pope: That this Title belongs to the Bishops, who are above the Cardinals by Divine Right, altho these at present are advanced above them, and despise them; That they are rich and powerful enough upon their accounts to maintain their Dignity; That as to the Possession which Scribans alledg'd and pretended the Pope and Cardinals had even in the Kingdom of France, it was answer'd, That they never had a Title to establish that Possession, and that if at any time they receiv'd Annates, it was only by Permission and Sufferance: That the Sums which the Pope exacted by means of Annates were exceffive, fince they amounted, according to the Taxation of the Apostolick Chamber, for the Bishopricks and Abbies of France only, to the Sum of 697750 Livres of Revenue, which would make up almost 7 Millions for all the Nations; That the Pope and Cardinals had Revenue enough without this; and that by other ways the Nation of France paid them betwixt 60000 and 70000 Livres of Revenue: That if this Nation concerns it self more in this Affair than the rest, it is because there is none that is tax'd higher; for the Apostolick Chamber takes nothing in England but the Revenue of the Vacancy of some Bishopricks, which are but few, and the Cardinals are not suffer'd to possess any Benefices there: That nothing is receiv'd from all Spain; That the Benefices of Italy are of small Value; That when the States find themselves tax d too high, they forbid to give any thing, as was lately done by Florence, which deprived the Holy See for 3 Years of the Collation of Benefices in that State, upon the account of the Abuses committed by John XXIII. in the Collation of an Abby. Lastly, That in Germany there are only some Churches from which the Apostolick Chamber receives any thing, and that in others nothing is given to the Pope; That even the Apostolick Letters are not received there, but only fo far as the Bithops please, who do often refuse their Vidimus; That there is no Nation but France that is over-charged, because it has been obedient and well-affected. After this, they discovered the weakness of John de Scribann's Answers to their Objections against Annares, and particularly confuted the Reasons he made use of to excuse them from Simony. From whence they concluded, That the Appeal of Scribanis, and the other Appeals of the Cardinals to the future Pope upon this Head, ought not to be admitted; that no respect of Persons ought to be shew'd in this case; and that the Nation of France did not mean to shew any, nor to change their Resolution in any thing, but to endeavour the reception of it in the Council, and in all other places, as oc-

Notwithstanding this Opposition, the Article remain'd in the same Form that it was drawn up by the Cardinals; but no more was spoke of it after the Election of the Pope: And this Article,

as well as the greater part of those which concern'd the Reformation of the Court of Rome, were The Court never publish'd, nor confirm'd by Pope Martin V. tho' the contrary was agreed upon in this tests about Session.

The Council ordain'd afterwards, That they should proceed to the Election of a Pope, notwithstanding the absence of the Cardinals of Peter de Luna, on condition nevertheless, that if they should come before the Election was finished, and unite themselves to the Council, they should be admitted to give their Votes: And to the end that this Election might be the more solemn, it was order'd, That for this time only, 6 Prelats of each Nation should be join'd to the Cardinals; and that he who should be chosen by two thirds of the Cardinals, and by two Deputies

of each Nation, should be acknowledg'd for Pope.

In the 41st Session held November the 8th, Deputies were nam'd, who were to be join'd to the The Elession. Cardinals to Elect a Pope; the Articles were read to which they were to Swear, and the manner on of Marof their Behaviour in the Conclave wes fettled. They entred into it the fame Day, and on tin V. Thursday following, which was the Festival of St. Martin, they did all with one Voice choose for Pope Odon Colonna Cardinal-Deacon, having the Title of St. George, who affum'd the Name of Martin V. upon the account of the Day of his Election; he was enthron'd the fame Day, and crown'd the 21st of the same Month.

He presided in the 42d Session, which was not held till the 28th of December, and there he caus'd to be read a Bull, by which he discharg'd the Emperor Sigismund and the Duke of Bavaria, from the trouble of keeping Balthazar Coffa, and oblig'd them to deliver him into the Hands of

those whom he should name to receive him.

In the 43d Seffion held the 21st of March, in the Year 1418. Pope Martin V. publish'd fome Constitutions for the Reformation of the Church; The 1st. About Exemptions, wherein he recalls all those that had been granted by the Popes since the death of Gregory XI. The 2d, Concerning the Unions which he order'd to be examin'd anew. The 3d, About the Revenues of vacant Churches, which he forbad any to apply to the Benefit of the Pope, or the Apostolick Chamber. The 4th, about Simony, which is committed in Elections, Postulations and Collations. The 5th, Whereby he annull'd all the Licenses granted by the Popes to possess Benefices which require one of the Holy Orders, without being obliged to take it. The 6th, Whereby he forbad to impose Tenths, or other Taxes, upon Churches or Ecclessattical Persons, except for some great Advantage which concern'd the Universal Church, with the consent of the Cardinals and Prelats of the Places. The 7th, Wherein he renew'd the Laws about the modelt Habits of Clergy-men. The 8th, Wherein he declares that by the preceding Constitutions, and by the Concordats made with each Nation, he had farisfy'd the Decree concerning Reformation, made in the Session of the 30th of October last, by which means he eluded the Reformation of the Cardinals and the Court of

Rome, which had been decreed in the Council.

The News of the Election of Marsin V. being carried into France, and Louis de Flifque being The Regulation fent to communicate it to the King, this Prince held an Affembly of Prelats, of his Counfellors, tion made his Court of Parliament, and the University, wherein it was resolved, That the Edict of the Year in France his Court of Parliament, and the University, wherein it was renoved, a hat the fourte of the Pear that of the future in Cathedral, Collegiate and Convenual about the Churches, and other Elective Benefices, they should be provided for by the Election or Postula-Olicphine tion of the Chapters, Colleges and Communities, as well Regular as Secular; and that as to other Church. Benefices which were not Elective, they should be provided for by the Presentations, Collations, and Institutions, of those to whom it belong'd of common Right, or by Custom or Privilege, notwithstanding and without having regard to any general or special Reservations from any Perfon whatfoever. On the 26th of February 1418, the Dauphin coming to Parliament, forbad the University to acknowledge or obey the Pope chosen at Constance, until the King and his Council should order it. Nevertheless he was acknowledg'd for lawful Pope; but because the Council, in spite of the pressing Sollicitations of the Ambassadors of France, would not take care to reform

the Court of Rome, the Regulation made in 1406. concerning the Collation of Benefices. was confirm'd anew in France.

There remain'd no more to be done by Pope Martin V. for fatisfying the Decrees made by the Council before his Election, but to appoint the Place where the future Council was to be held: which he did in the 44th Session, April the 19th, wherein he read the Constitution for appointing the future Council at Pavia.

In fine, on the 22d of the fame Month the last Session of the Council of Constance was held, The end of wherein, after the Mass of the Holy Ghost, Umbaud Cardinal-Deacon, by the Order of the Pope the Council and the Council, faid, Sirs, Go in Peace; and those who were present answer'd Amen. The of Con-Ambassadors of Poland demanded the Condemnation of a Book of John de Falkemberg, which con-france. tain'd most cruel Errors and Hersies, and had been condemn'd by the Deputies of the Nations. Whereupon Martin V. made Answer, That he approv'd whatever had been determin'd, concluded

and ordain'd, in Matter of Faith by the Council; that he approv'd and ratified what was done in it Conciliarly, and not what was done in it after another manner, i. e. That which had been concluded only by the Nations, and had not been approv'd in the General Affembly of the Council, as the Decrees of Reformation proposed in Seffion 40th, the Condemnation of the Errors of John Pesis and Falkemberg. Gerson remonstrated, That there were yet many Articles to be decided in the Council, about Matters which had been already debated, and chiefly about divers Errors, that if they were not condemn'd some would impute this Omission to

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The end of an affected Negligence, about Things which require a very particular Care and Attention, and the Council which are of the greatest Consequence, such as the Error of John Petit, that every Tyrant might lawfully be killed; That others would believe it was through Ignorance that they would not decide some Propositions which are not of the first Principles of Faith, whether they are Fasse or True, Holy or Impious, and whether they ought to be received or rejected; Others would pretend that they used respect of Persons, or were mov'd by the fear of Man, which would make these murmur against whom they had proceeded in Matters of Faith, as the Bohemians; Others would say, there was a denial of Justice in Matters of Faith and Manners, or at least a blameable Dissimulation; a great many would impute it to the Covetousness of the Prelats, who fought nothing but their own profit in the Reformation of the Church, and not the Spiritual Good of others: Some would observe that it was a Contempt of Kings, Princes and Universities, as of the King of France, of Poland, and the University of Paris; Others would imagine, That they intended nothing but to weaken the Power of Ordinaries in their Diocese, and commit all Authority to the Court of Rome: Others would impute it to the Corruption of Manners in the Prelates of the Council, or to the negligence of the Ambafadors of Princes and the Universities, who had not done their Duty: Many would maintain, That this would weaken the Authority of what the Council had done; That it would expose That this would weaken the Authority of what the Council had done; I hat it would expole the Truth, and those that Preach'd it to Danger; That it would give occasion to Murders, Perjuries, Seditions; That it would be so far from procuring the Conversion of Hereicks, Perjuries, Seditions; That it would be so far from procuring the Conversion of flackning Obe-That it would confirm them in their Errors; That this would give occasion of slackning Obe-dience to the Pope newly chosen, and afford Marter of Derision to Insidels, and the Partizans of dience to the Pope newly chosen, and afford Marter of Derision to Insidels, and the Partizans of dience to the Pope newly chosen to see that the prospect of the Council Beauty and the procured to the Pope newly looks to see that the prospect of the Council Beauty and the procured to the Pope newly looks to see that the prospect of the Council Beauty and the procured to the pope newly looks to see that the procured to the pope newly looks to see that the procured to the pope newly looks to see that the procured to the pope newly looks to see that the procured to the pope newly chosen to see the pope newly chosen the pope newly chosen to see the pope new to see the pope new to see the pope newly chosen to see the pope new to see the pope new to see the pope new to Peter de Luna, who would laugh to see that in the presence of the Council Errors were suffer'd or over-look d; and lastly, That this Silence might pass for a tacit Approbation of the Error. Gerson made these Protestations and gave them in Writing; but no Answer was made to him, nor any regard had to what he said. The Ambassadors of Poland insisted upon the Demand of the Condemnation of the seditious Book of Falkemberg, which at least warranted the Massacre of all the Polonians without hearing them; and when they saw that no Satisfaction was given them, they appeal'd to the suture Council. The Pope oppos'd this Appeal with a Decree, wherein he deappeal'd to the suture Council. clar'd, That it was not lawful in any Case to appeal from the Judgment of the Pope, which, as Gerson remarks, destroy'd a Decree of the Council, and subverted the Fundamental Maxim upon which it was establish'd. However, the Bull of Martin V. containing the Prohibition of appealing to the Council, was not read, nor approv'd in this Session of the Council, but publish'd in a

In the mean time, Pope Martin V. without any regard to the Remonstrances of Gerson, or the private Affembly of the Cardinals. Demands of the Ambassadors of Poland, put an end to the Council, by causing to be read a Constitution, wherein he gave leave to all who had been present in the Council to return to their own Houses, with plenary Indulgences for them and their Domesticks. Thus ended the Council of Constance, which seem'd to have wholly extinguish'd the Schism; yet it was not so fully done, but there remain'd still some Sparks of it. And as to what concerns the Reformation of the Church in its Head and Members, which was another end of the Council, it was scarce begun

Gregory XII. and John XXIII. held to that which was decreed in the Council; the former died at Recanati, even before the Council was ended; the second having brib'd his Guards with The Sequel Mony, deliver'd himself out of Prison, and came to Florence to cast himself at the Feet of Mar-Mony, deliver'd himself out of Prison, and came to Florence to cast himself at the Feet of Mar-rin V. and implore his Mercy: The Pope receiv'd him very courteously, made him Cardinal and Dean of the Sacred College, and gave him a Place more eminent than the rest. He enjoy'd but a little while this Consolation, for within six Months after, being weary of leading a private

Life, he died at Florence, where a sumptuous Funeral was made for him.

There remain'd now only Benedict XIII. who was shut up in the Castle of Paniscole, where he The obsit nacy of Be preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity, being accompanied with four preserved still the Name and the Ensigns of the Papal Dignity of the Papal Dign would do about it. Upon this Answer two of his Cardinals for sook him, and there remain'd only two with him, whereof one was a Carthusian, and the other was call'd Julian of Obla. Spain acknowledg'd Martin; the Scots quickly follow'd the Example, and at last the Subjects of the Count of Armagnac, fo that all the Authority of Benedict was confined to the Castle of Pani-Schole. Nevertheless some time after King Alphonsus being exasperated against Martin the Pope, because he had invested Louis III. Duke of Anjou in the Kingdom of Naples, had a mind to revive the Pretensions of Benedict, and sent an Ambassador to the Council which was to be held at Siena, to endeavour that Benedist might be own'd, and Martin rejected; which was one Cause wherefore Martin put off the Council to another time. At last Benedist dying in his Contumacy, in the Year 1424, the Cardinals that remain'd about him, chose for Pope Gillio de Munian, a Canon of The death Barcelona, a Spaniard, who took upon him the Name of Clement VII. created Cardinals, and did The Election all the Acts of a Pope: But some time after Martin V. having accommodated the Difference with the King of Arragon, and appointed the Cardinal of Foix for his Legat in Spain, Clement was ment VII. forc'd to refign into his Hands all his pretended Rights; and that he might do it with some Show

of Germany, that he would refer the Choice of it to the Pope's Legates. Philibert, Bishop of The Open-Amiens, faid as much in the name of the Deputies from France, who were fix in number. Ri-ing of the chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of Chard, Bishop of Lincoln, consented to the chard, and the chard of the Chard of Chard, and the chard of the c chard, Bishop of Lincoln, consented to it also in behalf of those from England, who were a Council of much greater number; and declar'd, That for the present he would approve of that place Pavia, and which should be chosen by the Legates. There were no Deputies from the Nation of Spain, tion to Siernor any other Italians but the Pope's Legates. The next Day, Andrew, Bishop of Posnania, na. having said Mass, the Archbishop of Toledo read a Writing, which contain'd, That the General Council being lawfully Assembled at Pavia, chang'd this City because of the Pestilence which was there, and in its room made choice of the City of Siena, as a place sit and sufficient for the Continuation of this Council. The Archbishop of Crete answer'd in the name of the Nation of Italy, That he lik'd it well, altho' he had no Power over it. The Deputies of the Nations of Germany and England consented also to it. There is nothing said of what was done by those of the French Nation, but only 'tis observ'd, That they had not seen the Writing which was read by the Bishop of Posnania.

By Vertue of this Decree, the Council was adjourn'd to Siena, by the same Present and State of the Present and State of the Council was adjourned to Siena, by the same Present and State of the Present and State of the Council was adjourned to Siena, by the same Present and State of the Present and State of the Council was adjourned to Siena, by the same Present and State of the State of the Present and State of the

By Vertue of this Decree, the Council was adjourn'd to Siena, by the same Prelats, and The Council fome others who came thither. They began there with making a Decree, wherein they re-bgun as new'd the Penalties of Law against those who should give any assistance to the Wiclevites and Siena. Hussies; and a Plenary Indulgence was granted to all those that would prosecute them, and

labour to ruin this Heresie. By a second Decree the Sentence of Condemnation was confirmed, that had been given in the Council of Constance against Peter de Luna; and the Fault of all those was aggravated who should continue or maintain the Schism after his Death. By a third Decree, the Ordinaries and Inquisitors were enjoin'd diligently to intend the seizing, condem-Months, in case of Negligence. Afterwards the Affair of the Greeks was treated of in the Months, in case of Fregingenet Antony Massaus, was read there; the Proposals Council, and the Relation of the Embassy of Antony Massaus, was read there; the Proposals he had made to the Emperor of the Greeks, and the Answer that was given to them. Before the Council took any Resolution in this Affair, and consider'd of the Resormation of the Church which had been propos'd, Martin V. fearing left the Ambassador of the King of Arragon should attempt something against him, and left the Council should make Orders about the Reformation contrary to the Interest of the Court of Rome; contriv'd to adjourn the Council to another Time and Place, under pretence of the small number of Prelats that were come to the Council, of the Wars wherewith the Emperor was distracted, and the Disputes which had been between the Prelats of the Council.

Pope Martin had given a Power to his Legates to translate the Council with the Advice of The Diffethe Prelats: By Vertue of this Power they refolved to put an end to the Council at Siena, lution of and to appoint another, and caused some Deputies of Nations to be named to agree about the the Council and to appoint another, These Deputies after many Debates, made choice of the City of Basil, for holding a Siena,

the Presidents of the Council should labour with the Deputies of the Nations in the Reformation of the Church. The Prefidents of the Nations made also the same Protestation, and after this, the Decree of the Diffolution of the Council of Siena was published on the 26th of the same Month of February, and on the 7th of March, the Presidents of the Council order'd the Presidents to retire to their Diocesses, and forbad them to make any Assembly, which might pass for a Continuation of the Council of Siena. The Pope by his Bull dated the 12th of March, confirmed the Translation of the Council from Siena, and renew'd the Prohibition to continue it; and by another Bull dated the same Day, he appointed three Cardinals to receive and examine, the Informations, Instructions and Memorials that should be given in for the Reformation of the Ecclesiastical State.

In the mean time, the Affairs of the Greeks declining daily, the Emperor John Palaologus, New Negowho succeeded his Father, was oblig'd to renew the Negotiation of Peace with the Latines; tiations and fent Ambassadors to the Emperor Sigismund, who entred upon a Conference with the Car-with the dinals, delegated by the Pope. These proposed to determine the Differences between the two Greeks. Churches, by appointing three famous Persons on one side and the other, and had a mind to engage them to come to Italy: But the Greeks answer'd, That they would write about it to the Emperor, and the Patriarch of Constantinople, and if they judg'd it convenient they would go thither; but withal, That their Voyage would be very costly: The Latines demanded of them what the Expence might amount to; They ask'd 75000 Florins, without reckoning the Expence of the Emperor's Voyage. The Pope begins approved them the Expence of the Emperor's Voyage. the Emperor's Voyage. The Pope having promis'd them this Sum, they went into Italy, where they falured his Holiness; who exhorted them to push forward the Execution of this Design, to the end that a Council might be held, and the Union made while he was Living. The Ambassadors of the Greeks return'd into Greece, with Andrew of Rhodes, and Eudemon 30The Open annes, and reported the News to the Emperor, who fent to the Pope Marc Jagaris. General ing of the of his Troops; and Macarius the Long, an Abbot, who took Measures with the Pope for com-Council of passing the Union. In fine, the Emperor having held a Council about these Points, which were to be concerted with the Patriarch, fent to the Pope a third Embassy more numerous than the former, which arriv'd in Italy, after the Death of Pope Martin V. who died on the 20th of February, 1431. The Ambassadors address'd themselves to Eugenius IV. his Successor, in whom they did not find the same sweetness of Temper, nor the same meek Disposition as were in his Predecessor: He wrote nevertheless to the Emperor and the Patriarch, that if they pleas dhe would translate the Synod, which was affembl'd at Bossi, into Italy; but the rest of his Letters

were full of Words of Contempt, which were no wife agreeable to the Greeks.

The Year 1431, was the time appointed for the Meeting of the Council of Bafil; and Martin V. from the beginning of that Year, had nam'd Julian the Cardinal of St. Angelo, to prefide at this Council; with Power to propose, consult of, and ordain there what should be agreed upon for the Preservation and Encrease of Religion, of the Faith of Jesus Christ, and the State of the Church, for the Reformation of the Clergy, for the Re-union of the Greeks, and of other Persons divided from the Church, for the maintenance of Ecclesiastical Liberty, for the benefit, the Peace and Tranquility of States and Princes: The Bull by which he gave this Power is dated Rebruary the fft, 1431. and he died the 20th of the same Month. The Cardinals chose in his room Gabriel Condolmier, a Venetian, a Son of Gregory XII.'s Sifter, who had been advanced to the Bishoprick of Sienna, and after that to the Digniry of Cardinal: He was chosen the 4th of March, and Crown'd the 11th. One of the first things that he did after his Election, was to confirm the Dignity of President of the Council of Basit, to Cardinal Julian. He order'd him by his Letter dated the last of May, in the same Year, to repair to Bass, there to preside at the Council, till the Assair of the Babemians should be sinished; judging it needless to send thither another Legate, because there were yet but a few Prelates come to

This Cardinal, by Vertue of the Power which the Bull of Martin V. gave him of Substituting other Persons, in case he could not be present at the Council, sent thither John Polmar, Chaplain to the Pope, and Auditor to the Sacred Palace; and John de Ragufa, Doctor in Divinity of the Faculty of Paris, and Proctor General of the Order of Friars Predicant, to preside in his Name at the Council. They arriv'd at Basil the 19th of July, and open'd the Council the 23d of the same Month; but because few Prelates were come, they kept only private Congregations until the Month of December. But when Cardinal Julian artiv'd himself. he made a Decree on the 7th of December, by which he appointed the first Session of the Council on the 14th of the same Month; and on that Day it was held, at which, after the usual Ceremonies were over, the Decrees of the Councils of Conftance, and Siena, and the Letters of the Popes, Martin and Eugenius, about appointing of the Council, were read. Then it was declard, That the General Council was lawfully Affembled in this City; First, To diffique Errors; Secondly, To procure Peace; Thirdly, To reform Abuses. The Prelats were exhorted to give their Votes with freedom and fincerity, in the Spirit of Peace, and to observe there the Modesty prescribed in the Eleventh Council of Toledo; and to prevent the Contests which might arrise about Ranks and Degrees, it was ordained. That the place which any one should have in the Council, and the quality which he should take upon him there, could not ferve for the Title of a new Right acquir'd, nor prejudice any Body. In fine, Decrees were made against those who should disturb the Council, hinder the Prelats from coming thither, abuse them, or rob them on the Road. A Right was granted to all who should be there prefent to receive the Profits of their Benefices, altho' they were absent; and the Officers of the

Council were then appointed, which was as follows.

The manner after which they treated of Affairs in the Council was thus. All its Members were divided into four Classes, or equal Deputations in number, in which they plac'd, as near as was possible, an equal number of Persons of each Order, and each Nation. The first was call'd the Deputation of the Faith, the second of the Peace, the third of the Reformation, and the fourth of common Affairs. Each Deputation had its President, its Proctor, and its Officers; these met apart three times in a Week, and consulted about the Matters which were proposed to them: Each of them had three Deputies, which met to examine and prepare Affairs, and then fent them back to that Affembly of the Deputations, to which the Cognizance of them of right belong'd. When they had consulted about it, the Sentence which prevail'd was carried to the three other Deputations; and after it was approv'd by all the Deputations, or at least by three of them, it was reported in the General Congregation, where the President concluded in the Name of the Council, according to the Plurality of the Votes of the Deputations; and then this Conclusion was publish'd in a Solemn Session, which was held in the principal Church of the City of Basil. The President was present there in his Pontifical Robes, and was plac'd in an Episcopal Chair near the Altar; his Face was turn'd towards the Fathers of the Council, who were fitting on their Seats in Pontifical Robes on both fides of the Quire. The Ambassadors of Princes were in the middle, upon Benches, their Faces being towards the Prefident, and behind them were the Generals of Orders, the Doctors, and other Ecclefiasticks. The usual Prayers being ended, one or two Prelats mounted into a Pulpit, read the Decrees, and ask'd if they approv'd them. The Prefident of the Council, and those of each Deputation answer'd in the Affirmative, and fo the Seffion ended.

The Second Session was not held till the 15th of February, 1532. The Council for confirming The Council and establishing its own Authority, and hindring Pope Eugenius from attempting to diffolve or of Ballt. translate it, renewd two Decrees of the Council of Constance; the First, whereby it was declard. That the Synod being Affembled in the Name of the Holy Spirit, which compos'd the General Council, and represented the Church Militant, has its Power immediately from Jesus Christ; and that every Person, of whatsoever State or Dignity, even the Pope himself, is bound to obey and that every retining the state of the sta control in the free and and acceptance and the free those, of whatever Dignity or Condition, not excepting the Pope himself, who shall refuse to obey the Ordinances and Decrees of this General Council, or any other, shall be put under Departure and Punish'd. In pursuance of these Decrees, and of that which order'd the Holding of General Councils, the Council of Basil declar'd, That it never could, nor can be disolv'd, translated, or Prorogu'd by any Person whosoever, nor even by the Pope himself, without the Consent and Decree of the Assembly: They declard every thing to be Null, which the Pope or any other should do to hinder the Holding of the Council, or to summon to another place those who were or should be present at it; and they were forbidden to depart upon any account

of the Fifteenth Century of Christianity.

whatsoever, without the leave of the Council.

When certain News was brought, That Eugenius had published a Decree for the Dissolution rts Decree of the Council, the Prelas appointed the Bishop of Lausane, and the Dean of Urrecht to go of Eugenito the Pope and the Cardinals in the Name of the Council, and to desire of them earnessly the us, for dif-Recalling of this Decree. These two Deputies executed their Commission, and the Emperor Johning the also join'd his Prayers with theirs; but they could not prevail with the Pope to grant this Re. Coastil revocation. When therefore they return'd to Bess. and brought thither his Answer, the Council jetted. in the Third Session, held the 29th of April, having renew'd the Decrees of the former Session concerning the Authority of a General Council, declar'd, That they had entreated, requir'd, and advertisd the Pope to recal the pretended Diffolution of the Council; and to publish his Revocation to all the World, not only that he should not hinder, but also that he should give all manner of Affistance for holding the Council, and that he would be there present in Person within three Months, if his Health would permit; or at least that he should send thither some Persons with full Power to Act in his Name; and in Case he should neglect to do it, the Council protefted, That they would provide for the Necessities of the Church, as the Holy Spirit should dictate to them, and that they would proceed in the ways of Justice against him. They exhorted also, and advertis'd the Cardinals to be present at the Council within three Months, except those who had some Canonical impediment, and particularly the Cardinal of the Crois, who was Mediator of the Peace between the Kings of France and England; but as to the Cardinals of Plaisance, of Foix, and St. Eustache, who were nearer to the Council, they limited the Time to two Month. In fine, they ordain'd all Prelats to publish this Decree, to notifie it to the Pope, if it could be done, and to cause it to be fix'd up in Publick Places; and declar'd, That from the time it should be read, publish'd, and fix'd upon the Gate of the Church of Basil, it should be reckon'd to be fignify'd to the Pope.

In the Fourth Session, held June the 20th, after the safe Conduct had been read and approv'd, and the Letter of the Council to the Bohemians, divers Decrees were made for the Continuation of the Council. The First, That if the Holy See should be vacant during the holding of the Council, the Cardinals could not choose a Pope, but in the place where it was held: The Second, That no Person should be dispens d with for not coming to the Council, under pretence of an Oath, Promise or Engagement made to the Pope or any other Person; all which are declar'd Null, as well as all Processes made for this cause. The Third, That a Leaden Seal should be made for Sealing the Acts of the Council. The Fourth, That the Pope could not create Cardinals while the Council was Sitting. In the fame Seffion, the Government of the City of Anignon, and the Countship of Venaissin, were given to the Cardinal of St.

Eustache. The Fifth Session, held the 9th of August, was spent in appointing Officers and Judges for the

Council. In the Sixth Session, held the 6th of September, the Proctors of the Council came to some Conclusions against Pope Eugenius, and requir'd that he should be declar'd Contumacious: He was cited three times at the Gate of the Church, and at last the Archbishops of Tarente and Coloffe, the Bishop of Mayalone, and an Auditor appear'd, and call'd themselves the Pope's Nuncios; but not being able to justifie their Power, the Proctor requir'd that they should not be heard; nevertheless upon their Remonstrances, the Consultation about this Matter was put off. After the same manner the Cardinals were cited, and the Proctors of some of them ap-

In the Seventh Session, held the 6th of November, the time given to the Cardinals for entring into the Conclave after the vacancy of the Holy See, was enlarg'd; and it was order'd, That if the Holy See should be vacant, they should not proceed to the Election of another Pope till

Sixty Days after.

In the Eighth Session, held the 18th of December, the Council publish'd a new Decree against Pope Eugenius, wherein it ordain'd, That he shall revoke within Sixty Days the Dissolution of the Council, notwithstanding any delays, or other times prefix'd, and that otherwise they

The Council would proceed against him without a new Citation: All the Provisions and Collations of Benefices which he might grant between this time and that, are declar'd Null; all Officers and Prelats are enjoin'd to forsake him within Twenty Days after the Expiration of this Term. After this, another Decree was made, wherein they declar'd, That there cannot be but one General Council, and forbad all Prelats to go to Bononia, or any other place; or be present at another Council, under pain of Excommunication and Deprivation of their Benefices: They another Council, under pain of Excommunication and Experivation of the declar'd also those to be fal'n from any Right to their Benefices, who shall desire or obtain of Pope Eugenius, the Deprivation of those who are present at the Council. Lastly, they forbad Pope Eugenius to alienate the Castles and Lands of the Church of Rome, as he had projected; and to lay new Taxes upon the City of Rome, or other places; and in case he should do it, they declar'd whatever shall be done to be Null.

The Emperor Sigismund was present at the Ninth Session, held the 22d of January, 1433. wherein all Processes were made Null and Void, which Pope Eugenius might make against this Prince, against William Duke of Bavaria, and any other Person, upon the account of the Prote-

ction they afford to the Council.

The Term of Sixty Days allow'd to Eugenius for recalling the Diffolution of the Council being expir'd, the Proctors demanded in the Tenth Session, held February the 19th, That he should be condemn'd as Contumacious; yet the Council order'd him to be summon'd three times,

and put off the Confideration of it to another Day

In the Eleventh Seffion, held April the 27th, the Council renew'd the Decree of the Council of Constance, concerning the Celebration of General Councils; Ordain'd, That it shall be free for all Prelats to be present at it, and that the Pope himself could not hinder the Cardinals, and those of his Court from coming to it; That the Council being Assembled, could not be dismiss'd or translated but with their own Consent, and with the Advice of two Thirds of the Prelats; and lastly, That a Month before the end of the Council, they shall be obliged to appoint a furure Council. It was ordain'd also, That the Electors of the Pope when they enter

into the Conclave shall swear to observe this Decree, and that it shall be publish'd.

In the Twelfth Session, held July the 14th, the Council made a third Decree against Eugenius, wherein they requir'd him the third time to revoke the Diffolution of the Council of Bafil; to declare that it was lawfully begun and continued, and that he approv'd it; and to draw up a Bull to this purpose within the Term of Sixty Days, otherwise they would declare him to be Contumacious, Incorrigible, one that gave Scandal to the whole Church; and who was fuf-pended from all Administration of the Papal Power, as well in Spirituals as Temporals, which the Council declar'd to be forfeited in this Case; made Void all that Eugenius should do, forbad any to obey him, and enjoin'd the Prelats to come to the Council. In the same Session, the Council made another Decree, wherein they abolish'd the Reservations of Benefices, and ordain'd, That they should be provided for by the ways of common Right; that's to say, by Election,

whereof the Council prescrib'd the Form, and declar'd the Duty of the Electors.

In the Thirteenth Session, held the 11th of September, the Term of Sixty Days allow'd to Pope Eugenius, being ready to expire, the Bishops of Spalatre and Cervia appear'd in the Assembly on the Pope's behalf:

The Cardinal of St. Angelo enquir'd of them in the Name of the Council, if they had brought an Instrument of Approbation of the Council by the Pope; They had nothing but a Bull of Credit, and gave no formal Consent to the Holding of the Council: But the Duke of Bavaria, and John of Offenburg, who had Letters of Credit from the Emperor, said in his Name, That he had sollicited Eugenius to adhere to the Council, and to be Personally present at it, and that hearing the News of a Decree of an Admonition made against him, he had us'd all diligence to oblige him to obey what the Council had order'd; That he had made Answer to him, That he could not be ignorant of all that he had done and suffer'd for the Peace of the Church; That he pray'd the Council to remember it, and to allow him Ten Days further; That the Emperor wish'd they would grant him this delay, and that he would cause the Princes and Prelats of Germany to come to the Council; That if the Pope in the mean time should use any Proceedings against the Council, he would consent that the Council should annul them. This Delay was granted upon the Emperor's account, and another Decree was made against any thing that might have been done to the prejudice of the Prelats of the Council.

While these things were a doing at Basil, the Pope's Affairs had suffer'd various changes in the Pope's Italy. Eugenius, after his Advancement to the Papal Dignity, being advertis'd, That his Pre-Affairs in decessor had left a great Treasure behind him, and that Poccius, his Vice-Chamberlain, knew where it was, gave order to Stephen Colonna to Arrest him. Stephen executed this Order, Arrested Poccius with much Violence and Noise, but did not rob him of his Treasure. Eugenius Italy. having declar'd himself discontented with Stephen, he retir'd to Palestrina, towards the Prince Colonna, and exhorted him to drive Eugenius out of Rome; because he persecuted the Colonna's, and stirr'd up Persecution against the Creatures of Martin V. The Prince of Palestrina came with some Troops to Rome, and entred it; the Battel was fought in the City, where he and his Men were beat back; nevertheless the War continued, but at last Eugenius made a Peace. Some time after, Philip, Duke of Milan, having made Peace with the Venetians and Florentines, fent Francis Sforza, and Nicolas Forcebras, with fome Forces against Eugenius; they ravag'd the Campagne of Rome, without any opposition from Eugenius: The Romans took this of the Fifteenth Century of Christianity.

in great Indignation, and being stirril up by those of Colonia's Party, revolted from him, drove The approaway his Magistrates, and created new ones. Eugenius made his Escape in the Habit of a Monk, better of and retir'd to Florence. The Romans having try'd in vain to take the Castle of St. angelo, return d the Council and retir'd to Florence. to their Obedience about five Months after, and received the Magistrates created by the Pope. of Basis of During these Transactions Sigismund came into Italy, and having made his Burry into Rome, he there received the Imperial Crown from the Hands of the Pope; from whence he returned to the Council, and was present in his Imperial Robes at the 14th Session held on the 7th of November, in the Year 1433. At this Seffion a nurther time of 90 Days was granted to Pope Eugenius, and there the Forms of the Bulls were drawn up, which he was to publish for Revoking those he had made against the Council, for Approving what had been done in it, and for its Continu-

In the 13th Seffion held November 20th, the Council fram'd a Decree for holding of Provincial

Councils. In the 16th held February the 5th, 1434, the Bithops of Tarente and Cervia prefented to the Council a Bull of Pope Eugenius, dated December 15th containing, That altho' he had null'd the Council of Basil, which was lawfully affembled, yet to avoid the Diffentions which had happen'd upon the occasion of this Dissolution, he declar'd and ordain'd, That the General Council of Basil had been lawfully continued fince its first beginning, and that it ought to continue for the future as if it had never been distolv'd; That this Dissolution was null, and that he approv'd and favour'd. the Council of Bafil; That for this end he revok'd two Bulls of Diffoluton which he had publish'd; (for as to the third it had not been publish'd by his Order nor under his Seal; yet it is inferred with the other two in this Revocation;) That he did also make void every thing that had any ways been attempted against the Authority of the Council, and all Processes made or commenced against the Members of it, and promised to desist and depart from every thing that might be any ways prejudicial to it. The Council accepted this Bull of Revocation, and declar'd that he had fully fatisfy'd the Admonition that had been given him: It incorporated his Legats into the Council, on condition that they should swear they would approve the Decrees of the Council of Constance, concerning the Authority of a General Council.

They were received as Presidents in the 17th Session held April the 26th, on condition that The Council they should have no Coactive Jurisdiction, and that the Forms of Proceeding, and the Orders of Basil. hitherto made in the Council, should be observ'd; That one Congregation only should be held in a Week every Friday, unless the contrary were concluded upon by three Deputations, and that

all Instruments should be expedited in the Name and under the Seal of the Council.

The Decree of the Council of Constance concerning the Authority of General Councils, even above the Pope, was again publish'd and confirm'd in the 13th Session held the 25th of June,

after the Emperor's departure, who had been present the 14th, 16th and 17th Sessions.

The Council had fent Ambassadors into the East with Letters for the Emperor and Patriarch of The Nego-Constantinople, to invite the Prelats to come to the Council, giving them hopes, That the Union stations of might be concluded there more easily and more advantagiously, because many Princes, and parti- the Council cularly the Emperor Sigismund favour'd it, from whom they might expect greater Succors than with the from the Pope, whose Affairs were in a bad condition. The Greek Emperor being persuaded by Greeks. these Reasons, sent a famous Embassy to the Council, which was made up of Demetrius Paleologus Grand General, of Isidore an Abhot, of the Lord John who was now Conful the second time. They set forth before Jagaris, who had been sent to the Pope, had return'd, and were received in the 19th Session of the Council held the 7th of September. There they presented the Letter of the Emperor their Master, wherein he promised to perform what his Ambassadors should agree to, and another Letter from the Patriarch Fofeph, who fignify'd to the Fathers of the Council his great Joy; That they desir'd the Peace and Union of the two Churches; That for this end it was necessary to call an Oecumenical and Free Council, whose Decisions should be embrac'd unanimoully by all the World. They propos'd to the Deputies of the Council of Balil, That an Occumenical Council should be held at Confiantinople, and that in this case the Greek Emperor would contribute to the Expences of the Latin Prelats who should be there present, whereas if they would have the Greeks to come into the Welt, it was but just, that it should be at the Expence of the Latin Church. The Deputies had a mind it should be held at Basil; but the Ambassadors of the Greeks faid, That they had a Paper in which the Places where the Council might be held were fet down, and that the City of Bafil was none of them; That the Places noted were Calabria, Marca d'Ancona, and the other Ports; Milan, or any other City in Italy; and if out of Italy, Buda in Hungary, or Vienna in Austria, or any City of Savoy: They added nevertheless, That the Council might fend Deputies to the Emperor and the Patriarch, to propose to them the City of Basil. At last it was agreed between them, 1. That the Emperor of the Greeks, the Patriarch of Constantinople, and three other Patriarchs, the Greek Archbistiops and Bishops, should come to the Council, with sufficient Power in behalf of their Churches. 2. That the Council should send Ambassadors with 8000 Ducats to pay the Expences of the Assembly which shall be held at Constantinople. 3. That the Western Churches shall pay the Expences of the four Gallies, which were necessary for transporting the Greeks into the West; That they shall furnish 15000 Ducars to the Emperor for the Expence of his Vennes for the Expence of his Voyage from Constantinople to the Port where he shall land, and that they shall defray his Expences, and maintain 700 Persons in his Retinue while he shall be in the West. 4. That the Council shall send within Ten Days two heavy Gallies and two light ones, to transport into

hermary during the absence Archer for the Defence of lifes: I That they would Port where he frould land, and d bin that they would That during this time nate but for all and urgent Rea-net (noted on all are it fell to anoof the Council of Constance; after the arrival of the Emperor, to Greek Amediadors what they meant All of the State Amballadors what they meant all werd, That it was a Synod where the Pope, Pengin of the Emperor by the Terms of an University you? The profess of The Transity as a Synod where the Pope, the Pairiarchs and other Prefess were prefess. If Period only their Voctor; That the Binspero of the Breek and the Pairiarch Section of the Period Section of the Pairiarch Section of the Pairiarch Section of the General Council. The Council and Pairiarch Section of the General Council Section of the Sectio

the Arricles agreed upon between the Council and the Greeks, d at least deciard. That he would by no means oppose them, The Council of Brate Sear into the East three Deputies Council on Separa Sent into the Last three Deputes of Gasts and the Sent which were to remain to bring the News, and the Other two were to remain there, to distribute from the Last of the Landbore. When they arrived that will find to undertake a Voyage beyond Sea. Some the had to the Tother centured into the East with and to the Last with and the Last with a Last with the Last with th is consistent of the company of the pelign, in the pelign is the consistent of the consistent of the consistent of the company of the company of the consistent of the consist that they would not hear of mincil promis de that ano-Hedio carry them back again, This Negotiation. One of the He Project of this Decree, and

Hi Council were hard at Work in its Head and Members. In the Secree was made againft Glergy-men who wiled of to obleve at heerdict turies . oc Denounced, or openly Excommuni-interdicted; a Third whereit they to the good pura Place or a Community under an Ingruift forthe Fault of asparticular Perion, unless they keep him two Days, after they have been admonified to drive him away by the Judge's Authority said a Fourth, whereby they forbad any Person to appeal a second time from an Interlocutory Sentence.

The twenty first Session held June, the 9th in the same Year, the Council proceeding still in The Gaurett the Reformation. First, Forbad every Person, either to give or exact any thing in the Court of 6 850. Rome, or elsewhere, for the confirmation of Elections, Admissions, of Postulations, Presentations, Provisions, Collations, Elections, Institutions, &c. of all forts of Benefices or Ecclefiastical Offices, any more than was done for the receiving of Orders, Benedictions, or the Pallium, upon any pretence whatloever, such as the Expedition of the Letters, the Right of the Seal, the Annates, Mean-Services, First-Fruits, or any other, under the pain of incurring by the Disobedient the Penalties enacted against Simoniacks; and that in case the Pope should disobey, he shall be delated to a general Council. The Second Decree of this Session is a Law, whereby it is order'd, That those who have a colourable Title to a Benefice, and have been in peacable Possion of it for three Years, cannot be molested. The other Regulations concern the method of celebrating Divine Service, as well in publick as in private: Whereby 'tis Ordain'd, That in Cathedral and Collegiate Churches, Divine Service shall be read distinctly by Clergy-men in their Surplice, who shall observe the Gravity and Modesty which becomes the Place and their Office; That they shall not keep Silence, nor repeat their Office privately, while others are Singing; that none but those that are present shall have a share in the Distributions; That those who are Benefic'd or are in Holy Orders, being oblig'd to repeat the Canonical Prayers, ought to do it privately, with Devotion; That they shall never neglect to Sing at Mass, the Creed and the Preface: The Canons are forbidden to oblige themselves to pay others Debts, under pain of Suspension from their Office, or to hold a Chapter in the time of grand Mass, or to suffer any Scenes to be Acted, or to fing profane Airs in the Churches.

In the twenty second Session, held the 15th of October, the Book of Austin of Rome Arch-bishop of Nagaret was condemn'd, (which is divided into three Treatifes: The First, of the Sacrament of the Unity of Jesus Christ and the Church. The Second, of Jesus Christ as he was Head, and of his Dominion. The Third, of the Charity of Jesus Christ to his Elect, and his infinite Love) as containing a Doctrin erroneous; and particularly this scandalous Proposition, That Jesus Christ finn'd every Day in his Members; and those other Propositions condemn'd in the Council of Conflance, That the Elect only are the Members of Jesus Christ and his Church; That to make a Man a Member of Jelus Christ it was not sufficient to be united to him by Charity, but there must be another Union; That the Human Nature in Jesus Christ is the Person of Christ; That the Personality is not really distinguish'd from the Nature it self, and some other Propositions which

are deduc'd from this. In the twenty third Session held the 25th of March 1436, the Council publish'd their Regulations concerning the Election of the Pope, the Profession of Faith which he is bound to make, his Duty and his Conduct, the number of Cardinals which they reduc'd to twenty four, and their Titles, the manner of chooling them by the Votes of the College Cardinals, their Obligation and Duty, the restoring of Elections, and abolition of Reservations, and of all Promises of Bene-Granke ex-

fices when they shall be vacant. In the twenty fourth Seffion on the 16th of April, the Project between the Ambassadors of the Council and the Greek; was proposed and approved, the safe conduct which the Council granted to them was read, and the Bulls of the Emperor and of the Patriarch of Constantinople to the Council, and the Decree wherein the Council granted Indulgences to all those that should labour for the Re-union of the Greeks.

These Instruments being carried to Constantinople, the Greek Emperor obtain'd Procurations of The Negothe Patriarchs and Metropolitans of the Eastern Churches, for sending Persons in their Name to tiations of the Council in the West; and in the mean time the Council on their part put things in a readiness the Council for performing what they had promis'd the Greeks, by treating with Nicolas de Montana, who lent and the the Sum of 30800 Ducars and oblig'd himself to equip four Gallies, and 300 Archers that were pro- Pop. with mis'd to the Greeks. All the difficulty, was to agree upon the place where the Council should be the Greeks. held, which they confulted about in many Congregations, and at last in a general Congregation, it was decreed by the Votes of more than two thirds of the Prelats, that the Council should be held at Basil, if the Greeks would accept of this City; but if not, that all endeavours should be us'd to make them agree to the City of Avignon; or whatever happen'd, that they would contine themselves to Savoy, which was one of the Places which the Greeks had propos'd. The Council fent two Ambassadors to Pope Eugenius to communicate to him this Resolution, and observ'd to him that he himself had propos'd the City of Avignon, and conjur'd him to come in Person to the Council, that they might Labour by confent in expediting the Indulgences, and impoling the Tenths for furnishing the necessary Expences. Eugenius would not make a Bull about these Things, but he faid, that he would fignify his Intentions to the Council, by the Arch-bishop of Tarente, who was to be there present the first Day. At the same time two other Deputies of the Council concluded a Treaty with those of Avignon, who had already advanc'd 6000 Ducats to the Commander of the Gallies, and agreed with them, that before they furnish'd the other 70000 which they had promis'd, the Council should make a Decree for fixing the place where the Council was to be held at which the Greeks should be present, and that they should be permitted to name Receivers of the Profits that should arise as well from Indulgences as from the Imposition of Tenths, to whom they should be made over, until such time as they were wholly reimburs'd the Sums they should advance.

T.e.New Greece the Amb. fladors was have the Charge of the 15000 Dicars for the Expence of the Emperius of the Pa riarch and the Greek Prelates and that they should have 10000 more ready by them to the council be employ a for success to the City of Constantinople, if it should be necessary during the absence of the Emission of the Emission. That he would furnish also two Gallies and goo Archers for the Desence of the City, Lefids the Mo.y, necessary for arming the two heavy Gallies. 3. That they would name to the Erretror, be one his Departure from Conflantinople, the Port where he should land, and the Place Which the Council hould choose among these above named, but that they would use heir Endeapours wit him for making choice of the City of Basil 6. That during this rime the Council should continue affembled at Ball, and shall not separate but for just and urgent Reafons; That if this Cafe flould unhappily fall out, then the Council should translate it self to another Place, to be continued there, as was ordered by the Canon of the Council of Constance; ther Place; to be continued there, assessed order a by the Canon of the Council of Confidence;
That if the Erperor we not laintify d with the Criv of Baffl, or the place where it should be, the
Council sould be bound of transport in felf, within a Month-after the Arrival of the Emperor, to
one of these places above named. They demanded of the Greek Ambassladors what they means
by the Terms of an Universal Synod? They answerd, That it was a Synod where the Pope,
the Patriarchs and other Prelats, were present in Person or by their Proctor; That the Emperor of the Greke and the P triarch of Constantinople would be personally present at this Synod which was to be seld. That every one should have liberty to speak his Thoughts without Contention, but that his did not exclude fuch Conferences, as were necessary, fair and peaceable. Lastly, That they should make a Report to the General Council of the Method wherein they were to proceed; That the Empiror of the Greek and the Greek Church should demand no other Honours, but what they had when the Schifm commenced, without any prejudice to the Rights, Honours, Priviledges and Dignity of the Sovereign Pontiff of the Roman Church, and of the Emperor of representations and Disputes should artie about them, they would refer them to the Decifion of the General Council. The Council approved this Agreement, and because the Greeks defir'd that the Pope would confent to it, they pray'd him to approve of it, and to ratify it by a

At the same Session a Decree was made concerning the Jews, wherein the Ordinaries were exhorted to fend able Mer, to preach in those Places where there were Jews and Infidels; and to the end they might be made fit for this Office, it was order'd, That according to the Constitution of the Council of Vienn, there should be in all the Universities two Professors of the Hebrew, Arabick, Greek and Chaldee Tongues. The Decree was renew'd prohibiting to converse with lews, or to fell or pawn to them the Books of the Church, the Chalices, Croffes, or other Ornaments of the Church; and it was ordain'd, That they should wear a particular Habit to distinguish them from others, and it at they fould dwell in feparate places as much as may be. Laftly, Pro-

vifion was made for infly uting and maintaining new Converts.

Pope Eugen w. being offern'd of the Articles agreed upon between the Council and the Greeks, made a flew of approving them, and at least declard, That he would by no means oppose them, nor hinder the execution of them. The Council on its part, fent into the East three Deputies (who accompanied the manifedors of the Greeks) one of which was, to return to bring the News of what was relolved upon in the Baft; and the other two were to remain there, to distribute the Mony which was ne effary, and to furnish the Expences of the Transport. When they arriv'd at Conflantinople, they ound the Patriarch unwilling to undertake a Voyage beyond Sea. Some time afte , the Deput a whom the Greeks had fent to the Pope, retutn'd into the East with Christophilus de Corona, who were Commanded to make a shew of consenting to the Agreement made with the Council of Bafil, but had fecret Orders to crofs it .: To compais this Defign, he made Aniwer, That the Fathers of the Council of Bafil, did neither agree among themselves, nor with the Pope. This of withdranding, the Emperor resolved to Treat with the Legats of the Council, and made the atriarch confent to do the same. Commissioners were appointed to take pains in this Negotiation: But when they faw the Decree of the Council, which contain'd, That pains in this registration. But when they have been supported by the Bobenian, would also extinguish the Pather after they had abolished the new Herely of the Bobenian, would also extinguish the antient Herely of the Council promise, that they would not hear of any Proposal, and this Decree was amended. The Deputies of the Council promise, that another Decree should be a sale that the Model whereof was drawn up.

The Greek demanded at the Theorem that the Anties and the Council that a fair Council when the Council that a fair Council that the C fanie time, that the Pop : thould be prefent in Person at the Council, that a fase Conduct might be given their in good orm. And laftly, that they should be obliged to carry them back again, at the extence of the Council, whatever the event might be of this Negotiation. One of the Deputies of the Council was fent back to Bafil, to carry, thither the Project of this Decree, and persuade them to agree to the Demands of the Greeks.

While these things were negotiating in Greece, the Fathers of the Council were hard at Work of hafil, to make the Decrees for the Reformation of the Church in its Head and Members. In the rwentieth Seffon, held he 22d of January, 1435. a Decree was made against Clergy-men who kept Consubires; another; wherein they declare, That none is obliged to avoid those who are Excommunicated, or to observe an Interdict; unless they be Denounc'd, or openly Excommunicared and Interdicted; a Third, wherein they forbad to put a Place or a Community under an In erdict for the Fault of a particular Person, unless they keep him two Days, after they have been admonist d to drive him away by the Judge's Authority; and a Fourth, whereby they forbad any Person to appeal a second time from an Interlocutory Sentence.

of the Fifteenth Century of Christianity.

The twenty first Session held June the 9th in the same Year, the Council proceeding still in The Secretary the Reformation. First, Forbad every Person, either to give or exact any thing in the Court of of 8 mil. Rome, or elfewhere, for the confirmation of Elections, Admissions, of Poltulations, Prefentations, Provisions, Collations, Elections, Institutions, &c. of all forts of Benefices or Ecclesiatical Office, any more than was done for the receiving of Orders, Benedictions, or the Pallium, upon any pretence whatfoever, fuch as the Expedition of the Letters, the Right of the Seal, the Annates, Mean-Services, Fira-Fruits, or any other, under the pain of incurring by the Daobedient the Penalties enacted againt Simoniacks; and that in case the Pope should disobey, he shall be delated to a general Council. The Second Decree of this Session is a Law, whereby it is order'd, That those who have a colourable Title to a Benefice, and have been in peacable Possession of it for three Years, cannot be molefted. The other Regulations concern the method of celebrating Divine Service, as well in publick as in private: Whereby 'tis Ordain'd, That in Cathedraf and Collegiate Churches, Divine Service shall be read distinctly by Clergy-men in their Surplice, who stall observe the Gravity and Modesty which becomes the Place and their Office; That they shall not keep Silence, nor repeat their Office privately, while others are Singing; that none but those that are present shall have a snare in the Distributions; That those who are Benefic'd or are in Holy Orders, being oblig'd to repeat the Canonical Prayers, ought to do it privately, with Devotion; That they shall never neglect to Sing at Mass, the Creed and the Preface: The Canons are forbidden to oblige themselves to pay others Debts, under pain of Suspension from their Office, or to hold a Chapter in the time of grand Mass, or to suffer any Scenes to be Acted, or to fing profane Airs in the Churches.

In the twenty second Session, held the 13th of October, the Book of Austin of Rome Arch-bishop of Nagaret was condemn'd, (which is divided into three Treatifes: The First, of the Sacrament of the Unity of Jesus Christ and the Church. The Second, of Jesus Christ as he was Head, and of his Dominion. The Third, of the Charity of Jefus Christ to his Elect, and his infinite Love) as containing a Doctrin erroncons; and particularly this feandalous Proposition, That Jesus Christ finied every Day in his Members; and those other Propositions condemn'd in the Council of Conflance, That the Elect only are the Members of Jefus Chrift and his Church; That to make a Man a Meraber of Jefus Christ it was not fusicient to be united to him by Charity, but there must be another Union; That the Human Nature in Jefus Christ is the Person of Christ; That the Personality is not really diffinguish'd from the Nature it self, and some other Propositions which

are deduc'd from this.

In the twenty third Seffion held the 25th of March 1436, the Council publish'd their Regulations concerning the Election of the Pope, the Profession of Faith which he is bound to make, his Duty and his Conduct, the number of Cardinals which they reduc'd to twenty four, and their First, the manner of choosing them by the Votes of the College Cardinals, their Obligation and Dury, the refloring of Elections, and abolition of Refervations, and of all Promifes of Bene-Granic enfices when they shall be vacant.

In the twenty fourth Seffion on the 16th of April, the Project between the Ambaffadors of the Council and the Greeks was propos'd and approv'd, the fafe conduct which the Council granted to them was read, and the Bulls of the Emperor and of the Patriarch of Constantinople to the Council, and the Decree wherein the Council granted Indulgences to all those that should labour

for the Re-union of the Greeks. These Informents being carried to Constantinople, the Greek Emperor obtain'd Procurations of The Neps. the Patriarchs and Metropolitans of the Eastern Churches, for fending Persons in their Name to that pas of the Council in the West; and in the negatione the Council on their part put things in a readiness the Council for performing what they had promised the Greeks, by treating with Nicolas de Montana, who lent and the the Sum of 30800 Ducats and oblig'd himfelf to equip four Gallies, and 300 Archers that were pro- Pop: with mis'd to the Greeks. All the difficulty, was to agree upon the place where the Council should be shifteness. held, which they confulted about in many Congregations, and at last in a general Congregation, it was decreed by the Vote's of more than two thirds of the Prelats, that the Council should be held at Bafil, if the Greeks would accept of this City; but if not, that all endeavours should be

us'd to make them agree to the City of Avignon; or whatever happen'd, that they would contime themselves to Savoy, which was one of the Places which the Greeks had proposed. The Council fent two Ambaffadors to Pope Eugenius to communicate to him this Refolution, and observ'd to him that he himself had propos'd the City of Avignon, and conjur'd him to come in Person to the Council, that they might Labour by confent in expediting the Indulgences, and impoling the Tenths for furnishing the necessary Expences. Eugenius would not make a Bull about these Things, but he faid, that he would fignify his Intentions to the Council, by the Arch-bishop of Tarcotte, who was to be there present the first Day. At the same time two other Deputies of the Council concluded a Treaty with those of Avignon, who had already advanc'd 6000 Ducats to the Commander of the Gallies, and agreed with them, that before they furnish'd the other 70000 which they had promis'd, the Council should make a Decree for fixing the place where the Council was to be held at which the Gresty should be present, and that they should be permitted to name Receivers of the Profits that should arife as well from Indulgences as from the Imposition of Tenths, to whom they flould be made over, until fuch time as they were wholly reimbure'd the Sams they should advance.

The Greek Emperor being resolved to come into the West with the Patriarch of Constantinople The Negotiation of and the Eaglern Bishops, sent back his Ambassador John, to give the Pope and the Council assuthe Cruncil rance of his Intention, that they might get ready the Gallies. This Ambalfador came to Baffl and the at the beginning of February, 1437, and defir'd that the Council would agree of the place, and Peleville furnish the Gallies they had promisd. The Prefident of the Affembly answerd him, That the th. Greeks. Council had nam'd a Commander to conduct the Gallies, and that they had cholen for the place of the Assembly the City of Basil, or that of Avignon, or the Savoy. John made many Difficulties about this Choice, and faid that when he proposed the Savoy, he meant only those Places which the Duke of Savoy had in Italy; and insisted upon this, That the Pope must be present in Person at the Council. When they shew'd no regard to his Remonstrances, he made Protestation as well in writing as viva voce; not withflanding which it was refolved, That Ambaffadors should be sent into Greece, who should pals by Avignon; and that in case this City could furnish within 30 Days the Sums agreed upon, the Council should make a Decree 8 Days after for confirming the choice of the City of Basil, Avignon, or the Savoy; That the Council would authorize by a Decree the Imposition of Tenths for the Security of the Sums that should be Iene; That Power should be given to the Ambassaders to agree upon a Port in Italy where the Greeks should land; and that in case the Greeks would not come into the West, those of Avignon should be reimburs'd the Sums

they had advanced. This Infirument was agreed upon by Plurality of Voices, in spite of the

opposition of the Pope's Legats.

Some Devs after the Archbishop of Tarente being sent by Eugenius to the Council, declard, That the Pope intended not to grant Indulgences, nor the Imposition of Tenths, until they had agreed upon a City in Haly, which started another Dispute in the Council; but the News being brought that the City of Avignon had furnish'd 30000 Ducats, and was ready to furnish the rest, more than two thirds of the Prelats remain'd firm in their first Resolution, insemuch that in the 25th Seffion held the 7th of May, the Decree was read by order of the Council in the place where Decrees were wont to be read; but at the same time the Legats and some other Prelats caus'd to be read in a lower place a private Decree, wherein Florence or Udine were nam'd for holding of the Council, which was repeated with much Precipitation, and was not heard at all. When the Seffion rofe, the Question was put concerning sealing the Decree, the Box in which the Seal was kept being in the Flands of the Cardinal of St. Angelo, and the Keys in the Hands of the four Depuries of the Council. These had a mind that the Decree should be seal'd, but the Cardinal of St. Angelo being unwilling, this rais'd a Contest, which by Agreement was referr'd to the Cardinal of St. Peter at Lyons, principal Legat to the Pope; Alphonfus Bishop of Burges Ambassador to the King of Cafile, and the Archbishop of Palermo Ambassador to the King of Arragon, who were entrusted to regulate what concern'd the Seal; and the sending of the Letters and Instruments in question. These Commissioners caus'd to be seal'd the Derece made by plurality of Voices, and refus'd to feal the private Conclusion, and the pretended Decree made by a small number. They caus'd to be feat'd also the Instrument of Security granted to the City of Avignon, and the Letter written to the Emperor and the Patriarch of Constantinople, and sent these Dispatches to Avignon: But some Days after a Secretary and another Domestick of the Cardinal of St. Angelo, having taken away the Lock of the Box where the Seals were kept, caus'd the other Decree to be feal'd, and other Letters for the Emperor and the Patriarch of Constantinople. The Council being inform'd of this Trick caus'd a Process to be made against those who were the Authors of it, arrested Bishop John, one of the Pope's Legats; who was accused of being a Complice in it, who discover'd that this Accusation was not groundless, by making his Escape out of the City when he was

In the mean time the Pope, who minded nothing fo much as to hinder the Council from continuing to fit at Bafil, where it was held in a City out of Italy, confirm'd the Conclusion of those who would translate the Council to Florence or Udine, by his Constitution publish'd at Ravenna, May 29th; and to be before hand with the Council, he caus'd 4 Gallies to be speedily equipp'd at Venice, on which the Ambaffadors of the Greeks, who were entirely gain'd by the Pope, embank'd, with three Bishops whom the Pope sent into the East in the Quality of Legats. These Ambassadors being arriv'd before those of the Council, inform'd the Greeks, That the Prelats of the Council by concert with the Pope, had confented that the Council for the Re-union should be held in Italy. Whereupon the Emperor, the Patriarch and the other Prelats, who were to go into the West, prepar'd to depart in the Pope's Gallies; when at the same time they were surprized to hear, That other Gallies were arriv'd from the Council. The Captain Condelmier, who commanded those of the Pope, had Orders to fight them; and he had done it if the Greek Emperor had not forbad him: But the Gallies of the Council being arriv'd, the Bishops who came on their behalf, presented to the Greek Emperor and the Patriarch, the Bulls and safe Conducts which they had brought, affering them that they were come to execute the Treaty made with them, and importun'd them to emback in the Gallies of the Council. The Emperor, who was pre-engaged on the Pope's be salf, answer'd them, That they came now too late, for he could not make use of their Gallies: They remenstrated to him, That it was not their fault but his Ambassador John's, who had told them it would be fufficient if they should arrive in the Month of October. When they saw that the Emperor persisted in his Resolution, they pray'd him to send, before his Departure, Ambaffadors to the Pope and Council, affuring him they would continue there, until he could determine, according to the Answer they should bring him, whether he would depart or no

At the same time a Courier came from Sigismund, to distinade John Palcologus from his Voyage The Depte into the West: But this Prince perfitted in his Resolution, notwithstanding this Discouragement, ture of the and having made choice of those who were to accompany him and the Patriarch, he Embark'd Greeks for November the 24th, 1437. The Names of those whom he brought with him are as follow; the West. Mark Eugenius, a Learned Monk lately advanc'd to the Dignity of the Archbishoprick of Ephefus, Don's, Archbishop of Sardes, and Bessarion of Nice, who were made choice of to speak in the Name of all the Greeks; Dorothy, Archbishop of Trebizonde, Anthony of Heraclea, Metraphanes of Cyzicum, Macarius of Nicomedia, Ignatius of Tornobe, Dositheus of Monembasus, Dorothy of Mitylene, Jossaph of Amasea, Damianus of Muldoblach, Nathaniel of Rhodes, the Archbishops of Lacedemone and Stanrople, Matthew of Melenique, Dositheus of Drama, Gennadius of Ganna, Calliftus of Diffra, Sophronus of Anchiala, with Isidorus, Archbishop of Kiovia, Metropolitan of Russia, in all Twenty one Prelats of the first Rank: Of the second Theodorus, Xantopulus a Deacon, Grand Sacrift of the Church of Conflantinople, Michael Balfamon, Grand Mafter of the Rolls, and Archdeacon of the fame Church, Sguropulus, or Syropulus, Grand Ecclefiarch, George of Cappadocia, Grand Protector, and many other Officers of the fame Church.

of the Fifteenth Century of Christianity.

Among the Monks, Gregory, the Emperor's Confessor, who was made Protosyncelle at Florence, Geroneius, Abbot of the Monastery of the Almighty, and the Abbots of the Monasteries of Cale and St. Bafil, Mofes, a Monk of the Laurel of the Holy Mount, Pacomus, Abbot of St. Paul, Dorotheus, a Monk of Batopede, Athanasius, a Monk of Periblet, the Learned Gemistius, Master to Bessirion, and Mark of Ephesia, and the Philosopher Amerinary, George Scholarius, and some others, with the Prince Demetrius, Brother to the Emperor,

i. e. Magnus Primicerius. as Biftep Creighton tranflues it in the Verfion of Scyropulus's Hiftory of the Florentine Conneil; perkaps, the Principal Secretary.

and many Officers of the Empire. The Emperor took care to obtain Deputations from the Patriarchs of Alexandria, Antioc's and Jerufalem, which he entrusted with such of the Prelats as

he pleas'd, to represent them in the Council.

While these Things were transacted in the East, the Council of Basil in the West proceeded The Council against Pope Eugenius. He was accued of being refractory to the Decrees of the Council con- of Basil. cerning Elections, Refervations and Appeals, of using Simony, of having ruin'd the City of Palestrina, and that he had wasted many other places of the Patrimony of St. Peter, on purpose to hinder the Re-union of the Greeks; of breaking the Oath he had made at his promotion to the Papal Dignity, and abusing his Authority many other ways; whereupon the Council thought fit to cite him to appear within Sixty Days, in Person or by a Proctor; and to declare to him, That if he did not appear there, they would proceed against him; and to order the Cardinals to be present there also at the same time. This was resolved upon, and published in the Twenty Sixth Session, held the last Day of July, 1457.

In the Twenty Seventi, held the 27th of September, the Council declar'd the Promotion to be Null, which was made by Eugenius, of John, Patriarch of Alexandria, to the Dignity of a Cardinal; and all other Promotions which he might have made, or should make against the Decrees of the Council. It was declar'd also at the same Session, That the Decree by which Florence or Udine was appointed, was forg'd, and had been furreptitionfly Seal'd. In fine, by a third Decree, the Alienation was prohibited, which the Pope had a mind to make of the City of Avignon and the Countfhip of Veneffin, and the Council took them into their Pro-

The time allow'd the Pope by the Council for Appearing, being expir'd on the 1st of Odeber, the Proctors of the Council demanded in the Twenty Eighth Seffion, held the same Day, That he might be declard Contumacious. He was summon'd according to Custom at the Church gate, and afterwards declar'd Contumacious, and it was order'd that he should be further

proceeded against. Engenius, for his part, had publifu'd Twelve Days before a Bull, whereby he translated the Council of Bafil to Ferrara, in case the Bishops should continue to proceed against him, and as foon as the Greeks should arrive, allowing them only the space of Thirty Days for treating about the Affair of the Behemians, and declaring any other Translation to be Null, which was or flould be made but by his Authority. At the same time he sent to all parts the Bulls for

calling the Council at Ferrara. The Council of Bafil oppos'd a Decree to this Bull, wherein they declar'd the Translation of the Council to Ferrara to be Null; enjoin'd the Pope to recal it under the Penalties ordain'd in the Eleventh Session, and confirm'd the Decrees they had made concerning the Collation of Benefices. This Decree was published in the Twenty Ninth Session, on the 2d of Ostober. The Council did nothing more this Year, but only made a Decree in the Thirtieth Seffion, held the 22d of December, concerning the Communion in both kinds, wherein they declar'd, That it was not necessary by a Divine Command. The 2d of the same Month the Emperor Sigifmand

Eugenius look'd upon the Decree of the Twenty Ninth Session, as a Contradiction to the The Council Died. Prohibition he had made of proceeding against him, and by his Bull of the 1st of January, 1438. of Ferrarahe declar'd the Council translated to Ferrara, where it should begin the 8th of January. And in effect, Nicolas, Cardinal of Santa Croix open'd it on this Day, with some Italian B.shops, and held the First Session the 10th of this Month, wherein the Translation of the Council to len ara was approved; and the Council of Bafil, and all that it had done fince the Transfarion.

The Council and all that it fould do for the future, was declar'd Null, except what they might have orof Ferrara, dain'd concerning the Affair of the Bohemians. At the same time the Cardinal Julian, who had always continued till that time in the Office of Prefident to the Council, notwithflanding the Translation the Pope had made of it, retir'd from Basil, and carry'd away with him only four Prelats of the Council, while all the other remain'd as well as the Ambassadors of Princes. and continu'd to Affemble, to make Orders, and to proceed against Eugenius; having for their Head Louis Allemand, Cardinal, by the Title of St. Cecil, commonly call'd the Cardinal of Alles, from the name of his Archbishoprick, who continu'd President of the Council, and maintain'd it to the end with all possible Prudence and Vigour.

The Council In the Thirty First Session, held the 25th of January, 1438, they made at first a Decree about of Bafil. Caufes, whereby they ordain'd, That they fhall all be determined upon the place, except the great Causes, or those about Elections for Cathedrals and Monasteries; and since that their immediate Subjection made them devolve to the Holy See, they do therefore forbid them to appeal to the Pope, Omisso medio, or to appeal from any Interlocutory before the Definitive Sentence; at leaft they ordain, That the Injury done by the Interlocutory Sentence cannot be repair'd in the Definitive Sentence; and that in case of Appeal to the Holy See, the Judges upon the place shall be commission'd; and lastly, That while the Council sits, all Causes of the Members of Gratia ix, the Council which shall be carried to the Pope, shall be try'd in the Council. After this, they pedative, revok'd by a fecond Decree all Promises of Benefices before they were vacant, which were granted, or should be granted for the future: Yet they left to the Popes a Power of providing for one Benefice in the Churches where there were ten Prebends, and for two in the Churches where there were fifty of them: And to the end, that Benefices may be fill'd with fit Perfons, they ordain d, That there shall be a Professor of Divinity in all Cathedral Churches, and that Cellators shall be bound, so soon as occasion offers, to name a Doctor or a Batchelor in Divinity for a Canon, who had studied ten Years in some priviledg'd University, that he may read Lechures twice a Week; That besides this, in each Cathedral or Collegiat Church, the third part of the Prebends shall be given to the Graduates, Doctors, Licentiates, or Barchelors in any Faculty; fo that the first vacant Benefice in each Church shall be given to a Graduate, and then that which shall be vacant after the two next, and so onwards; That the same Method shall be observ'd with respect to Dignities; That the Curates of wall'd Cities shall at least be Masters of Arts; That all those who have the requisite Qualifications, shall be bound to give in their Names every Year, at Christmas, to the Collators of Benefices, that thy may have

a Right to them, otherwise their Promotion shall be Null; Lastly, That the Benefices of Regulars

shall be given to Regulars that are fit for them. The Council of Basil having made these De-

crees, declar'd Pope Eugenius suspended from all kind of Administration of the Papal Power,

as well in Spirituals as Temporals, which had now devolv'd to the Council; Decreed, That all he did should be Null, and forbad all forts of Persons to obey him under pain of Ex-

communication. The Council The Pope Eugenius, who had been at Ferrara ever fince the 24th of January, called a Meetof verrara, ing of the Prelats who were there present, on the 8th of February; and held a Session, wherein nothing was concluded, but that the Pope should remove these pretended Mischiefs which the Continuation of the Council of Bafil occasion'd. Afterwards they consulted about some Preliminaries of the Council, and particularly as to what concern'd the Annulling of the Council of Bafil, and the Calling of this New Council at Ferrara; and it was refolv'd, That not only all that had been done in the Council of Basil since the Translation should be declar'd Null, but also that the Prelats should be treated as Schismaticks, who had or should attempt any thing to the prejudice of the Pope, and all their Benefices should be declar'd vacant; That the City of Bafil should be put under an Interdict, if it did not drive them away within a Month; That the same Penalty shall be enacted against all the places that shall receive or favour them; That Princes shall be inform'd of these things, and invited to send their Ambassadors, and the Prelats of their Dominions to the Council of Ferrara; That all the Sums shall be stopp'd which had been gather'd to contribute to the Union of the Greeks. This Resolution past in the Congregations of the 11th and 14th of February, and was read and approv'd in the Session, held on the 15th of the same Month, at which the Bishop of Foro Julio read and publish'd the Decree made in the Name of Eugenius, with the Approbation of the Council; whereby he declar'd, That the Prelats which remain'd at Bafil had incurr'd the Penalties of Excommunication and Deprivation of their Dignities and Benefices enacted in the Bull of Translation; Null'd and made Void all that they had done fince the Translation, or should do for the future; enjoin'd the Prelats to depart from Bafil within Thirty Days, and the Magistrates and Inhabitants of the City to force them away under pain of Excommunication, and an Inderdict; and in case they should not do it, he forbad all forts of Persons to enter within that City, under the same pains, and enjoin'd all Merchants to withdraw from it. This is what was done at Ferrara before the Arrival of the Greeks.

The Council On the other side, the Council of Basil understanding what had been decreed in the Second of Baill. Seffions of the Synod of Ferrara, opposed to this Decree a Synodal Answer, published the 17th of March, and in the Thirty Second Seffion, on the 25th of the same Month, they declared the Calling of the Council of Ferrara to be Null, and all that had been done there, or should be done there for the future; enjoin'd all the Prelats who were at Ferrara, and all the Officers of

the Court of Eugenius, to come within 30 Days to Bafil, and excommunicated all those who The arrival should directly or indirectly hinder or molest those that would come to Basil.

of the Fifteenth Century of Christianity.

The Greeks arriv'd at Venice on the 8th of February. The Emperor John Emmanuel Palacologue Greeks. was there in Person, with 30feph the Patriarch of Constantinople, and the other Prelats whom they had brought with them. They consulted for some time, whether they should go and meet the Pope at Ferrara, or expect News from the Council at Basil; but at last being resolved to go right to the Pope, they paned from Venice the 28th of the same Month, and arriv'd at Ferrara the 7th of March. At first there was some Difficulty as to the manner how the Patriarch and the Greek Bishops should address themselves to the Pope. He had a mind to require of them that they should prostrate themselves before him and kiss his Feet; but they refus'd it with so much Resolution, that the Pope was forc'd to recede from his Pretention, and to receive them without this Ceremony. The Patriarch and the other Greek Prelats enter'd fix apiece into the Chamber where he was, and saluted him by embracing him. But he order'd none but the Patriarch to sit down in the place of Cardinals, and fuffer'd the rest to stand; and he would not allow the Patriarch to carry his Cross, and give the Benediction in the City. Some Days after they began to talk about Affairs, and the Emperor follicited the Pope to call an Oecumenical Council, and to invite to it the Kings and Princes of the West, or their Ambassadors. The Pope answer'd him, That it could not be done at that time because of the Wars: But they agreed to be satisfy'd with the opening of the Council at Ferrara, and to adjourn it for four Months; and that the Prelats might have time to come thither, they fix'd the Day of opening to the ninth of April.

In the mean time there were feveral Disputes concerning the Seats of the Pope, the Emperor, The opening and the Patriarch: But at last it was agreed, That the Pope should be seared on a high Chair in of the Counthe first place on the right Hand; That a Step below him a vacant Throne should be plac'd for eil of Fetthe Emperor of the Latins; and below him, on the same side, should be placed the Cardinals, rava. Archbishops, and Bishops of the West: That the Greek Emperor should have a Throne on the other fide, opposite to that of the Emperor of the Latins; That below that should be plac'd the Chair of the Patriarch, and then the Bench of the Vicars of the other Patriarchs; and next to them the Greek Archbishops and Bishops; and that the Prince Demetrius, Brother of the Emperor, should sit on a Seat beside him. The Gospel was plac'd in the middle of the Church before the Altar. These Things being thus order'd, the opening of the Council was made in the Church of St. George, on the 9th of April. The Patriarch of Constantinople could not be present because of his Indisposition; but there was read a Declaration which he made, wherein he approves the calling of the Council at Ferrara, and consents they should allow the space of four Months; That the Bishops who were still at Basil, and all others who ought to be present there, might come, as well as the Kings and Princes of the West. After this the Decree of the Pope was read, by which he declares that the Oecumenical Synod shall be held at Ferrara. This Resolution was approv'd by the Latins and the Greeks; and thus ended the first Session of the Council of Ferrara.

The Pope fent this new Bull of Convocation into all Kingdoms, and follicited earnestly the Princes to fend to the Council of Ferrara; but not to lose any time, he press'd the Greeks to enter upon a Conference with the Latins about the Differences between the two Churches. The Greeks had a mind to put it off till such time as the Council should be affembled. But at last after many The Confe-Contests it was agreed, That on each side ten Persons should be appointed who should meet three renees of times a Weck in the Church of the Monastery of St. Andrew, and confer together about the Con- the Greeks times a Week in the Church of the Monattery of St. Andrew, and conter together about the Con-with the troversies. The Greeks, on their part, appointed Mark of Ephesus, the Bishops of Monembase, Latins, Nice, Lacedemon and Anchiala, together with the Grand Matter of the Rolls, the Grand Eccless- about Purarch, two Abbots and one Monk, to whom the Emperor join'd Jagaris. The Latins appointed gatery. on their fide the Cardinal Julian, the Cardinal of Ferme, Andrew Bishop of Rhodes, John a Doctor of Spain, and fix others. Mark of Ephefus, and Beffarian Bishop of Nice, were entrusted to speak in behalf of the Greeks, and to them it was recommended that they should not enter upon the principal Controversies, but reserve them to the Council. The Conference began with several Discourses on both sides, concerning the Benefits of Peace and Union. The Cardinal Julian would have had the Greek enter upon the principal Question about the Union; but they shunn'd it in this first and the second Conference. In the third the same Cardinal said, That there were four Heads of Controverly between the Greeks and the Latins; The 1. Concerning the Procession of the Holy Spirit. The 2. About Unleaven'd or Leaven'd Bread in the Sacrifice. The 3. About Purgatory. And the 4. About the Primacy of the Pope; and he enquir'd of the Greeks with which of these Controverses they thought it convenient to begin their Conferences. They refus'd to Treat about the Procession of the Holy Spirit; and gave no Answer about the other Articles until they consulted the Emperor, without whose Orders they would do nothing. In the fourth Conference they offer'd to treat about Purgatory, or the Primacy, and left the Latins at liberty to choose which of them. The Cardinal Julian chose the Article of Purgatory; but they did not begin to debate this Matter until the fifth Session, held June the 5th. Upon the demand of the Greeks, That they would expound the Doctrin of the Church of Rome about this Point, Julian told them, It believ'd that the Souls of the Just, which were pure and without Stain, and free from mortal Sin, ascended streight into Heaven, and enjoy'd eternal Repose; but that the Souls of those that had faln into Sins after Baptism, tho' they had done Penance for them, if they had not perfectly accomplish'd the Penance impos'd upon them, nor brought forth Fruits worthy of Repentance to obtain an entire remission of their Sins, pass'd through the Fire of Purgatory; and

The Confer that fome are there a longer, and some a shorter time, according to the quality of their Sins; and rences of that at last being purified, they enjoy'd perfect Happiness; but that the Souls of those who died the Greeks in mortal Sins, or in original Sin, were fent immediately to the place of Torments. Mark of with the Ephefus answer'd, That the Doctrin of the Greek Church was not different from this but in a very small Matter, and that he hop'd 'twas easy to rectify it by an Explication. This Difference Turgito"). Latins laid the Purification of Souls was made by Fire, whereas the Greeks believ'd that the

was expounded in the fixth Conference, and the Greeks made it to confift in this, That the Souls of Sinners went to a place of Darkness and Sadness, where they were for some time in Affliction, and depriv'd of the Light of God; but that they were purified and deliver'd from this place of Affliction, by Sacrifices and Alms; That they believ'd also that the Damn'd should not be perfectly milerable, nor the Saints enjoy a perfect Happiness till after the Resurrection of their Bodies. The Latins demanded, That this Declaration of the Greeks should be put in writing. When they were about to do it, Mark of Ephefur, and Bessarian of Nice, could not agree among themselves, and each of them drew up a different Writing; the former being persuaded that perfect Happine's was delay'd until the Day of Judgment; and the other believing that they wanted nothing to perfect their Happiness but to receive their Bodies. This Contest embroil'd them one with another, and from this time they acted no more by confent, and there was no good understanding between them. After this the Conferences degenerated into Heats, and ended about the end of the Month of July, without treating upon any other Points but that of Purgatory, and

even about that they could not agree.

When the time appointed for the fitting of the Synod drew near, the Greeks began to be uneasy, and the Pest was then in Ferrara. All these Considerations should have mov'd both of them to wish for a Conclusion of this Affair, but it was not easily to be compass'd. The Princes sent neither Prelats nor Ambassadors to the Council; those who were at Basil remain'd there still; the Greek Emperor would not have the Synod begin until there were a confiderable number of Prelats. Nevertheless the Pope, by his Importunity, made him resolve to hold the Council; telling him, That where the Pope, the Emperor and the Patriarch were, there was the Synod: But a new Difficulty happen'd; for the Greeks reflecting upon the smalness of their number, concluded, That if Things were carried in the Council by plurality of Votes, they must needs lose their Cause, and therefore they remonstrated, That the Case was different in this Council from what it had been in former Councils, wherein the Greek and Latin Church were at agreement; whereas in this the Difference which was to be determin'd was between them, so that the Judges themfelves were divided; and therefore they propos'd, That the Voices of each Party should not be reckon'd by the Party, but in proportion to the number of which each Party consisted, so that if there were 20 on one fide, and 200 on the other, the 20 Votes should be reckon'd as equal to the 200. The Emperor took upon him to make the Pope agree to this Proposal, and he agreed with him about some things; but he did not otherwise explain himself to the Bishops, but by telling them, That they should be content, and that the Pope had granted them what they desir'd. After this a Resolution was taken to begin quickly the Sessions of the Council. The Emperor having sent for the fix principal Archbishops, the Grand Master of the Rolls, the Grand Ecclesiarch. with the two Abbots who had been present at the Conferences, and three Doctors, acquainted them that the time of the Synod was now approaching, that they must conflict where they fhould begin the Question about the Procession of the Holy Spirit, which consisted in two Points: The first was, to understand whether the Doctrin of the Latin Church, upon this Subject, was Orthodox and agreeable to the Sentiments of the Greek Church. The second, whether they had reason to add to the Creed, That He proceeded from the Son. They were divided in their Opinions, but the greater number thought that they must begin with this last Head. The Greeks and Latins appointed each of them fix Persons to maintain the Dispute : Those who spoke on Behalf of the Greeks were Mark of Ephefus, and Bessarian of Nice; on the Latin's side, the Cardinal Julian, Andrew Bishop of Rhodes, the Bishop of Forio-Julio, and a Spanish Doctor nam'd John, were chosen with two others, to Answer the Greeks. The Emperor having the consent of his Clergy, for beginning the Council, fent Jagaris and Scyropulus the Grand Ecclefiarch, to advertise the Pope of three Things; 1. That the Greeks were ready to begin the Synod, and waited only for the Day which he would appoint. 2. That they defir'd to be the Aggressors, and that the Latin: would answer them. 3. That the Seffions should be held in the Cathedral, or at least in some of the principal Churches. The Pope granted them the two first Articles, and fix'd the first Seffion of the Council for the 8th of Odober: But he would never consent to the third, and caus'd all the Sessions to be held in the Chappel of his own Palace. The Places there were order'd very near after the same manner as they had been in the Church of St. George at the beginning of the Council.

The Seffion began with a long Discourse made by Bessarian about the Advantages of Peace; after which Mark of Ephefus having spoke of the Charity that was to be preserved in Disputes, gave them to understand that he would begin with discoursing about the Addition made to the Creed. Andrew of Rhodes answer'd on behalf of the Latins, by praising the Design of mainthe faditationing Charity, and would immediately have enter'd upon the Matter about the Addition: But tion to the Mark of Ephefus stopp'd him, and told him, That it was not yet time to answer about this Ar-Greed, held ticle; and having remark'd, That the Church of Rome had neglected in times past that Peace at betrara, which the defir'd at prefent, he faid that the could not obtain it but by removing altogether the

of the Fifteenth Gentury of Christianity. Principles of Discord; and demanded, That before any thing was done, the Decrees of former The Confe-Councils should be read.

In the next Seffion held the 13th of Ofloker, Andrew of Rhoder having a mind to begin a Dif- the Greeks In the next Seffion held the 13th of October, Angrew of Robert naving a mind to begin a Directive about the Addition to the Creed, was interrupted by the Greek; and this Seffion was spent in Controls about the manner in which they should proceed: The Greek; infifting always upon the Addition it, That it belong'd to them an propose, and that in the first place the Decrees of somer Councils with Creed, must be read.

Matter much Differe the Greek carried it to far. That in the third Seffion field the 10th of Ferrara.

Officher, they read the Prohibition made by the Gouncil of Eppelus, to add anything to the Creed; upon which Merk of Eppelus made fome Reflections, and confirm d it by the Tettimony of Saint upon which Mark of Epbelus made Jome Mettections, and contirm d it by the Jettimopy of Saint Criti and Pope Celedin: They reported also the Desnition of the 4th, 5th, 6th and 7th General Councils, which would have nothing added to the Creed. The Lating produced a Manuscript of the 7th Council, where they presended it would be found, That the Holy Spirit proceeded from the Son; and afford them that this Manuscript was very ancient. But the Greek reply'd, That if this had been 10, Thomas Aguines, and other Latins, who were Desenders of this Addition, would not have fail'd to relate this Testimony as decilive in the Case.

women not nave that a superior was a state of the fame Month, after it was agreed. That nothing out of Synods should be alledig a for or against Photon, that boil Added thould be bounded by the 3th General Copyell, Andrew of Rhades begun a long Discourse to them. That what the Greeks pretended to be an Addition, was a meer Explication, which was not forbidden to be made. He founded this Proposition particularly upon the Example of the second Council, which had added Words to the Nicene Creed to explain more clearly its Doctrin; That there was the same Reason as to the word Pilioque, added by the Latini, which was only an Explication of what was in the Nicene Creed. That the Holy Spirit proceeded from the Father, because the Son having all that is natural and, effential to the Father, when its faid that the Holy Spirit proceeds from the Father.

is natural and, effential to the Father, when its faid that the Holy Spirit proceeds from the Father, it mult necessarily be understood that he proceeds also from the Son.

Andrew of Rhodes continued the same Discourse in the next Conference held the 25th of Ollober, and understook to answer the Authorizes produced by Mark of Rhossia, grounding always upon the same Principle. That they did not forbid to add Explications or Declarations of the same Faith, but only such Things as weige contrary bo, or different from the Doctrin contained in the Creed. He related many Passages of the Greek Fathers, to prove that the Holy Spirit proceeded from the Son as from the Father, and instited particularly upon the Authority of St. Cyril and Maximus. But the Greek maintain distract the Passage in this latter was falished. He alledge also the Authority of Tarasus the Passage in this latter was falished. He alledge also the Authority of Tarasus the Passage in this latter was falished. He alledge date the 7th Council where the Addition to the Latin *; and Jastly, he and the Cardinal Sulian con- a neuric cluded this Conference with the Tettinpnies of St. Cyril and Agabon, who acknowledged that the only sulps. Roman Church had Power to explain and establish the Doctrin of Faith.

Encyclical Epiffle to the Patriarchs of the Esft, which is inferred into the Toth Book of Baronius's Annals, wherein he charges the Latins mith corrupting the Nicene Creed, that they might the more freely propagate the Dodrin of the Proorfion of the Holy Spirit from the Father and the Son.

The Greek having conferr'd among themselves about the Discourse of Andrew of Rhodes, appointed Bessarion of Nice to answer him: He made a long and learned Discourse in the Session held the first of November, wherein the indeptools to prove. That all Additions to the Creed were forbidden, and so it was needles to examine whether that made by the Latins was an Explication orden, and to it was needers to examine whether har made by the Latini was an explication or no; That there was fufficient ground to reject it, because it was an Addition. That it was not forbidden to explain the Faith, but to infert there Explications into the Creed; That until the time of the second Council this might have been allowed, but the third had absolutely forbidden it; That this Prohibition had been needles, if they had only forbidden to add any thing contrary to the ancient Faith, linee that was always forbidden; That the Fathers of this Council had judg'd it not convenient to add to the Creed the Term of Mother of God, altho it feem'd neceffary to do it; And that these Words were only an Explication of the Doctrin contain'd in the Creed; That the following Councils would not add their Definitions, the they were only an Explication of the Doctrin of the Creed.

Biffarion having not finish'd his Answer to Andrew of Rhodes in this Session, continued it in the next held the 4th of November, and maintain'd that St. Cyril and Agathon did not only forbid to add any thing contrary to the Creed, but also disallow'd of any kind of Addition: And as to what they had advanc'd in favour of the Church of Rome's Prerogatives, he faid, That the Greeks knew very well the Rights and Priviledges of that Church, but that they knew also the Bounds of them; and that when they deny d the Universal Church and an Occumenical Council a Right to add to the Creed, they had much more Reason to deny it to the Church of Rome, or rather they were persuaded that the Councils by their Decrees forbad it. When Beffarion had finish'd, Andrew of Rhodes undertook to reply, but being unprepared he wander'd from the Subject, and after he had faid many impertinent Things, at last he came to the chief Points of the Doctrin.

John Bishop of Foro-Julie was made choice of by the Latins to answer Bessarion, in the Session held the 8th of November. After he had alledg'd many Reasons to prove that the word Filioque,

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was not an Addition but a meer Explication, he maintain'd not only that there was no Law forbidding to add any Explication to the Creed, but also that none could make such a Prohibition to the Church, and that it could extend only to private Persons, who would make this Addition without Authority.

The Cardinal Julian finish d this Dispute in the Session on November 11th, with many Remarks upon the Prohibition of the Council of Ephelus. 1. He observé, That this Law was to be understood with respect to the occasion on which it was made, which was the false Creed of the Nestonian, that the Council had condemn'd, and not that of Charishui, which was Orthodox. 2. That this Council did not only sorbid to Add, but also to make any new Exposition of the Faith; and therefore is this Prohibition were extended to the Church or a Council it would follow, That the Church or a Council of Ephelus having spoken only of the Nitems Creed, it would follow, That it must disapprove the Additions made to the Creed by the Council of Constantingle. 4. That it must disapprove the Additions made to the Creed by the Council of Constantingle. 4. That the Councils of Ephelus and Chalcedon, St. Cril and St. Lee, had no other design, but to hinder the teaching or introducing of any new Dockrin. When he had sinished these Remarks, he hadd the was now time to come to the principal Question; oit. Whether it were true that the Holy Spirit proceeded from the Son; and in the Greeks should prove that he did not proceed, then it would follow that the Roman Church had made a prohibited Addition to the Creed, but if on the contrary it should be proved. That this was found and true Dockrin, then it must be confess that the Roman Church had Power to add this Explication to the Creed. Nevertheless Bessian shall a should be a supposed to the Creed of the contrary it should be proved. That this was found and true Dockrin, then it must be confessed that the Roman Church had Power to add this Explication to the Creed. Nevertheless Bessian shall be a supposed to the Cardinal Julian had now advanced.

On the 13th of November, Mark of Ephelius and Cardinal Jalian contested among themselves, concerning the Creed of Charifun, and the Explication of the Profibition of the Cauncil of Ephelius. Towards the conclusion the Cardinal Julian observed, That there were Manuscripts of the Creed of Confinationale, in which these Words are, not to be found, Descending the Calia, nor these, Secundum Scriptural; and that the Latine had added these, Deum de Dea, about which the Creek made no opposition, as they did about the word Filiaque. Andrew of Roberts and also said in his Discourse, That the Phrase Descending ad inferos; was an Addition. Mark of Epheliu would have entered upon the Question, viz. Whether the Roman Churchand the Pope had Power to add to the Creed: But the Cardinal would not enter upon it, and persisted in demanding importunately, That they would come to the principal Question, concerning the Truth of the Dostrin.

The Ambaffadors of the Duke of Burgundy were received in the 12th Seffion held the 27th of November, faluted the Pope, preferred him a Letter from their Mafter, and made a Diffcourfe in the Affembly: But because they had not them the Greek Emperor the Respect that was due to him, nor presented him with a Letter, he would not allow them to take their Seapuntil he had received Satisfaction; which they gave him in the next Seffion by presenting him with a Letter in their Master's Name, and doing him Reverence; but after such a manner as did not perfectly fairs for the sefficient of th

In the mean time the Conference continu'd, and was reduc'd to a private Contest between Mark

of Ephesus, and the Cardinal Julian, about the Addition to the Creed. Another also was held on the 8th of December, which dwindled also into Heats, upon the same Subject, without the Agreeing of the Parties in any thing. The Latin would have them to enter upon the principal Point in Question; and after that was explained, if they should find it true, That the Holy Spirit did proceed from the Person of the Son , then the Addition should continue in the Creed; but if they should find this Proposition falle, then it should be rejected. The Greek, on the contrary, afterred, That they must begin with cutting foff the word Filioque, from the Greed, and after that examin the main Question; That if the Doctrin of the Lating should be found to be true, it should be decreed, but if it were falle it should be condemn'd. This Contest was the Cause why the Conferences ceas'd for some time; but at last the Greek Emperor made the Greeks resolve to enter upon the Dispute about the Truth of the Doctrin. The Pope propos'd afterwards to translate the Council to Florence, because he could no longer conveniently furnish the necessary Expence for continuing it at Ferrara; and it was agreed with the Florentines, That they should raise him a considerable Sum, provided the Council were held at Florence. The Patriarch of Constantinople and the Greek Prelats oppos'd mightily this Proposal, but at last the Necessity to which they were reduc'd obliged them to accept of it, and to confent that the Synod might be translated to Florence; and this Translation was published in the last Assembly held at Ferrara, January the 11th, 1439. The pretence that the Pope alledg'd in the Bull, was the Pestilence which had been at Ferrara, and it was to be fear'd it would break forth again in the Spring. One part of what was owing to the Greeks was paid them. Some Relief of Mony was fent to Constantinople, and the Greeks were promised, That the Expence of their Voyage and of their living at Florence should be defray'd, and that they should be carried home again, whether the Union were concluded or no. The Pope and Emperor, the Patriarch of Constantinople and the Latin and Greek Prelats, parted after this for Florence, and arriv'd there at the beginning of February. After they had repos'd themselves for some Days, they agreed upon certain Measures concerning the Method of continuing their Conferences: And the Emperor was of Opinion, That they should be held in private. The first was held the 26th of February. The Cardinal Julian and the Emperor who were the only Persons that spoke at it, came to an Agreement, That some Expedient flould be fearchd for by both fides, to unite them together. The Patriarch being The Conference only Sick, was not prefent at this, nor the following Seffions. The Emperor and Greek react of Prelats being prefent at his Houle, confulted about this Proposale which had been made to the Greek fearch after fome Means for uniting them together; but they all faid, That they had none to and Latins offer, and that they were ready to answer the Latins; That they would meet in Private the enext Saurday; and then enterupon a Conference. The Popt feeling that they would not private the fence.

The Popt feeling that they were ready to answer the Latins; That they would meet in Private the fence.

In this Seffice, and the five following, John the Theologue for the Latins, and Mark of Ephefus for the Greeks, disputed earnestly concerning the Procession of the Holy Spirit; and after they had long contested concerning the Sense of divers Passages of the Greek Fathers, each remaind of his own Opinion without agreeing in any thing. The Greek Emperor perceiving plainly, That these Disputes were so far from procuring Union, that they rather served to exafperate their Spirits, call'd his Prelars together to engage them to find out some Temper, by means of which an Union might be concluded; and he believ'd that he had found out an Expedient, by remarking that 30m the Divine had faid. That the Father was the fole Caule of the Son, and of the Holy Spirit. The Greeks having fearche for diverse Expedients, thought at aft they had found one in a Letter of St. Maximus, who was the Latim by affirming that the Holy Spirit proceeds from the Son, do not pretend that the Son was the Caule of the Spirit, and that they know very well, that the Father is the fole Cause of the Son, and of the Holy Spirit; of the Son by Generation, of the Holy Spirit by Procession; but they mean only that the Holy Spirit proceeds by the Son, because he is of one and the same Essence. All the Gracky, except Mark of Epbelia, and the Atchbithop of Heraclea, agreed. That if the Latins would approve this Letter, the Union would easily be concluded. The News of this was carried to the Latins, who promised to give their Andwer in the first Conference, which was to be held March the 21st. The Emperor would not have Mark of Epbelia, nor the Archbithop of Heracles to be there present, so that John spoke alone in this Session, and in the next which was held the 24th of March. The Greeks were divided among themselves, some were Enemies to the Union, others on the contrary defir'd it, and fought out means to compass it. The Emperor supported the latter, and desir'd them earnestly to conclude an Union at any price whatfoever. He caus'd them therefore to refolve in the Affembly, that a Meffage should be fent to the Pope, to tell him, That Disputes were useless, and they must find our some other way for Union. The Pope made answer, That the Greeks must acknowledge, That the Latins had prov'd very well, That the Holy Spirit proceeded from the Son, or elfe they thould have brought Testimonies of Scripture expresly contrary to this Doctrin. If they did not, That are Affembly maft be held, wherein they must make Oath upon the Gospels, to speak the Truth, That after this, every one should give his Opinion, and that Doctrin should be embrac'd which had a Plurality of Voices. This Answer being reported to the Emperor, he caus'd tell the Pope. That this was not the way to procure an Union, That this would end in a Dispute, and then they must come to a Decision of it, which is what they would avoid; and therefore they must pray his Holiness to find out some other way. In the mean time, Bestarion made a Discourse concerning Union, wherein he justified the Doctrin of the Latins. The Emperor having a Mind to put an end to this Affair, held after Easter a Meeting in the Patriarch's House, where the Cardinal Julian was prefent, who endeavour'd to persuade the Greeks to resume their Conferences; but the Emperor would not hearken to this Proposal, and therefore went himself to meet the Pope, and agreed with him, That Ten Persons should be appointed on each fide, who should meet, and give their Opinion, one after another, of the Means which they thought convenient for obtaining an Union. Bessarion proposed in the first Conference, That the Latins and Greeks should approve the Letter of Maximus to Marinus, without any Explication; but the Latins gave it a Sense which was not agreeable to the Greeks. Mark of Ephefus, propos'd after this, That the Addition made to the Creed should be struck out; others offer'd for a Model, the Profession of Faith made by the Patriarch Tarasus, Wherein 'tis said,' That the Holy Spirit proceeds from the Father by the Son: In fine, divers Expedients were propos'd in five Conferences, which were held on this Subject; but not one of them was agreed upon by both Parties. After this, the Latins drew up a Profession of Faith, wherein they declar'd, That they would not admit two Principles, or two Caules in the Trinity; but one only Principle, which is the Action of the Father and of the Son, and their Productive Power, and that the Holy Spirit did not proceed from the Son, as from another Principle, or another Cause, because there is but one Cause, one Root, and one Fountain of the Divinity which is the Father; That notwithstanding this, the Father and Son are two Persons, tho' they Act by one and the same Operation, and that the Person produc'd of the Substance and Subsistence of the Father and the Son is one; That those who say the Holy Spirit proceeds only from the Father, must acknowledge that there was a time when the Son was not, or else separate the Substance from the Subsistence, which is absurd. This Profession of Faith was sent to the Greeks by the Latins, April the 29th. The Greeks not being fatisfy'd with it, the Latins fent them another, which-contain'd also the Procession of the Holy Spirit from the Father and from the Son; vet in such a manner that twas faid, the Father was the sole Cause of the Son and of the Holy Spirit. The Greeks after this gave one from their fide, wherein they declard, That the

The Confe Father was the Fountain and Rost; of the Son and of the Holy Spirit, and that the Holy Spirit reaces of came forth from the Son, and was fear by the Son. The Lating defired they would explain these the Greeks Terms, and that they would explain these the Greeks Terms, and that they would explain these the Greeks Terms and Subtantial Procession of the Holy Spirit, or only of a Temporal Mission. The Flore Greeks made a Difficulty of doing this. At let, a Protession of Eath was drawn up, conceived rence.

Greeks made a Difficulty of doing this. At last, a Profession of Faith was drawn up, conceived in these Words. "We the Lastus on one side, do fasturand make Profession, That when we say, the Holy Spirit proceeds from the Faster, and the Son, we intend not by this to deny that the Faster is the Principle and Fountain at all the Divinity of the Son, and of the Holy Spirit, for that the Son proceeds from the Faster, or to admit two Principles, and two Productions of the Holy Spirit, proceeds from the Faster, or to admit two Principles, and two Productions of the Holy Spirit, proceeds from the Faster and the Son, as one sole Principle, and by one sole Production. And we the Greek, on the other side, do acknowledge. That the Holy Spirit proceeds from the Faster, and this is appearant so the Son, that he came forth from him, and proceeds simulating from these two with from the Faster by the Son, and we are all united in this unanimous Profession of Fasth. This Profession of Fasth being read in the Astembly of the Greek, was approved by some of them, and rejected by others: But as last, having pass do by Plurality of Voices, it was sent to the Poppe, who demanded, full several Explications. The Greeks were divided among themselves to the Poppe, who demanded, full several Explications. The Greeks were divided among themselves to the Poppe, who demanded, full several Explications. The Greeks were divided among themselves to the Poppe, who demanded, full several Explications. The Greeks were divided among themselves to the Poppe who demanded, full several Explications of the Greeks, who are acknowledged. That this was ameans of reconciling the Sentiments of the Fasters which seem demanded the Son, as one only Principle and Cause; That this was ameans of reconciling the Sentiments of the Fasters which seem demanded the Themselves and the Month of the Fasters which seem and the son as one only Principle. and Caufe; That this was ameans of reconciling the Sentiments of the Fathers which feem d and came; lear uns was amerans or reconcining the committees or the rathers which feel to contradict one another, and of coming quickly to an Union. Mark of Rybeles, the Archbishop of Heracles, and many others were of a contrary Opinion, and minimand. That facter was a great deal of difference, between faying that she Holy Spine proceeded from the father by the Son, and that the Holy Spine proceeded from the father and the Son. After they had for

great deal, or querence, perwent laying and sure that, and proceeded from the Son, and that the Holy Spirit proceeded from the Bank and the Son. After they had for a long time diffused both on this Subject in the grivate Congregations, the Emperor call'd them all together to give their Opinion on the ad of June. The Partiarch field, That finese the Fathers traight in fome places, that the Holy Spirit proceeded from the Father and the Son is and in others. That he proceeded from the Father by the Son, and that their Terms, from the Son, or by the Son, in he ladd. That he proceeds from the Expertion, That the Holy Spirit proceeds from the Son is the Called That he proceeds from the Father by the Son Extrailly and Subfampally, as one fole Principle and one fole Caule, the Preportion, the Ron Extrailly and Subfampally, as one fole Principle and one fole Caule, the Preportion, the Adol That he would reserve the for the West, then faid, the Precedion of the Moly Spirit He added. That he would reserve the for the West, then faid, the Greed, and that the Greek would make with them, without changing their Rites. The Emperor, faid only in general, That he did not believe this Council interiour to other General Councils. That he would follow its Decision, being perfeated that the Chatch cannot Err; provided the Latius would not oblige the Greek to add any thing to their Rites. The Rites and The Holy Spirit received his being from the Son, and that the Father and the Son were one fole Principle of the Holy Spirit. Bellation was and approve the Doctrin of the Occidentals, That the Holy Spirit received his being from the Son, and that the Father and the Son were one fole Principle of the Holy Spirit. Bellations and that the Father and the Son were one fole Principle of the Holy Spirit. min was of the fame Opinion, and made a long Disconfeso prove it. But Anthon, Archivator of the fame Opinion, and made a long Disconfeso prove it. But Anthon, Archivator of the plainty related one of the Vicarsof the Parmitton of Alexandria, was of another Opinion, Magnus for he plainty related the Protestion of the Holy Spirit from the Son. But the *Protofneelle, Primiteri fecond Vicar of the fame Partiarchat, was of a contrary Opinion to him, and approve the Union with the Sating, although one Days before he had maintained. That the Baptilin of the

Union with the Jarine, altho some Days before he had maintain d. That the Baptism of the Latine was of an validity, because it was done by Sprinkling. Mark of Epholus, Defibers Bishop of Mamenhafe, Vicar of the Patriarch of Jerifalem, and Sprince of Anchiala, would not acknowledge. That the Son was the Cause of the Holy Sprin in the Sense that the Greek took the Word, Cause, for a Principle; and deny d that it might be said. That the Holy Sprin protection of the Arch creds from the Father and the Son, as one only Principle. Spropulus, Grand Ecclerich, was bishop of of the same Opinion, although gave nor his love for it. District, Bishop of Mitylene, and Trebizon the Bishops of Lecedemen, of Robett, of Nicomedia, Distra, Drama, and Melanique, approved to being the Proceeding of the Holy Sprint from the Father, and the Son, and concluded for the Union; Sith, would and so did Gerrors the Phintennians, and the Abban Recomm. All the Ministers of the Emperor Sick, would and so did Gregory the Penitentiary, and the Abbot Pacomus. All the Ministers of the Emperor

not fend his applauded the Union, except Prince Demitting, the Emperor's Brother; who would not give apprauces the Colon, carege entire competent, the ampeters before the word and give his Opinion, because he was contrary to the Union. The Amballadors of the Princes and Peo-ple of Greece, who were then prefer approved also the Union, except those of the Herican: The Bishops of Cyzicum, Trebishede, Heracles and Momembase, came over at last to the Opinion of the others; to that there were not any among the Bishops who persisted in a contrary Opinion,

but only Mark of Ephefus; and Sophonius of Auchials.

The Emperor having thus diffused Matters towards an Union, thought it now high time to treat with the Pope about the Succors he wanted. He fent to him the Archbishop of Russia, to enter upon the Negotiation, and this Archbishop brought to him three Cardinals, who agreed upon the following Articles. First, That the Pope should furnish to the Greeks the Expences of their Renun; Secondly, That he should maintain every Year 300 Soldiers, and two Gallies to Guard the City of Conftantinople ; Thirdly, That the Gallies which carried the Pilgrims The Confes to Gardaten, should go to Conflantinople; Fourthly, That when the Emperor had occasion for reness of 20 Gallies for six Months, or for 10 for a Year, the Pope should furnish him with them; Fifthly, the Greeks That if there was occasion for Land-Forces, the Pope should earnestly sollicit the Christian and Latins Princes of the West to furnish him with them.

The next Day, being the 3d of June, the Emperor caus'd all the Greeks to come to the Afrence, fembly, and to repeat their Suffrages: The Patriarch faid, That fince the Latins did not fav of their own Heads, but according to the Scripture, That the Holy Spirit proceeds from the Father by the Son; he was of their Opinion, and that he thought this Prepofition, by, denoted, That the Son was the Cause of the Holy Spirit; and thus they would unite with them, and embrace their Communion. All the Greeks, except Mark of Epbesus, follow'd the Opinion of the Patriarch, and acknowledged, That the Holy Spirit proceeds from the Father and from the Son, as one Principle and one Substance; That he proceeds by the Son, being of the same Nature and the same Substance, and that he proceeds from the Father and the Son, by one and the fame Spiration and Production.

On the 5th of the same Month, the Definition was put in Writing, and three Copies were made of it; the first which was carried to the Pope, the other to the Emperor, and the third to the Patriarch of Constantinople. The next Day it was carried to the Pope and Cardinals, who agreed to it, and there were Ten Persons appointed on each fide, to put the last Hand to it:
This being done on the 8th of the same Month, it was read in Greek and Latin, and approved

by the Greeks and Latins. The next Day, the Archbishops of Russia, Nice, Trebisonde and Mitylene, being deputed to wait upon the Pope, he said unto them, God be thanked we are now agreed about the Principal Dollrin in which we differ d; Ye must presently treat of the Questions about Purgatory, the Primary of the Pope, and the use of Leavened and Unleavened Bread in the Eucharist, and about the Divine Sacrifice; to the end, That all occasion of Discord may be removed, and after that an Union be immediately settled; for the Time is short. They begun with the Question of Unleavened Bread, and it was determin'd, That they might use indifferently either that which is Leaven'd or Unleaven'd, provided it were made of Bread-Corn; That the Minister had receiv'd Orders, and that the place of Celebration was confecrated. As to Purgatory, it was determin'd, That the Souls of Saints had obtain'd in Heaven a perfect Recompence, as they were Souls; That those of Sinners were punished to the highest degree, and that the Souls of those who were in a middle State between these two, were in a place where they endur'd Punishment; but it was not material, whether it be said, That this was done by Fire or by Darkness, by Tempest, or after any other manner. Concerning the Primacy of the Pope, it was decreed. That he should enjoy all the Privileges which he had at the beginning of, and before the Schism. In fine, the Latins demanded concerning the Sacrifice, why the Greeks, after they have pronounc'd these Words, This is my Body, This is my Blood, repeat this Prayer, Make this Bread the precious Body of your Christ, and what is in this Chalice his precious Blood, in changing them by your Holy Spirit. The Greeks answer'd, That they confess'd the Bread was consecrated, and made the Body of Jesus Christ, by these Words, This is my Body, &c. But that as the Latin, after they have pronouned them, say, Order, O Lord, that these Gifts may be carried by the Hands of your Holy Angel unto your sublime Altar, so likewise the Greeks do pray, That the Holy Spirit may descend upon them, that he may make this Bread, the Body of Jesus Chrift; and that which is in the Chalice his Blood, to purifie the Souls of the Communicants, and forgive their Sins; and that it may never be the Cause of their Judgment and Condemnation. The Greeks were also ask'd, what they thought of the Essence and Operation of God; they answer'd, That their Sentiment about it was the same with that of all the East; That moreover they would go and give an account of all these Things to the Emperor. The same Deputies being return d the next Day, the Pope told them, That they were at prefent agreed, and that there remain'd only some small Questions, about which they must explain themselves; That they were noted down in a Writing which he had, and which he gave them to read. It contained four Heads. First, That the Holy See, and the Pope Vicar of Christ should enjoy their Privileges, and that they should acknowledge, he could add to the Creed what he had added unto it. The Second, That there were three kinds of those that Die, the Saints, Sinners, and those who are in a middle State; i. e. Christians who had sinn'd, and done Penance, but had not perfectly made fatisfaction, for whom Prayers were made, and Alms given; That the first did see immediately the Essence of God, that the second were in Eternal Torments, and that the third were in the Fire of Purgatory; That after they are purified, they are placd in the number of those who see the Essence of God. The Third, That they might indifferently make use of Bread Leaven'd or Unleaven'd, provided it were made of Corn, and were consecrated by a Prieft, and in an Holy Place. The Fourth, That the Questions concerning the Essence and Operation of God should be examin'd in the Council. The Deputies replied, That they had no Power from the Emperor to answer these Questions; but that in their own Name, and as Private Persons, they would declare what they thought about them. As to the first Head, That it was altogether unreasonable; for how said they, can we acknowledge, That the Pope has Power to add to the Creed without confulting his Brethren the Patriarchs; and that therefore, tho' an Addition should be permitted, yet it could not be made without the G 2

The Confe confent of a Council: And they agreed to the second and third Head, but would give no anrences of fiver to the last. It was proposed that they should take the Writing, but they would not charge the Greeks themselves with it, and only told by word of Mouth to the Emperor and Patriarch what had and Latins been proposed to them. The same Night the Patriarch, who had been Sick for a long time, Died, having written some Moments before his Death a Profession of Faith, wherein he declar'd. That he died in the Sentiments of the Roman Church. The next Day he was Interr'd, and the Greeks pray'd the Pope to conclude quickly the Union, because they could continue there no longer, having no Patriarch. The next Day, the Pope fent for the Archbishops of Russia, Nice and Mitylene; and having made them his Complements of Condoleance, he propos'd a-new the Questions of Unleavened Bread, of Purgatory, of the Pope's Supremacy, of the Addition to the Creed, and the Words of Confectation, The Greek Prelats answer'd, That they had no Power from a Synod of the East, but as Private Persons they said, That it was indifferent to make use of Bread Leaven'd or Unleaven'd: That it was needless to speak of Purgatory, since the Greeks had not divided upon this Subject, and that the Question between them and the Latins about it was not material: That as to the Supremacy, the Pope should enjoy all that of Right belong d to him: That as to the Addition to the Creed the Eastern Churches would never admit it. That they would only permit those of the West to make use of it, and acknowledge that this was not another Faith, but an Explication of the Creed. Lastly, as to Consecration, they confess'd that it was made by the Words of Jesus Chirst, tho' they added after them a Prayer, wherein they desir'd that the Eucharist might be made the Body and Blood of Jefus Chrift. These Things being reported to the Emperor, he held an Assembly, wherein it was refolded, That in the Treaty of Union, they should speak of Unleavened Bread, the Supremacy of the Pope, and the Addition to the Creed; without faving any thing of Purgatory or the Confectation; but the Latins infifted upon Purgatory. Three Days after, the Emperor and Greek Prelats went to wait upon the Pope, who having exhorted them to admit

He faid, That he had already taken care, and that he had fent a Captain to Venice, to take up some Gallies there. After he had said this, he would have given a Writing to the Emperor, who refus'd to receive it. The Pope being angry at this Refusal, withdrew; but he caus'd tell the Emperor by the Cardinal Julian, that after the Affair was concluded he might return; that he would defray his Charges as far as Venice, and give him affiltance to go to Constantinople. The Greek Prelats having examin'd a-new the Articles propos'd by the Latins, found

Emperor and over Treas to water to water to be fpoken before them, one concerning the Pope's Supremacy, and the other concerning the Unleavened Bread. The Emperor requeited, That they should presently make an end, because he must return home, and pray'd the Pope to

cause prepare what was necessary for their Voyage.

them reasonable, and pass'd even the Article of Purgatory. On the 17th of June, the Emperor call'd together the Greek Prelats, who were all found to be of the same Opinion about the Union, except Mark of Ephefus, who remain'd unmoveable. The next Sunday, they examin'd the Privileges of the Pope, and approv'd them all, adding to them two Conditions: First, That the Pope could not Call an Occumenical Council without the Emperor and the Patriarchs; Secondly, That in Case of an Appeal from the Judgment of the Patriarchs, the Pope could not call the Cause to Rome, but he must send Judges to sit in the Places where the Fact is committed. The Pope being unwilling to pass these two Atticles, the Emperor was ready to break off the whole Negotiation; but the Greek Prelats some Days after drew up the Article concerning the Pope, in these Words: As to the Pope's Supremacy, we confels, That he is the High-Priest and the Vicar of Jesus Christ, the Pastor and Teacher of all Christians, who governs the Church of God, saving the Privileges and Rights of the Eastern Patriarchs, viz. of Constantinople, who is next after the Pope, and then of Alexandria, of Antioch; and lastly, of Ferusalem. This Project was agreed to by the Pope and Cardinals, and all Parties consented to labour from the next Day in composing the Decree of Union. The first Difficulty which presented it self was to fix upon the Name that should be put at the Head; the Latins would have it to be that of the Pope, and the Emperor pretended to the contrary that it should be his. At last, it was ordered, That the Pope's Name should be put there, but then it should be added, with the Confent of the Emperor, the Patriarch of Constantinople, and the other Patriarch. There was another Difficulty about the manner of expressing the Pope's Privileges. The Latins would have it put thus, that he should enjoy them as was determin'd in Scripture, and the Writings of the Saints. This Expression pleas'd not the Emperor, for, fays he, If any Saint has made honorary Complements in a Letter to the Pope, thall this be taken for a Privilege? And therefore he faid, That he would not pass this Article as it was thus express'd. The Pope consented, but with Difficulty, that it should be amended, and that in stead of saying, according to the Writings of the Saints, it should be put, according as was containd in the Canons. The Archbishop of Russia and Bessarion, would have an Anathema pronounc'd against those who did not approve this Decree; but the Archbishop of Trebie zonde, and the Protofyncelle oppos'd it, and the Emperor was of their Opinion. At last, all the Words of the Decree having been for a long time weigh'd and examin'd on both fides, it was fairly written out in Greek and Latin; and a Day was fet for Signing it, and then concluding folemnly the Union.

The manner of expressing this Decree is as follows. The Title of it is, " The Definition The Decree of the Holy Occumenical Council celebrated at Florence, of Eugenius the Servant of the Ser-of Usion " vants of God, to serve for a perpetual Monument, with the Consent of our dear Son John between the . Paleologus, the Illustrious Emperor of the Greeks; and of those who supply the place of our Greeksand "most venerable Brethren the Patriarchs, and of the other Prelats representing the Greek the Latins." Church. The Presace is a kind of an Hymn which contains the joyful Thoughts and

Thankseivings for the Union of the two Churches; after which the Definition is express d in

of the Fifteenth Century of Christianity.

these Words.

"The Greeks and Latins being Affembled in this Holy Occumenical Council, have us'd all " Care to examine with the greatest exactness possible the Article which concerns the Holy "Spirit; and after the Tellimonies of Holy Scripture, and the Passages of Greek and Latin " Fathers were related, whereof some import that the Holy Spirit proceeds from the Father " and the Son; and others, that he proceeds from the Father by the Son; it was acknowledg'd, " That they had all the same Sense, tho' they make use of divers Expressions : That the Greeks. " by faying that the Holy Spirit proceeds from the Father, did not intend to exclude the Son : " but in regard the Greeks thought, that the Latins by affirming, The Holy Spirit proceeds " from the Father and the Son, admitted of two Principles, and two Spirations; therefore "they abstain from saying that the Holy Spirit proceeds from the Father and the Son: The "Latins on the contrary affirm'd, That by faying the Holy Spirit proceeds from the Father " and the Son, they had no defign to deny that the Father was the Fountain and Principle of "the whole Divinity, viz. of the Son, and of the Holy Spirit; nor to pretend that the Son does not receive from the Father, that wherein the Holy Spirit proceeds from him; nor laftly, to admit two Principles or two Spirations; but that they did acknowledge, there was one "only Principle, and one only Procession of the Holy Spirit, as they had always held: And " forasmuch as these Expressions came all to one and the same true Sense, they did at last agree, " and conclude the following Union with unanimous confent. Therefore in the Name of the " Holy Trinity, Father, Son, and Holy Ghost, by the Advice of this Holy Occumenical Coun-" cil Assembled at Florence, we Define that the truth of this Faith be believ'd and receiv'd of " all Christians; and that all profess, that the Holy Spirit is eternally from the Father and the "Son: that he receives his Substance and his Subsisting Being from the Father and from the " Son; and that he proceeds from these two eternally as one only Principle, and by one only Procession; declaring, That the Holy Doctors and Fathers, who say, That the Holy " Spirit proceeds from the Father by the Son, have no other Sense; which they discover by this, "That the Son is as the Father, according to the Greeks, the Cause; and, according to the "Latins, the Principle of the Subfishence of the Holy Spirit; and by this, That the Father " has Communicated to the Son in his Generation all that he has, except that he is the Father, " and also has given him from all Eternity, that wherein the Holy Spirit proceedeth from him. "We define also, That this Explication, and of the Son, was added lawfully and justly to the "Creed, to clear up the Truth, and not without necessity. We declare also, That the Body " of Jesus Christ, is truly consecrated in Bread-Corn, whether it be Leaven'd or Unleaven'd, " and that the Priests ought to make use of one and the other according to the usage of each · Church: That the Souls of true Penitents, dying in the Love of God, before they have brought forth Fruits worthy of the Repentance of their Sins, are purified after their Death " by the Pains of Purgatory, and that they are delivered from these Pains by the Suffrages of "the Faithful that are Living, fuch as Holy Sacrifices, Prayers, Alms, and other Works of Piety, which the Faithful do for the other Faithful, according to the Orders of the Church; " and that the Souls of those who have never Sinn'd fince their Baptism, or of those who hav-" ing fal'n into Sins, have been purified from them in their Bodies, or after their departure out of them, as we were just now faying, enter immediately into Heaven, and see purely the Trinity, some more perfectly than others, according to the difference of their Merits. " Laftly, That the Souls of those who Die in actual Mortal Sin, or only in Original Sin, " descend immediately into Hell, to be there punish'd with Torments tho unequal. We define "alfo, That the Holy Apostolick See, and the Pope of Rome hath the Supremacy over all the "Earth; That he is the Successor of St. Peter, the Prince of the Apostles, and the Vicar of Jesus Christ, the Head of the Church, the Father and Teacher of all Christians; and that Jesus Christ hath given him in the Person of St. Peter, the Power to Feed, to Rule and Govern the Catholick Church, as it is explain'd in the Acts of Oecumenical Councils, and in the Holy Canons: Renewing on the other Hand the Rank and Order of the Holy Patriarchs appointed " in the Canons, so that he of Constantinople is next after the Holy Pope of Rome, he of Alex-" andria the third, he of Antioch the fourth, and he of Jerusalem the fifth, without infringing " any of their Privileges and Rights.

This Definition was Sign'd July the 5th. The Emperor subscrib'd first, and after him the Archbishop of Heraclea, and the Protofyncelle, Vicars of the Patriarch of Alexandria; the Archbishop of Russia, Vicar of the Patriarch of Antioch; of Monembase, Vicar of the Patriarch of Berusalem; of Cygicum in his own Name, and in the Name of the Archbishop of Ancyra; of Trebizonde in his own Name, and the Name of the Archbishop of Casarea; Bessarion of Nice in his own Name, and the Name of the Bishop of Sardes; of Nicomedia in his own Name; of Tornobe in his own Name, and the Name of the Bishop of Nicomedia; of Mitylene in his own

46 The Decree Name, and the Name of the Archbishop of Sida; of Muldoblach in his own Name, and the of Union Name of the Bishop of Sebasta, of Amasia and Rhodes; and lastly of Distres, Ganne, Melenice. between the Drame and Anchiala; together with the Grand Sacrift, the Grand Keeper of Records, the Greeksand Grand Ecclefiarch, the Grand Protector, and the Arch-Priest of the Church of Constantinople, the Latins, the Ecclefiarch of the Royal Monastery of the Holy Mount, and four Abbots. When the Greeks had Sign'd in the presence of the Cardinals, Ten Greek Archbishops went to wait upon the

Pope; and Ressarion having made a Discourse to him, wherein he declar'd, That the Greeks were of the fame Judgment with the Lasins, concerning the Words of Confecration, the Pope Sign'd it, and after him Eight Cardinals, and about Sixty Bishops, and many Generals of Orders

as well as Abbots.

The next Day, the Ceremony was perform'd of publishing this Definition, and the Union in the Grand Church of Florence. The Pope, the Emperor, and the Greek and Latin Prelats were there present: After the Singing-men of the Greeks and Latins had sung some Hymns of Thanksgiving, the Cardinal Julian, and the Archbishop of Nice ascended into the Pulpit, and read the Definition of Faith, the one in Latin, and the other in Greek; and demanded, the one of the Latins, and the other of the Greeks, whether they approv'd it? Having all answer'd, Yes, they embrac'd one another. After this, Mass was solemnly celebrated, and the Ceremony being

ended, every one retir'd.

The next Day, the Emperor caus'd to be demanded of the Pope, That the Greeks might celebrate in the same Church, and that the Pope, Cardinals, and other Latin Prelats might be there present. The Pope made them answer, That he must know before hand the Order of the Liturgy. The Archbishop of Russia having explain'd it to the two Cardinals, who spoke to him in the Pope's Name, they gave an account of it to him: But the Pope thought, That before he was present at their Ceremonies, it was necessary, That he should see them perform d in private by some Greek Priest; or that the Cardinals should be present at a Mass of the Greek, that he might be affur'd there was nothing in their Rites but what he could approve of. The Deputies having brought this Answer to the Emperor, he demanded this no more of the Pope. But the Pope continu'd still to put several Questions to him: As, Why do the Greeks divide the Bread into parts before the Oblation, and unite them into the Divine Bread of the Lord? Why do they bow the Head when they carry the Oblation before it is confecrated? Why do they mix warm Water in the Chalice? Why do not the Bishops, but the Priests confer the Unction of the Holy Chrism, it being reserved as peculiar to the former? Why do they anoint the Dead before they Bury them? Why do not the Bishops and Priests confess themselves before they say Mass? Why do they add after the Words of Consecration this Prayer, Make this Bread the precious Body of Jesus Christ, by changing it with the Holy Spirit? Why do they separate Conferences Married Persons? And lastly, why do they not choose a Patriarch, but will return home withofter the out a Head? The Archbishop of Mitylene satisfyed all these Demands, except those which con-publication cern the Dissibilition of Marriage, and the Election of a Patriarch. The Pope desired of the of the De- Emperor, That he would fend him some able Prelats to answer these Questions. He sent him cree of U. fome that were very Ignorant, who gave him only this Answer, That they would propose them to the Emperor, that he might answer them. On the 14th of July, the Pope call'd together the Greek Prelats, and made the following Proposals to them: First, That all the World complains of them, that they separate Married Persons, which is a thing that needs Reformation. Secondly, That they must call Mark of Epbesus to an Account for separating from the Synod, and punish him for his Disobedience. Thirdly, That they should choose a Patriarch before they departed. The Prelats faid, That they could not give an Answer about these Articles without consulting the Emperor and the other Prelats; That as Private Persons they answer'd, They never order'd the Diffolution of Marriages but for just Causes; That Mark of Ephefus should be judg'd by the Greeks upon the place, if he continu'd to be refractory; but that the Patriarch should not be chosen except at Constantinople, because this was the Order of their Church. The Pope infifted upon the last Article, but he gain'd nothing; for the Emperor made him the fame Answer. Nevertheless to satisfie the Pope in another way, they caus'd his Name to be recited in the Dyptichs, altho this had not been demanded. These Things being thus concluded, the Greek Prelats desir'd to return home; but before their departure, the Emperor made them demand of the Pope the Restitution of the Churches which formerly depended upon them, as those of Crete, of Corfu, and the other Isles, which the Latin Archbishops were now Posses'd of; and that he would make some other Provision for the Latin Prelats who had these Churches, that the Greeks might place there some of their Country-men. The Pope made answer,

The Pope had a mind to see Mark of Ephesus, and to speak with him; and this Bishop went The Doar boldly to wait upon him, and was no ways dash'd with his Menaces. use of the At laft, the Greek Prelats demanded importunately their Liberty to return, and the Payment of the Months that were due to them; but they were oblig'd before their departure to Sign yet

That it was not just to turn out the Latins from the Churches they were in Possession of, but

that things must continue in the same Condition wherein they were; Yet he granted, That in

these Churches where there were two Bishops, one Greek, and the other Latin; if the Latin

Bishop should Die first, that the Greek should remain the sole Possessor, and those who succeeded

him should be Greeks; but if the Greek Bishop should Die first, the Latin Bishop should enjoy

the Church alone, and after his Death the Pope of Rome should provide for that Church for ever.

four Copies. After they had done this, the five Months that were due were paid them, and The Deputhey went with speed for Venice, whither the Emperor followed them some time after, and ar-time of the rive there the 6th of September. The Greeke did folemnly Celebrate the Divine Service in a Church Greeks. of the Latins, and Embark'd the 11th of October, in order to their return to Constantinople, where they arriv'd the 1st of February, 1440. The Emperor and his Brother found after their arrival,

that the Princesses their Spoules were dead.

The Clergy which remaind at Confinitiople being prejudic'd against the Union, would not ad The Divi-mit those who return'd from the West after they had sign'd it, to perform the Ecclesiastical Fun-sions of the Ctions. The Emperor having a mind that they should do it, the others retir'd and left them alone. Greeks at In fine, things were push'd on with so great heat, that the Emperor's Name was struck out of the bout the Dyptichs in the greatest part of the Churches. This Prince having a mind to put an end to Quiter this rouble which lasted for three Months, refull'd no give arries for the Bladdian Band. this trouble which lasted for three Months, resolv'd to give order for the Election of a Parriarch. In the Affembly which was held upon this occasion, the Archbishop of Heraclea declard. That he was troubled for having confented to, and subscrib'd the Union, so that the other Prelats who had fign'd it, durst not propose him to be their Patriarch; the three whom they made choice of, were the Archbishops of Trebizonde, and of Cyzicum, and the Abbot Gennadius; the Names of these being carried to the Emperor, he sounded the Archbishop of Trebizonde, but sinding him an coemy to the Union, he made the Lot fall upon Metrophanes Archbishop of Cyzicum, who was engaged by a Writing to maintain the Union. He was enthron'd the Eve of Affumption-day, but the greatest part of the Clergy and People of Constantinople continued to declare against the Union, and upon that account divided from the Patriarch, who for his part, us'd all his endeavours to make them receive the Union, not only in the City of Constantinople, but also thro' all Greece; He punish'd the Disobedient; He drove some away from their Bishopricks, and Substituted others in their room who submitted to him. The Emperor also had a mind to maintain his own Work. but his grief for the death of the Empress his Wife rebated his heat at the beginning, and the broik he had afterwards with his Brother Demetrius, who raifed a Civil War, hindred him from taking care of this matter.

In the mean time Mark of Ephefus, the Archbishop of Heraclea, the Philosopher Gemistius, The Union the Recorder of the Church of Constantinople, Scuropulus the Grand Ecclesiarch, and ma-rejelled by av others, who had been present at the Council of Florence and fign'd the Union, fet the Patrithemselves to declaim against it by word of mouth and by writing, and drew into their Party archs. most of the Greeks. At last the Archbishop of Cafarea in Cappadocia having gone to Jerusalem, complain'd of the troubles and scandal which he pretended were caused by the Union of Florence, which approv'd the Doctrin of the Latins concerning the Procession of the Holy Spirit, the Addition to the Creed, and the usage of unleaven'd Bread in the Celebration of the Holy Myfteries; and of Metrophanes; That he had ulurp'd the See of Constantinople, and had embrac'd the Doctrin of the Latins; That he joyn'd with the Emperor in perfecuting those who retain'd the ancient Doctrin of the Greeks; That he advanc'd to Ecclefiaftical Dignities those who were of his fentiments, and had already fill'd the Archbishopricks and Bishopricks depending upon the Church of Constantinople with persons devoted to the Latins, and had also Ordain'd four Metropolitans in Afia; Philotheus Patriarch of Alexandria, Dorotheus Patriarch of Antioch, and Foacim Patriarch of Jerulalem; whereupon they published a Synodical Letter, wherein they pronounce a Sentence of Deposition against all those whom Metrophanes had Ordain'd, and of Excommunication if they should continue to discharge the Ecclesiastical Functions contrary to their Prohibition, and gave the Archbishop of Cafarea Power to put it in execution. This Letter was dated in the Month of April, 1443. At the same time they wrote another to the Emperor, wherein they threaten to Excommunicate him, if he continued to protect Metrophanes and adhere to the Lazins. The Emperor being provok'd by these Menaces, and by the Remonstrances of Metrophanes, took up a Resolution to hold a Synod at Constantinople, that he might make the Union be received there; but the death of Metrophanes happening the first of August, 1443, broke all his measures. After his death Gregory the Protosyncelle and Confesior to the Emperor was chosen Patriarch. John Paleologus died in the Year 1445, without being able to establish among the Greeks the Union which he labour'd so much for. Thus God permits sometimes for reasons unknown to Men, that the Projects which are most just and legal should fail of that success, which one would think might be expected. It is reported, That his Successor Constantine held a Council in the Church of Santta Sophia at Constantinople, wherein Gregory was deposed from the Patriarchat, and Athanasius put in his room; That the Greeks who sign'd the Decree of Union at Florence retracted there; That this Council condemn'd all that had been done by this Decree, rejected the Doctrin of the Latins, concerning the Procession of the Holy Spirit from the Father and from the Son, the Addition made to the Creed, and the other Points about which the Lasins differ'd from the Greeks; That he accused also the Lasins of many abuses, which he pretended they were guilty of in the Ecclesiastical Discipline. The Acts of this Council were sent from Greece to Allatius, of which he published an Abridgment in an Appendix to his Book about the Consent of the Greek and Latin Churches; but he proves by good reasons that these Acts could not be true, and that they contain divers Things contrary to the Hiltory of that Time. Howfoever this were, 'tis certain that the Greeks continue still firm in their Adherence to the ancient Doctrin, and in their Schism from the Latins.

The Comn- To return now into the West, The Council of Basil had all this while continu'd with the ello, Baill confent of the Emperor, the King of France, and other Princes, who had not approved its Tranflation to Ferrars, nor fent Amballadors, to Florence (except the Duke of Burgund) altho they had not received the Decrees of the Council against Pope Eugenius, but continued still to acknowledge him for Pope, and so observed a kind of Neutrality. From the Twenty third of January, 1438. Charles the seventh King of France caused to be publish'd an Edick, wherein he forbids the Prelats. of his Kingdom to go to Ferrara; but at the same time he declares that he would not depart from his Obedience to the Holy See, " In Germany the Electors of the Empire Assembled at Frank-Regulations fore after the death of Sigifmund to thoose an Emperor, and there made a Decree the Eighteenth made is of March wherein they declare, That they do equally acknowledge Engenius and the Council, France and and that they do not receive the Decrees made by the Council against Engenius, or by Engenius Germany, against the Council, and rook fix Months time to confult what they should do, during which time concerning they Ordain'd, That the Church hould be Govern'd according to the usual Laws. At the same the Council time they fent Deputies to the Council of Bafil, to perswade the Fathers to stop the Prosecution of their Process against Eugenius; which was also demanded by the Ambassador of the Duke of Milan, and maintain'd by the Italian and Spanish Prelates. But Louis Cardinal of Arles, Presidenr of the Council, and the greatest part of the Fathers, would have the Process go on without any ftop. Hereupon a general Congregation was held the Twenty eighth of May; at which, in fpight of the opposition they met with from the Ambassadors of the Kings of Cashile, Arragon, and of the Duke of Milan, they received the Acculations that were fram'd against Evgenius, and it was order'd that proof of them should be made by witnesses. Albert of Austria, who had been cholen Emperor in the Affembly of Frank furt the Twentieth of March, appointed for his Ambaffadors to the Council, the Bishop of Lubeck, and George Wischel; the same that had been in Sigifmund's time; approv'd the Council, and renew'd the Securities his Predecessor had given to the Prelats there Affembled: And they in requital for this, granted him the Sums that had been gather'd in Auftria for the Voyage of the Greeks: But being press'd by the Legats of the Council to cause the Decrees made against Eugenius to be observ'd in Germany, he referr'd this Affair to the Assembly of the Princes of Germany, which was to be held the Twentieth of July. In the mean time the Electors having a mind to cure the Division that was between the Council and the Pope, and Ambassadors to Eugenius, to persuade him, that he would appoint a third Place in Germany for the holding of a General Council. Eugenius made them answer, that he waited for the Ambaffadors of the new Emperor, and that in the mean time, he thought it convenient, That an Affembly should be held in Germany to which he would fend his Legats, wherein an Accommodation might be treated of, and declared to them. That if any other place should be thought more expedient for the good of the Church, wherein to hold the Council, he would consent to it. The Princes of Germany having obtain'd this promise from Eugenius, sent their Ambassadors to Bajil, to pray the Fathers of the Council to delay the Process against Eugenius until the time of that Assembly. Fifty Persons were made; choice of to examine the Proposal, and to consider what was fit to be done; Some were of opinion, That, they should wholly superfede all kind of Profecution against Eugenius for the space of three Months; the Cardinal of Arles on the contrary thought, That tho they might frop the Sentence of Deposition for three Months, yet in the mean time they must receive the Depositions of Witnesses against Engenius, That he might no longer glory of his Innocence, and that he did not believe the Council had accus'd him falfly; That this would Facilitate even the Accomodation, because Eugenius would

be more pliable, when he knew that his Crimes were provid.

In the Month of July the Cardinal of Tarragona, and the Ambassadors of the King of France, arrived at the Council of Bassa. The latter brought thither the Pragmatick Santiem drawn up a little while before, and received the feventh of the same Month in the Assembly held at Bourges, and composed of Twenty three Articles drawn from the Decrees of the Council of Bufil, and chiefly from those concerning the Authority of a General Council, about Collations, Elections, Promifes of Benefices when they shall be vacant. Appeals, Annates and other Exactions, about the Celebration of Divine Service, Interdicts, &c. whereof fome are nevertheless modified or explaind. They were commanded to defire the Confirmation of it, from the Fathers of the Council, and at the same time to pray them to stop their Proceedings against Eugenius, upon affurance which the King gave them that he would labour for Peace. The Council thought nor fit to delay, and therefore in the next Month of August declar'd in a General Congregation. That all those who were in the Refinite of Eugenius, or at Ferrara, under pretence of a Council, and all those who opposed the Council of Basil in any manner whatsoever, had incurr'd the Pe-

nalties Enacted by the Council.

The Assembly of the German Princes being held at Nuremberg about the end of July, the The Refolu. The Alternoty of the German Princes being held at Nuremberg about the end of July, the stons of the Council fent thither its Deputies is those from the Emperor and the Princes proposed to them, Assemblies That they should appoint Mediators of the difference between the Council and the Pope, which Agentical they refus d. Some time after, the Proceedings against Eugenius were renew d; and notwithstand-Gernamy ing the Opposition of the Amhassadors, and the Prelats of Spain, Navar and Milan, it was resolabout the ved in a General Congregation held the 16th of October, That Eugenius should be cited to an-Neurality. Swer what had been produc'd against him.

Another Affembly was held towards the end of the year at Nuremberg, to which the Pope fent the Cardinal of Santia Gruze, the Archbishop of Tarente, John de Turrecremata, and Nicholas Cuof the Fifteenth Century of Christianity.

fanus to act there on his behalf; the Council of Bafil fent thither also, the Patriarch of Aquileia, The Respire and other Deputies. There it was proposed, That a third place might be made choice of, where times of the and other Deputies. There it was proposed, That a third place might be made choice of, where it was proposed the Prelats of Bafil and Ferrara might Affemble. The Deputies of the Council having matain! A ffemble this Proposal was not reasonable, made answer; That they had no Commands about this Germany would from the Council. They defined on behalf of the Council, That the Princes of Germany would about the receive its Decrees, and provide for its Security. To which it was answer'd, That the Empe-Neurrality. ror and Princes would make known their thoughts to the Council by their Ambassadors; while those from France advised the Fathers of the Council to hold to the three places they had made choice of, Bafil, Avignon and the Savoy, if they could make the Pope and the Greeks agree to them; if not, to name many Cities, among which there should be some which the Pope could not reasonably refuse. The Ambassadors of the Emperor and the Princes of Germany being arrived at Ball, declar'd to the Fathers of the Council, That the Germans did acknowledge the Council for General; That the Emperor meant that all those who were Affembled should have fecurity in that place; but that the Neutrality had been accepted by all the Prelats, Princes and People; That they honour'd the Council and Eugenius both together; That they were of Opinion it was necessary for promoting Peace that the Fathers of Basil and Ferrara should meet in a third Place. The Ambassadors of the other Princes joyn'd with those of Germany, and desired the fame thing: At last after much Dispute, a Project was set on foot, whereby the Fathers of the Council were to name the Cities of Strasburgh, Constance, or Mayence; That the Emperor should communicate this choice to the Pope and the Greeks within a Month, and that a Month after he should be bound to accept one of these Cities; That the Pope should confirm the Decrees of the Council, and the Council should take off the Suspension enacted against the Pope. This Pro-

main'd in the same state in which they were. In the year 1439, the Council fent Deputies to the Affembly which was held at Mayence in the Month of March. The Ambassadors of the Princes who were at Bassl came thinher also, and fome persons came thither secretly on behalf of the Pope, among whom was Nicholas Cusanus. The Deputies of the Council urg'd earnestly. That he should be oblig'd to receive its Decrees; and the Ambassadors of the Princes; That they would surcease the Decision of the Process against Eugenius. After much contest the Assembly receiv'd the Decrees of the Council, except those that were made against the Pope; and the Deputies of the Council promised that it would consent to the delire of the Emperor, the Kings and Princes, on condition that they would engage to continue the Council after its Translation upon the same foot, according to the same Laws, the same Order and Customs which were observ'd at Bufil, and that in case Eugenius did not acknowledge the Truths establish'd by the Council within the time that should be prefix'd, nor execute what the Council had Ordain'd, they would abandon him and affift the Council, and adhere to its Decision. The Bishop of Quensa said, That the Pope could not accept these Conditions, and that the Princes would never consent to them: And thus the Deputies of the Council retird without making any agreement. After their departure two Deputies of the Pope's Legats arriv'd at Mayence, and would have them revoke the Resolution of the Assembly about the Decrees of the Council of Bafil; which not being able to Compass, they oppos'd them, and made great Complaints, That the Princes maintain'd the Fathers of Balil to the prejudice of the Pope's Au-

ject was neither acceptable to the Council of Basil, nor to Pope Eugenius; and so these matters re-

During this Negotiation at Mayence, the Divines which were at Bafil disputed this Question, The Divines which were at Bafil viz. Whether Engenins could be declard a Heretick, upon the account of his Disobedience, putes of the and the Contempt he had shewn to the Orders of the Church? Some held the Affirmative, and Defit about and the Contempt in find mewn to the orders of the Affirmative, fome held him fimply the authorities the Negative, and among them who maintain'd the Affirmative, fome held him fimply the authorities, and others an Apolate; at last after much Dispute, they drew up eight Theological rity of a Propositions or Conclusions express d in these words. First, It is a Truth of the Catholick Council. Faith, That the Holy General Council has Power over the Pope, and every other Person. Secondly, The General Council being lawfully Affembled, cannot be Diffolv'd, Translated, or Adjourn'd, by the Authority of the Pope without its own consent: This is a Truth of the same nature with the former. Thirdly, He that does obstinately resist these Truths ought to be accounted Herctical. These three Propositions are about Law; the other five concern the Facts and Person of Eugenius, and are as follows. Fourthly, The Pope Eugenius the 4th has opposed these Truths, when he attempted to Diffolve, or Translate, the first time, the Council of Bafil, by the plenitude of his Power. Fifthly, Being admonished by the Holy Council, he hath revok'd the Errors contrary to these Truths. Sixthly, The Dissolution, or Translation of the Council, attempted the fecond time by Eugenius, is contrary to these Truths, and contains an inexcusable Error in the Faith. Seventhly, Eugenius renewing his attempt to Diffolve, or Translate the Council, has relaps'd into the Errors which he had revok'd. Eighthly, Being admonified by the Council to rewoke the second Dissolution, or Translation which he attempted, and persisting in his Disobedience after he had been Contumacious, and holding a Conventicle at Ferrara, he has discover'd his

These eight Conclusions, being read in the Assembly, rais'd great Disputes among the Fathers of the Council, some meaning to approve, and others to reject them. The Archbishop of Palerma, who had formerly been one of the great Adversaries to Eugenius, having receiv'd Orders from the King of Arragon, was at the Head of those who would have them rejected.

CHAP. III.

The Dif. He acknowledged this Truth, That the Council is above the Pope, but he maintaind, That putes of the this Doctrin ought not to pass for an Article of Faith: He confess'd, That Eugenius had Divines at done wrong, but he did not believe that he ought to be look'd upon and treated as a He-

Dr. John of Segovia maintain'd on the contrary, That this Truth was a matter of Faith, and of a Coun- that Eugenius by opposing it had fall'n into Herely. Amedeus Archbishop of Lyons Ambassador from the King of France, accused also Eugenius of Herely; on the contrary the Bishop of Burgos Ambassador from the King of Spain endeavour'd to excuse him. An Abbot of Scotland and Thomas of Curcellis maintain'd what the Archbishop of Lyons had advanc'd, and defended the Conclusions. The Grand Almoner of the King of Arragon oppos'd to them divers Difficultics. At last after many Deliberations, the eight Conclusions, were approv'd by the three first Deputations. The 4th would receive only the three first; and to hinder the matter from passing by plurality of Voices, they delayd to give their Opinion. On the day of the General Congregation, the Contests were renewd; the Italians and Spaniards opposed stoutly the reception of these Articles, and made Protestations. The Cardinal of Artes President of the Council, was of opinion, That the three first Articles should be receiv'd which concern the Doctrin, and that the Publication of the last which concern the Person of Eugenius should be put off. The Archbishop of Aquileia, the Archbishop of Lyons, and John of Segovia supported his Opinion. At last, norwithstanding the noise made by the Italians, and Spaniards, the Cardinal of Arles concluded for the reception of the three first Articles. After these Transactions the Ambassadors return'd from the Assembly of Mayence, and were to oppose this Conclusion: The Cardinal of Arles caused it to be read in the Congregation before they entred upon it. This reading rais'd new Complaints and Contests; but the Cardinal of Arles being no ways terrified, caused it to be read a fecond time at the end of the Affembly, and appointed in the next Congregation, the Seffion to be held on the 16th of May.

This was the 33d Seffion of the Council of Bafil, wherein the three first Conclusions which cil of Balil. establish'd the Doctrin of the Authority of the Council above the Pope, as a matter of Faith, were publish'd. The Ambassadors of the Princes demanded, That the Deposition of Eugenius should be put off for four Months, which was granted them; but when they demanded also that nothing should be Decreed but the first Conclusion, this was refus'd; upon which refusal they withdrew. None of the Prelats of the Kingdom of Spain and Arragon were present at this Session, and there were but two Bishops of Italy; but the Doctors of these Nations were present, with 20 Bishops from the Nations of France and Germany. The Decree was read by the Bishop of Marseilles, and the Bishop of Albenga read a Protestation against it. At last the Ambassadors of the Princes, and particularly those of Germany and France, in the General Congregation May the 22d, approv'd the Decree made in this Session. All the Bishops almost came over also to the same Opinion, and many more of them came to the Council, chiefly from the Dominions of the Duke of Savoy. The Ambalfadors of the Princes demanded in the Congregation held May the 23d, That they should delay to make any Process against, Eugenius, and that the Council should agree in the choice of a third Place. Both the one and the other were refused by the Affembly, which confirm'd the five other Conclusions, and cited Eugenius to appear at the Session held the 26th of the same

Month, which the Ambaffadors could not hinder.

In pursuance of this Citation which was affix'd upon the Gates of the Church, the Council confifting of 39 Prelats, and almost 300 Ecclesiasticks of the second Order, pronounc'd in the 34th Seffion held the 26th of May, the Deposition of Eugenius, by declaring him notoriously Contumacious, and Disobedient to the Commands of the Universal Church, one that persists in his Rebellion, a violator and contemner of the Holy Synodical Canons, a Disturber of the Peace The Depo. and Unity, one that gives open Scandal to the whole Church, Simoniacal, Perjur'd, Incorrigisition of ble, Schismatical, Heretical, Obstinate, a Destroyer of the Rights and Revenues of the Church, a Fugenius, bad Administrator of the Roman Papacy, and Unworthy of all Title, degree of Honour and Dignity; They forbad him for the future to take upon him the Title of the Bishop of Rome, or to execute the Functions belonging to it, and prohibited all Christians, of whatsoever Quality or Condition they were, to obey him, declaring all that he might have done or ordain'd contrary to this Decision to be Null and Void. The Fathers of the Council resolv'd after this to send Deputies to all the Princes of Christendom, to acquaint them with the Deposition of Eugenius, and perswade them to execute this Decree. Sometime after they received Letters from the King of France, who complain'd that the Council had not delay'd, upon his Request, the Proceedings against Eugenius, whereby they feem'd to refuse that Peace which the Princes so ardently desir'd. They answer'd him, That his Majesty should know by the Deputies of the Council the Reasons they had, and that they doubted not but he would approve them, and so much the rather, because they could not give Peace to the Church to any good purpose, but by restoring it to Liberty, and that they would pray him to send the Prelats of his Kingdom to the Council, to consult about the Ecclefiaftical Affairs.

The Fathers of the Council deliberated for some time after this, whether they should proceed immediately to the Election of a new Pope, upon the account of the Pestilence which was then very violent in the City of Bafil, or whether they should wait 60 days longer, as the Council it felf had order'd. It was thought to be more convenient to wait the ordinary time. In the mean

rime a Session was held on the 13th of July, wherein it was resolved, That they should remain The Council in the Council until the matters for which they were affembled should be finish d, and that the of Baill. Council could not be Diffolv'd upon any presence whatfoever, but by the advice of two Thirds of those who had a Vote in it; That in the mean time they should consider of the Election of a Pope, which should be made 60 days after the Deposition of Eugenius; That until that time all those who had adher'd to the Party of Engenius and the Council of Ferrara might have liberty to come over and joyn with those at Basil.

The Petitlence continuing carried off many Members of the Council, and among the rest the Patriarch of Aquileia, the Bithop of Lubeck, the Apostolical Protonotary, the grand Almoner of Arragon, and many others of the first and second Order, infomuch that the Cardinal of Arles proposed on the 22d of August to Adjourn the Assemblies until the end of September, and to put off the Election of a new Pope until the 1st of November: When they had consulted about this Matter, they were of Opinion to continue the Sessions without interruption. This resolution being taken, the Council chose Deputies to be sent to an Assembly, which was to be held at Frankfure on the 1st day of Angust, and others for the Provincial Council which was to be held at Mayence on the 15th of the same Month, and others for the Assembly appointed at Bourges by the King of France, and others to be fent to the Emperor and the King of Spain. On the last day of Angult the Council revok'd all the Grants of vacant Benefices, and the Nominations to Benefices made by Eugenius. On the same day a Physitian coming in the Habit of a Hermit to Basil, brought thither some Propositions extracted from a Book, Of the simple Soul, accusing Eugenius of maintaining them, and of hindring any person to oppose them.

The Deputies of the Council of Basil who went into Germany, caused the Decree of the De-

position of Eugenius to be fix'd upon the Gates of the Churches of Strasburgh, Spire and Worms; but having done the same at Mayence, the Decrees fix'd up were torn in pieces, and they were forbidden to fet 'up any more. They could not after this cause the Decree of the Council against Eugenius to be received in the Assemblies of Frank furt and Mayence; and the they spoke against the Neutrality, yet they had no other Answer, but that for the present nothing could be chang'd; and those who made up this Assembly, fearing lest they should make use of the Censures Enacted by the Council against them, declard, That they Appeal'd to a more General Council, to Pope

Eugenius, to the Holy Sec, or to those to whom of Right it belong'd.

On the 17th of September the 36th Seffion was held, wherein it was declar'd, That the Opinion of the Immaculate Conception of the Virgin Mary was a pious Opinion, agreeable to the Worthip of the Church, to the Catholick Faith, to Right Reason, and to the Holy Scripture; That all Catholicks ought to approve it; That no Person shall be permitted to Teach or Preach the contrary, and that the Feaft of the Conception shall be Celebrated on the 8th of December.

While these things were a-doing at Basil, the Pope who remain'd all this while with his Car- The Decrea dinals and some Prelats at Florence, renew of the Decree which he had published at Ferrara against of the Courthe Affembly at Bafil; declar'd all those who had been present there after his Prohibition, to be cil of Flo-Deprivd of all Dignities, Honours and Benefices; treated them as Schismaticks and Rebels, and rence a Null'd all that they had Ordain'd and defin'd in the two last Sessions. The Fathers of Basil gainst that made an Apology against this Decree which they call an Investive, wherein they shew, That the of Easil, Propositions which they have defin'd are true, and that they had Reason to depose Eugenius. It was also proposed, That they should condemn his Decree as Heretical; but this was put off to

In the Month of October, some Prelats came to Basil, and the Emperor caused it to be demanded The Council of the Council, That the Election of a new Pope should be stop'd; but notwithstanding his desire, of Eastl. the Cardinal of Arles caused three Persons to be appointed on the 14th of October, to make choice of those who should give their Votes in the Election of a Pope; these three Persons were an Abbot of Scotland, John of Segovia, and Thomas of Curcellis; and because the Germans had made a scruple of approving this choice, these three Persons joyn'd to themselves a German Doctor according to the permission that was given them. They took an Oath that they should choose no perfons but such as were capable of making this Election, and engaged themselves not to declare to any person whatsoever, those that had been chosen, until they were oblig'd to make publication of them in the Conclave, and they made choice of 28 Persons who were to proceed to the Election together with themselves, on condition, That there must be two Thirds of the Voices to to make a Pope.

In the 37th Seffion held the 24th of October, divers Orders were made about the future E-

lection of a Pope.

In the 38th held the 30th of the same Month, a Decree was made against the Invective of Eugenius, forbidding to publish or approve it, and in it the choice of the Electors of a future Pope appointed by the four Deputies was confirm'd. The Cardinal of Arles was one by Law, and was not comprehended in this number; which conflitted of 11 Bishops, 7 Abbots, and 14 Benewas not comprehended in this number; fic'd men or Doctors, drawn forth equally from the Nations, besides the Officers of the Conclave, the Nomination of which was also approv'd in this Session.

These Electors entred the same day into the Conclave, on which it was built for them in the The Election City of Balil, after they had taken the usual Oaths, and chose for Pope 6 days after Amedaus on of Felix Duke of Savoy, who had retir'd into the folitude of Ripaille in the Diocels of Geneva, where he liv'd as an Hermit, and had the Title of Dean of the Militia of St. Maurice. The Fathers of

The Eledi- the Council confirm'd their Election in the Thirty Ninth Session, held the 17th of November, on of Fee and ordain'd, That he should be acknowledged for Pope. They sent to him a Deputation of Twenty five Persons, and the Cardinal of Arles at the head of them, to acquaint him with his Election, and to pray him to confent to it. They arriv'd at Ripsille the 20th of December, and having laid open before him their Commission, he made some scruple of taking the Oath that was required of him, of leaving off his Habit, and changing his Name; yet he did not long demurr upon it, but took upon him the Name of Failix V. received the Pontifical Robes,

and wrote about his Election to the Council of Basil, and the Christian Princes.

The Council In the mean time, the Emperor Albertus of Austria dying on the 27th of Oltober, the Eleof Baill. Ctors of the Empire promised their Protection to the Council, but they would not approve of their Decrees against Eugenius, and continu'd still in the Neutrality. These assembling afterwards at Frankfure, chose for Emperor on the 2d of February, Frederick Duke of Austria. The Deputies of the Council of Basil, who were present at that Assembly, desir'd that they would acknowledge Falix for Pope; but the new Emperor and the Princes would alter nothing of their Resolution, and said only that they would so manage Things as to procure the Peace of the Church. Felix, that he might come to Bafil with the greater State, created four Cardinals, who were approved by the Council, and the confent which they had given to his Election was read and confirm'd in the Fortieth Session, held on the 26th of February, in the Year 1440, whereby all those were Excommunicated which would not acknowledge him for Lawful Pope; the Decrees made against Eugenius were renew'd, and all the Acts by him were declar'd Null. It was propos'd in the Council, That fome Provision should be granted the Pope and the Court of Rome in lieu of Annates, but the French oppos'd this Proposal. The Letters wherein Falix continu'd the Legatship and the Presidency of the Council to the Cardinal of Arles were read, and because they did not please the Assembly others were drawn up. At last, Falix came

in Person to the Council, and arriv'd at Basil the 24th of June.

Eugenius, to advance his own Party, and fet up fuch Creatures as might oppose Falix and tutions of the Council, created Seventeen Cardinals; among whom there were many worthy of Com-Eugenius mendation for their Learning. At the same time, there arriv'd at Florence Deputies on behalf for the Ar of Constantine, Partiarch of the Americans, whom the Pope had follicited by the Consul of menians, Cassia to send, to make a Re-union of the Churches of America. These Deputies presented Isoshires. their Credential Letters to the Pope, on the Month of November; and after some private Conferences with three Cardinals, and some Doctors, they receiv'd the Instruction; Entitled, the Decree for the Americans, which was publish'd in the Assembly of Prelats, held on the 22d of November: It contain'd the Creed of Constantinople with the Addition, the Definition of the Council of Chalcedon, and of the fixth Council; an acknowledgment of the Occumenical Councils celebrated fince that of Ephefus; an Explication of the seven Sacraments, which treated of their Matter, their Form, their Minister, their Necessity, and their Effects; the Creed attributed to St. Athanasius, the Decree of the Union made with the Greeks, and an Order to celebrate the Feast of the Annunciation of the Virgin, on the 25th of March; the Nativity of St. John, on the 24th of June; the Feast of Christmas, on the 25th of December; the Circumcision on the 1st of January, the Epiphany on the 6th of the same Month, and the Purisication on the 2d of February; and in fine, an Approbation of all that was held and taught by the Holy Apostolick See, the Roman Church, the Doctors and Fathers whom it Honoured, and a Condemnation of the Doctrins and Persons which it rejected. There came also the next Year a Deputy on behalf of the Patriarch of the Jacobites, to Alexandria, whom Eugenius caus'd to be invited to the Council; at which he gave a long Exposition of Faith, wherein is inserted a Catalogue of the Canonical Books, which includes fuch as the Jews do not acknowledge; an Explication of the Doctrin of Occumenical Councils, and the Decrees for the Greeks and Armenians. This Inftrument was not finished and published till the 4th of February, 1441. There appeared also at Florence in this Year, a Man who called himself Abbot of the Echiopians of Jerusalem, entrusted with Letters from the King of Ethiopia, call'd Preser-John, who gave hopes, That he would come in Person into Italy; but it does not appear what Issue this Negoriation had. When Eugenius return'd to Rome, he made also Constitutions in the Year 1444. for the Syrians, the Calacans of Cyprus, for the Nestorians and the Maronites, who follow'd the Doctrin of the Monoshelises, which he gave to some Persons who call'd themselves Deputies on their behalf; infomuch that he would have re-united all the Sects of the East to the Church of Rome, if these Decrees had been receiv'd in these places; but by Misfortune they had not that Effect, and all these Sects remain still no less addicted to their own Errors, nor less contrary to the Roman Church than they were before.

To return now to what concerns the Affairs of the West: Assoon as Pope Eugenius understood the Election of Amedeus, he did not fail on his part to proceed against him; to declare fures of Eugenius him Heretical and Schismatical, and to Excommunicate his Electors, Favourers or Partizans, if they did not forsake his Faction, within fifty Days, by a Decree dated the 23d of April; but the Fathers of the Council of Basil gave him a Rowland for his Oliver, by nulling this Decree, and forbidding to bring it there, by another Decree publish'd in the 41st Session, held The Council the 23d of July. The next Day, Falix was Confecrated and Crown'd Pope, and to the end, of Basil, he might have where-withal to maintain his Dignity, while he could not yet touch any of St.

Peter's Patrimony; it was refold in the 42d Seffion, held the 6th of August, that for five Years, the Tenth Penny of the Revenues of Benefices should be granted him. It was not enough to create a Pope, but he must be acknowledged by the Princes, for with The All on

of the Fifteenth Century of Christianity.

out that he was but a vain Phantom without Authority; and therefore the Fathers of the Coun- by of cil bestirr'd themselves very vigorously to this purpose; and Eugenias on his part forgot no- Bourges. thing which might divert this Storm: Both the one and the other fent Deputies to the Affembly which Charles the 7th, King of France, had appointed at Bourges. The Legats of Eugenius, who were the Archbishop of Crete, the Bishop of Digna, of Grenada, and the Abbot of Cernai desir d four things of the King: First, That he would reject the Council of Basil, fince its Translation to Ferrara, and that he would approve the Council of Ferrara, and what was done in it. Secondly, That he would not approve the Deposition of Eugenius, nor the Election the Council had made of the Duke of Savy, but on the contrary reject it. Thirdly, That he would fend no Ambassador to the Assembly which was to be held at Mayence, without the consent of Eugenius. Fourthly, That he would suspend and abrogate the Pragmatick, and then Eugenius would provide for the Benefices of the Kingdom as he should desire. The next Day, the Envoys of Fwlix, and the Council of Bafil, who were Gerard, Bishop of St. Pons, the Abbot of Vezelai, Hugo Archdeacon of Mets, and Thomas of Curcellis, Doctor and Canon of Paris, were heard. The last made a long Discourse to prove, First, That the Doctrin of the Council of Basil, about the Authority of General Councils is true and certain; Secondly, That it was just to condemn Eugenius, who oppos'd this Doctrin, and that the Sentence given against him is well-grounded and legal: Thirdly, That they had duly proceeded to the Election of another Pope, that it was made after a Canonical manner, and that there was just and sufficient Cause for choofing him to this Dignity. He concludes his Difcourse with shewing, of what Consequence it would be to maintain what had been done by the General Council, and how beneficial to the Church, the Union and good Understanding of Falix and the Council would be; and that the only Means to put an end to the Schism, and procure the Peace of the Church, was to acknowledge the New Pope.

The Affembly having confulted for fix Days about this Affair, made Answer: First, The Most Christian King Protested, That he following the Foot-steps of his Ancestors, was always ready to hear the Church being lawfully Affembled: Secondly, He had always held the Council of Basil to be lawful; That he had fent his Ambassadors to it; That this Council had made many good Constitutions which he approv'd; and that he never had own'd, nor did own the Assembly of Ferrara for a Council: That as to the Deposition of Eugenius, and the Election of Falix, because many Persons of Probity and Authority, doubted whether his Suspension and Deposition, and the Election which followed upon it, had been done justly, canonically and lawfully; and whether at such time as this was done, the Congregation did sufficiently represent the Universal Church, to do so considerable Acts as these, which concern the whole Church; therefore the King not being sufficiently inform'd about these things, did still persevere and remain in the Obedience of Engenius; but if he should be informed of the Truth of this Cause by the Oecumenical Council, or by another General Council, or even by a more numerous Affembly of the Gallican Church with its Dukes, Barons and other Lords, or in an Affembly of all the Christian Princes, that then having known and examin'd the Truth, he would adhere to it; and therefore he pray d, That Pope Eugenius would call together and celebrate a Council, and that he would be there himself in Person: Thirdly, That he would consider what was to be done at a convenient time and place about the Embaffy of Mayence: Fourthly, That as to the Pragmatick Sanction he would have it to be inviolably observed, That if any thing in it appear'd too rigid to the Council of Bafil, it might be moderated. He advis'd also the Ambassadors of the Council of Basil, That they would endeavour the Celebration of another future Council. This Answer was given in the Assembly of Bourges, in the presence of the King, affifted by Charles, Duke of Anjou, and the other Princes of the Blood, on the 2d of September, 1440. and accompanied with a Discourse which the Bishop of Clermont made, wherein the King testifies his Displeasure against the Heats and Animosities which were between the Pope and the Council; That he should have been glad, if it were in his Power, to favour the Pope and the Council; That he should have been glad, if it were in his Power, to savour the Duke of Savoy, who was his Kinsman; but that he could do nothing against Justice; that stendam he exhorted the Fathers of the Council to feek after Peace, and not to trouble his Subjects with flood after Censures; Lastly, That he hop'd the Duke of Savoy would accommodate this Affair by his or- Red 10dinary Prudence.

The Deputies of Bafil were not well fatisfy'd with this Answer, which lower'd the Expe-genius and Ctations of Falix's Party; but they were rais'd again by the Letter they receiv'd in October, Foelix. from the King of Arragon, wherein he gave the Title of General Council to the Council of Bafil; by the Letter from the Queen of Hungary, Sigifmund's Widow, to Pope Falix; and yet The Refolution by the acknowledgment of Albert, Duke of Bavaria, and Albert, Duke of Austria, Kins. sions of discovering the second statement of the Country of the Refolution of the R more by the acknowledgment of Albert, Duke of Bavaria, and Albert, Duke of Allerta, Rollie wers Affentinen to Frederick, Falix, to make himself more Creatures depending upon him, created Eight wers Affentinen to Frederick, Falix, to make himself more Creatures depending upon him, created Eight wers Affentinen to Frederick, Falix, to make himself more Creatures depending upon him. Cardinals in the Month of October, and Six others that were French-Men in November, among States about

whom was John of Segovia, and Nicolas Archbishop of Palerma. The University of Paris, the Universities of Germany, and that of Cracovia, wrote in Defence rence beof the Authority of the Council above the Pope, and acknowledg'd Falix. He was also own'd tween Forby the Carthufians, and by a Party of the Order of Friars Minors, Many genius.

The Refolu- Many Prelats and Princes of Germany favour'd also his Party; but in the Affembly which tions of di-was held at Mayence, in April 1441. the Deputies on both fides being heard, no other Resoluwers Affem tion was taken, but that a General Council should meet the next Year in the Month of Aubites of guft, in another place than Bafil and Florence, and in a City of Germany or France, and that States about the Emperor should invite the Competitors to be there present. But this Proposal had no Effect, the Diffe on the Emperor referred the Affair to the Affambly of Frankfurt, which was held in the Month pence De. of May, the next Year, where the Emperor was present in Person; and having heard the Delix and Eu. puties of the Council, and Eugenius, confirm'd the Resolution that was taken to call a Council, and in the mean time to remain in the Neutrality. In pursuance of this, he sent Ambassadors to Eugenius, and the Council, to persuade them to yield to the Celebration of a Council, and he himself came to Basil. The Fathers of the Council agreed upon the Translation of the Council, and to name many Cities, whereof the Emperor should choose one. But Eugenius. after he had confulted a long time, made answer, in the Year 1445; That it was no ways neceffary to call a New Council, fince there was one already call'd; That in the mean time, to fatisfie the Emperor, affoon as he should come to Rome, he would call together in the Palace of the Lateran, whither he had translated the Council, a great number of Prelats, with whom he would consult whether it were expedient to call another. The Emperor Frederick, seeing that neither the Fathers of Bafil, nor Eugenius would confent to what he defir'd, wrote a Letter to all Christian Princes in June, 1443, wherein he desires their Consent for a General Council which he would appoint, and prays them to fend their Ambassadors to the Diet, which was to be held at Nuremburg, at the St. Martin, that they might there confult together of the Means for putting an end to the Schism. This Assembly was not numerous; Falix sent thither his Legats; but there was no treating about this Affair, which was put off to another time. In the mean time, Alphonfus, King of Arragon, the Venetians, the Florentines, the Siennese, and the other People of Italy follicited the Emperor to confent, That a General Council should be held in the Church of St. Folm of Lateran; and some time after, the Emperor also sent Aneas Sylvius to Pope Eugenius, to promife him to take off the Neutrality. England had no great share in the Transactions at the Council of Bafil, there being no Prelats in the Council from that Nation. The Council had fent Deputies into this Kingdom before the Election of Falix, to whom the English gave almost the same Answer with the French, That they honoured the Council, and approvid its Decrees, except those which had been made against Eugenius, whom they acknowledg'd for lawful Pope. The Fathers of the Council sent thither also other Deputies after the Election of Falix; to whom fome hopes were given, but they had no positive Answer. Scotland, except some Lords, declar'd for Eugenius, and the Prelats of this Kingdom being Assembled in a Provincial Council, Excommunicated Falix, and the Fathers of the Council of Bafil. Poland promised to acknowledge Falix, if he would give to their King the Title of King of Hungary, and remit to the Lords the Mony which had been gather'd by Indulgences granted for the Union of the Greeks. No Body thought that he had Power to grant these Desires; yet this prov'd favourable to Falix, and the King of Poland forbad any to obey Eugenius. Italy continu'd firm to Eugenius, except Piemont and Savoy. The Duke of Milan begun a Treaty with Falix, and seem'd to have agreed with him upon Conditions; but it was not concluded. Ferdinand, Duke of Calabria, sent an Ambassador to the Council, who was order'd to promise Obedience to Falix. Francis Sforza caus'd great Promises to be made, which came to no Effect. Alphonfus, King of Arragon, perceiving that Eugenius would favour Charles of Anjou, in the Pretentions he made to the Kingdom of Naples, declar'd for Falix in the Year 1441. and promis'd by a Letter written in October to the Council, That he would cause him to be own'd in his fix Kingdoms, and gave hopes also of doing something more if a Legat were fent unto him. But he made these Offers for no other reason, but only to engage Eugenius in his Interest; for after he had treated with the two Competitors, he declar'd himself for the latter, who gave him more advantageous Conditions, and was better able to perform them; and when the Treaty was Sign'd, he caus'd to be published a Declaration, June the 20th, 1443. importing, That after he had been a long time doubtful about the Affairs of the Church, God at last had discover'd to him that Eugenius was the true Pope, and that he revok'd the Declarations he had made in favour of Fælix, and the Council of Bafil: At the same time he gave Order to the Archbishop of Palerma, the Bishops of Tortose and Vic, who had been promoted to the Dignity of Cardinals by Falix, and to the other Bishops of his Dominions, to retire from Basil, and go into Italy, or to their own Diocesses.

The Council While the Deputies of the Council being sent to all Christian Princes, us'd their utmost Enof Balil, deavours to make them acknowledge him for Pope, whom the Council had chosen, which was the grand and principal Affair; the Prelats that remain'd at Basil, continu'd their Meetings, and held their Seffions from time to time, tho they were less frequented than before. Fulix prefided in the private Congregations held in 1441. in the absence of the Cardinal of Arles, who was fent into Germany, and there made the following Orders: First, That the President of the Affembly should always be the most ancient Prelat: Secondly, That no regard be had to the Collations of Ordinaries, unless it be evident, That there was Time enough from the Death of the last Incumbent unto the Date of the Collation, wherein the Collator might be inform'd of his Death, and that the Acts of Collation were not pass'd before by a Notary: Thirdly, That the Doctors or Nobles who have a Benefice of 300 Livres or more in Revenue, cannot obtain

obtain a Dispensation to possels two incompatible Benefices; and that those who are not of this The Council Quality, and have a Benefice of 200 Livres, cannot have two Cures, two Dignities, or two of Bald. Canonries. Fourthly, That the Doctors or Nobles can have but two Prebendaries in the Metropolitan Churches, three in the Cathedral, or four in the Collegiate; and that those who are not of that Quality, can have but one in the Metropolitan Churches, two in the Cathedral, and three in the Collegiate; that the former can have but eight simple Benefices, and the latter but three. Fifthly, That the Cardinals who have 6000 Livres of Rent can have no Benefices in Commendam, nor the Patriarchs who have 4000 Livres, nor the Archbishops who have 3000, nor the Bishops and Protonotaries who have 2000, and the Abbots who have 1000. Sixthly, That Ordinations shall not be made too lightly in the Council, but Persons shall be chosen to examine those who present themselves to be Ordain'd. Falix having desir'd that the Reservarions of the Benefices of Savoy might be granted him, was deny'd.

There was a long Consultation about the Celebration of the Feast of the Visitation of the Virgin, which was Instituted by Boniface IX. in the time of the Schism: At last, a Decree was drawn up, and publish'd in the Name of the Council, and not in the Name of the Pope, as

fome would have it, in the Forty Third Session, held the 1st of July 1441.

In the Year 1442, the Pope Eugenius translated the Council from Florence to Rome, in the The Tran-Church of Sr. John of Lateran, by his Bull dated May the 3d. The Council of Basil on its stations of part publish'd a long Decree in the Forty Fourth Session, held the 10th of August, for securing the Councils the Instruments and Persons of the Council, and voiding and nulling all that might be done of Rasil against them; or to their prejudice. Towards the end of the Year Falix retird to Laufane, and Flowith a part of his Cardinals; In the mean time, the Council continu'd to make Congregations rence. at Bafil, and in them to regulate several private Affairs: It condemn'd many Propositions advane'd by the Friars Mendicants against the Rights of Curates, and particularly this, That those who die in the Habit of St. Francis, remain in Purgatory but one Year, because St. Francis descends thither once every Year, and brings forth all those of his Order. The Council invited Falix to return to Balil, but whatever importunity they us'd, he would not return; and he created four New Cardinals. At last, the Wars of Germany, the departure of the Bishops subject to King Alphonsus, the Importunity of the Emperor for holding of another Council, the Absence of Falix, and the small affishance the Prelats could expect while they stay'd at Bafil, oblig'd them to break up after they had appointed the future General Council to be held three Years after in the City of Lyans; and they continued this of Basil, if it could be done, in that City, or the City of Laufane, by the Decree publish'd in the Forty Fifth Session, the 16th of

Thus ended the Councils of Bafil and Florence, rather weary'd with the Struggle than overcome, for neither the one nor the other would yield; and they found a way to put an end to their Disputes without making Peace or any Accomodation, by translating themselves in appearance to another place, where carce any thing more was done: Nevertheless the Schism continued till until upon the Death of Eugenius IV. (which happen'd February the 23d, in 1447.) Nicholas V. was chosen in his room March the 6th, who was a meek Man, and of a peaceable Temper; and readily comply'd with the Proposals of Accommodation which were made to him by the Christian Princes, and chiefly by the French King, who did with great Vigor promore the Peace of the Church, by making application both to this Pope and Falix, and the Prelats Affembled at Lanfane: For altho' Savoy had been given to Nicholas V. who had granted Indulgences to those who would affift him to conquer it, and upon this account Politick Reasons should have prevail'd with him to push Things to extremity against Falix; yet he preferr'd Juflice and the Peace of the Church before his own Interest, concluded an Accommodation upon Conditions very advantageous to both Parties, which were, That Falix should renounce the Papal Dignity, but he should be the first of the Cardinals, and Perpetual Legat to the Holy See in Germany; That they should revoke on both sides all the Excommunications, Censures and other Penalties, enacted by the Councils, or by the Contending Popes, against those of the opposite Party; That all those on both sides should be maintain'd, who were in Possession of Dignities, Benefices and Ecclefiaftical Offices, and that to this purpose all the Collations, Provisions, Postulations, Elections, &c. made in each Obedience should be confirm'd; That likewise the Dispensations, Indulgences, and other Graces granted by the Councils, or the Popes of the two Obediences, as also the Decrees, Dispositions, and Regulations they had made should be confirm'd; That the Archbishops, Bishops, Abbots, and other Beneficiaries, should remain peaceable Poffeffors of the Benefices they were in Poffeffion of, and all Sentences, Judgments and Processes to the contrary should be made Null and Revok'd; That the Cardinals of both Obediences shall remain in their Dignities, and Provision should be made for those who had one and the same Title, as was done at the time of the Council of Constance; That the Officers of both Courts shall remain in their Offices, and where there shall be found two promoted to the same Office, he shall be recompens'd who shall be oblig'd to Resign; Lastly, That Nicholas V. shall engage to Call a General Council in France seven Months after the Accommo- The end of

All these Conditions, except the last, were granted and executed; and Felix after he had nater the confirm'd the Collations, and other Acts he had done during his Pontificat, and revok'd by his of Nicolas Bulls dated April the 5th, 1449, the Cenfures past against Eugenius, Nicholas and their Adhe-

Pius II.

56 The end of cents, Renounced on the 9th of the same Month the Papal Dignity, and all the Right which he the Schiffer could prerend to it: The Fathers of the Council of Laufane approv'd of his Demission, reunter the vok'd allo the Excommunications and other Cenfures enacted by the Council of Bafil against the Vok'd allo the Excommunications and other Cenfures enacted by the Council of Bafil against elected and acknowledg'd Niebolas V. for Pope: And after this, Niebolas V. on his of Nicolas part revok'd by his Balls published the 18th of June, all the Cenfures, Excommunications, and V. other Penalties enacted against the Fathers of the Council of Basil and Lausane, against Falix

and their Adherents, confirm'd all the Collations and Dispositions made by these Councils, and by Falix; maintain'd in their Dignities, Prelacies and Benefices all those that Posses'd them in that Obedience, and appointed Eaths to be the first Cardinal, and perpetual Legat to the Holy See in Germany. Thus a full end was put to the Schism, and Nicholas V. was acknowledged by all for Lawful Pope. He spent the rest of his Pontificat in allaying the Commotions in Italy,

and died the 25th of March, in the Year 1455.

From this time to the end of this Century, nothing confiderable was transacted about Eccle-fiastical Matters in the Church of Rome; and the Popes were more taken up with the Wars of Hally, the Projects of Defigns against the Thirk, the Cares of aggrandizing their Temporal Power, and Settling their Families than with Ecclesaftical Affairs. Nevertheless, many Letters and Bulls were written in their Name, about the Affairs which are commonly carried to the Court of Rome, as the Canonizations of Saints, the Privileges of Monasteries, the Affairs of Religious collected by Rainaldin, and the other Annalists, and in the Bullarium. I shall only add the Names of the Popes, who succeeded Nicholas, V. together with the time of their Advancement to the Pontificat, and of their Death. Orders, of Dispensations, Processes between Churches, &c. the greatest part of which has been

to the Founding, and to their Death.

Alphonfus Bergia of Cardonia, a Cardinal of the Promotion of Eugenius IV. in 1440. was chosen in the room of Nicholas V. on the 8th of April, in the Year 1455, and was call'd Callistus III. He declar'd War against the Turks, and establish'd the Festival of the Transfiguration of our Lord. Being very old when he was advanc'd to the Papal Dignity, he did not govern

or our Lord. Design very our what is the state of the property of the Holy See, but died August the 6th, in the Year 1458.

To him succeeded Aneas Sylvius Cardinal, of the Family of the Picolomini, who was chosen to speak of the 19th of August, in the same Year, and named Pius II. We shall have occasion to speak of the 19th of August, in the same Year, and named Pius II. him among the Writers of this Century, among whom he holds a confiderable Rank. He died

August the 14th, 1464. Paul II. a Venetian, Nephew by his Mother's fide to Eugenius IV. who was nam'd before Peter Barbo, succeeded Pius II. and govern'd the Church of Rome, from the beginning of September, in the Year 1464. till the 25th of July, 1471. and then died of an Apoplexy. Some hold that he was the first Author of that Institution, that the Cardinals should wear Red Hars. In the Year 1467. he created Cardinal Francis of Rouere, a Monk of the Order of Friars Minors, and Vicar general of his Order in Italy, descended of an Illustrious Family in Savonna,

Sixtus IV. who succeeded him under the Name of Sixtus IV. This Pope made two Decrees about the Conception of the Virgin, one wherein he grants Indulgences to those who shall celebrate the Feath of the Conception, and fay the Office composd by Nogarol, a Canon of Verona: The other wherein he forbids under pain of Excommunication, the Sentence being referv'd to the Pope, to treat with Hereticks, or accuse those of Mortal Sin, who believed or maintain d, That the Virgin was conceived without Sin. He ordain'd, That for the future a Jubilee should be granted every Twenty five Years. Before he was made Pope, he had written some Treatifes, viz a Book of the Blood of Jefus Chrift, a Treatife of the Power of God, printed at Rome in 1471. an Explication of the Treatife of Nicholas Richard, about the Indulgences granted for the Souls of Purgatory, printed with the Treatise it self in 1487. He died the 12th of Au-

His Succeffor was Innocent VIII. a Genoefe, who had been made Cardinal in 1473. and died the 25th of July, 1492. Theodorick Borgia, Nephew to Calliffus III. procurd his own Election in the room of Innocent VIII. by his Canvaifing, his Mony and the Promises he made to the Cardinals, to give them Benefices and Lands, and took upon him the Name of Alexander VI. He difgrac'd his Dignity by his Ambition, his Avarice, his Cruelties, and his Debancheries, and died on the 18th of August, in the Year 1503. having taken by a millake that Poilon which he had prepard for poyloning the Cardinals whom he had invited.

CHAP. IV.

Of the Ecclesiastical Writers that flourish'd in the West in the Fisteenth Century.

IN the Fifteenth Century, the love and relift of that true and ufeful Learning, which had a Fully been a long time benefit been a long time benefit. been a long time banish'd, begun to revive in the World, and produce in it some good ment of the Effects. That Theology, which is founded upon the Principles of Scripture and Tradition, Writers of begun to be cultivated by the most able Divines, who applied themselves to useful Questions the Fiftabout Doctrin and Morality, and handled them after a clear and folid manner, without entangling them with Philosophical terms, and the thorny Questions of Metaphysicks. Peter of Ailly, 1017. John Gerson, and Nicholas Clemangis led the way, and shew'd an Example, clear'd their Writings of that Barbarism and Obscurity, which reign'd before them in the Suns, and the ordinary Commentaries of Theologues; and without instituting upon Questions purely Scholastical, handled divers Matters of Doctrin, of Morality and Discipline. In the Disputes which the Latin Church had against the Greeks, and against the Wiclesites and Hussites, they had recourse to Scripture, and the Tradition of the Church for oppofing them, which occasiond the Writers of Controverse to study the Greek and Latin Fathers in their Originals. There were also able Men in the Hebrew and Greek Tongues, fuch as Paul of Burges, Jerome of St. Faith, and Anthony Lebrixa, who applied themselves to explain the Literal Sense of Holy Scripture; and to resolve the chief Difficulties that might be rais'd about those Passages that were more obfcure. Great pains also was taken for reforming the Manners and Discipline of the Church; and many Authors fignaliz'd themselves by publishing excellent Works upon this Subject, wherein they did freely expose the Abuses, and shew'd the Remedies that might be applied unto them. The Doctors of the Canon-Law did no longer flavifully tie themselves to the Decrees and Decretals, but begun to look higher to the Original Canons, and to inform themselves of the Ancient Discipline. Devotion was advanc'd to the highest degree, and by some even to those Excesses which are not tolerable. In those times indeed there was no perfect Hiltorian, but there were many moderately good, whose Style was tolerable. The Casust had their Rise almost about that time, and from their first beginning they introduc'd some loose Opinions, and debated useles Questions; besides, That the meanness of their Style renders them contemptible. Yet there were some Authors who wrote upon these Subjects with all the Elegance and Sublimity of Style that was possible: But the Eloquence of the Pulpit had not the good fortune to be so easily restor'd; all that can be said in honour of the Preachers of this Age, is this, That among many whose Sermons were mean, childish, and unworthy of bearing the Name of the Word of God, there were some that deliver'd sound Morality and useful Instructions, but without Eloquence and Loftinels of Style. The Study of Greek, Latin, Poetry and Polite Learning flourish'd towards the end of this Century, which has furnish'd us with most valuable Writers of this kind. This is in general the Idea which may be form'd of the Writers in the Fifteenth Century: We shall now say something of each in particular, and insist upon the Works of those who deserve to have Extracts taken out of them, passing slightly over the rest of them. We shall begin with three samous Theologues of the University of Paris.

The first is Peter of dilly, born at Compregue, in the Year 1350, of a very obscure Family, Peter of who rose by his Merits to the Dignity of Cardinal. He owes this Advancement to the Col. Ailly, Peter of the Col. Ailly, lege of Navar, which receiv'd him into the number of its Burlats, about the Year 1372. From trusde Ale that time he begun to make himself known by his Writings of Philosophy, wherein he follows liaco) Carthe Principles of the Nominals. Afterwards, in the same place, he explain'd the Master of dinal. the Sentences towards the Year 1375. His Reputation procur'd him to be chosen to affist at a Synod in Amieus, where he made a Difcourfe to the Priests of that Diocels, tho' he himself was yet but Sub-deacon. He receiv'd the Doctor's Bonnet at Paris, the 11th of April 1380; and the next Year made a Discourse before the Duke of Anjou, in the name of the University, wherein he prov'd that it was necessary to Call a General Council to put an end to the Schism. The same Year he was made Canon of Noyon, and stay'd there till the Year 1384. when he was call'd back to Paris to be the Superior of the College of Navar; he discharg'd the Duty of the Place with Honour, and deferv'd Commendation for his Lessons and Sermons. Out of his School came John Gerson, Nicholas Clemangis, and Giles of Champs, the most celebrated Theologues of this Time. The University of Paris could find no Person more sit than this Doctor, to maintain their Cause against John Monteson, at the Tribunal of Pope Clement VII; whom therefore they deputed to the Court of Avignon, where he pleaded himself the Cause of the University against Monteson, with so much Vigor, That the Pope and Cardinals consistent the Judgment of the University. Being return of from this Deputation, in the Year 1389, he was honoured with three confiderable Dignities, viz. of Chancellor of the University, Almoner and Confessor to King Charles VI. In the Year 1394, he was appointed Treasurer of the

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Peter of Holy Chappel, and fent by the King to Benedict XIII. to labour for the Peace of the Church. Ailly Car. After this, he was chosen successively to two Bishopricks, in the Year 1395. to that of Puy in Velay; and in the Year 1396. to that of Cambray; he took Poffession of the latter, and laid down his Office of Chancellor of the University in favour of John Gerson. He took great pains afterwards to extirpate the Schism, and affished at the Council of Pisa. In fine, John XXIII. made him Cardinal by the Title of St. Chrysogone, in the Year 1411; and in this Quality he was present at the General Council of Constance, and was one of those that had a great Hand in all that was done there. There he compos'd some Treatises, and made many Sermons about the Matters which were handled in the Council; and afterwards he return'd to Cambray,

where he died in the Year 1425.

There are many Works of Peter of Ailly, Printed and in Manuscript. The Printed are as follows. Short Commentaries upon the four Books of the Sentences, Printed a-part in the Year 1500, and at Stratsburgh in 1490, together with the following Treatifes, Questions or Principles upon the four Books of the Sentences, a Recommendation of the Holy Scripture, Principles upon the Course of the Bible, and chiefly upon the Gospel of St. Mark. Quaftio Vesperiarum, Whether the Church of Jesus Christ is govern'd by the Law? The Question de Resumpea, Whether the Church of Sr. Peter is govern'd by a King, regulated by a Law, confirm'd by the Faith, and has a Right to Dominion. In the same year, and at the same place there were also Printed many Treatises of Piery, by the same Author, which have been also Re-printed at Denay, in 1634, viz. the Mirror of Confideration which contains twelve Chapters; A Compend of Contemplation divided into three Treatifes, whereof the 1st confists of 12 Chapters of the 2d of the 2d of St. Thomas; the 2d is of the Spiritual Genealogy of Jacob, and the Figures which serve for Contemplation; the 3d of the Spiritual Senses of a Man elevated to Contemplation; A work of the four steps of a Spiritual Ladder taken from St. Beinard; A fhort Discourse upon the Book of Psalms; Meditations upon the thirtieth Pfalm, upon the Pfalm, Judica me Dens, upon the feven Penitential Pfalms, upon the Canticles, upon the Ave Maria, upon the Songs of the Virgin, Zachary and Simeen; together with an Epilogue of the four Spiritual Exercises; A Treatile of the Lord's Prayer, a Tract of the twelve Honours of St. 30feph: The Treatife of the Soul, Re-printed at Paris, in 1505. Twenty Sermons, among which is a Sermon of the Trinity, Preach'd in the year 1405. at Geneva, before Benedict XIII. wherein he persuades him to cause the Feast of the Holy Trinity to be celebrated in every Church, with a Constitution of this Pope upon this Subject, and a Treatise of the form and manner of choofing a Pope, which was made in the time of the Council of Conflance, as also his Trearise of the Reformation of the Church, presented to the Fathers of this Council in the year 1415, Printed in the Collection Entituled, Fasciculus rerum expetendarum, and a Treatise of the Authority of the Church and Cardinals among the Works of Gerson. There is also a Sacrathe Authority of the Church and Cardinals among the Works of Gerson. mental, which goes under the Name of Peter of Ailly, printed at Lovdin in 1487, and the Life of St. Peter of Moron, or Celeftine, printed at Paris in 1539. A Treatife of Ecclefialtical Power; A Treatife of the Interdict; A Treatife of the Permutation of Benefices, of Laws, and of a General Council; Some Questions about the Creation; An Answer to the Conclusions of Friar Murhen, for the Sect of Whippers, together with the Book of the Agreement of Aftrology and Theology: These two last are among the Works of Gerson, the other have been printed at Collen, with fone other Treatifes of Aftronomy: A Treatife of the Sphere printed at Paris in 1494, and at Venice in 1508; A Treatife upon the Meteors of Arifforle, and the Impressions of the Air, printed at Strasburg in 1504, and at Vienna in 1509. He had a great efteem of Judicial Aftrology, and refers to the Stars not only Civil Events, but also Changes of Religion and the Birth of Herefies; and he believ'd, That by the Principles of this Science, a Man might even foretel, the Birth of Hereticks, Prophets, and of Jesus Christ him-

The Manuscript Works of Peter of Ailly, which are to be found in the Bibliotheque of the College of Navar, according to Monsieur Launoy, who has made a Catalogue of them, are as follows; A Question decided in the Schools of Navar, viz. Whether it be Hererical to say, That 'tis lawful to give or receive Mony for obtaining a Right to Preach; A Proposition made before the Pope against the Chancellor of the University of Paris, which begins with these Words, Lord, I suffer Violence; A Question upon the Reprimand which St. Paul gave St. Peter; An Answer made in the Surbon upon this Question, viz. Whether it be a Perfection to be three Subfiftences in one and the fame Nature; Another Question to which he answer'd in the Sorbon, viz. Whether the erroneous Conscience of a reasonable Creature can excuse its Action; An Answer made in the Hall of the Bishoprick, viz. Whether he that has a Power which Jesus Christ has given him can be justly damn'd; Another Question, viz. Whether the Liberty of reasonable Creatures is equal before and after the Fall; An Invective of Exechiel against False Preachers; A Sermon made in the Chapter of the College of Navar upon this Text, Truth is gone out of the Earth; A Sermon upon St. Bernard; A Sermon upon these Words, The Kingdom of Heaven belongeth to them; A Sermon preach'd in the Synod of Amiens, when he was yet but Subdeacon, upon this Text, Let your Priests be cloth'd with Righteousnies; Another Sermon preach'd in the Synod of Paris; A Treatise upon Boetius's Book of Consolation; Two Treatiles upon the Falle Prophets, in the latter of which he treats of Hypocrific, of Knowledge, of the Difcourfe of good and bad Angels, and of Judicial Aftrology; A Difcourfe of the Vision of the Garden of Scripture, which serves as a Preface to his Commentary upon

the Canticles; Two Discourses spoke before the Pope and the Consistory of Cardinals, against Peter of Friar John of Monteson; A Treatise made in the Name of the University of Paris, against the Ailly Car Errors of the tame Friar, whereof the greatest part is printed at the end of the Master of the dinal.

Sentences. The most considerable Work of Peter of Ailly, is his Treatise of the Reformation of the Church, which is nothing but an Abridgment of many other Works which he wrote upon the fame Subject. He shews in the Preface the necessity of Reforming the Church, because of the Disorders which abound in the greatest part of its Members, which will still encrease unless a fpeedy Remedy be applied. The Body of the Work is divided into fix Chapters, the first is, about the necessity of Reformation in the Universal Church; for which end he shews, That General Councils must be celebrated oftner than they have been in Times past, and that Provincial Councils must be held every two Years: The second concerns what must be reform'd in the Head of the Church, i. e. in the Pope and the Court of Rome, wherein there are many Things to be reform'd: First, That Abuse which has been the Origin of Schism, that one Nation should detain the Pope in their Country for a considerable time to the prejudice of the rest of Christendom; and to prevent this, he thought it would be convenient, That no more Cardinals should be made of one Nation than Another. Secondly, That to hinder the Cardinals from alledging, they had made the Election of a Pope thro' fear or violence; a Time must be fix'd, after which this Exception shall be no more received; and that the Council must judge to whom it belongs to take cognizance of ir. Thirdly, That a Remedy must be applied to the three principal Grievances that the other Churches object against the Church of Rome; and which confift in the great number of Exactions, of Excommunications and Conflitutions. Fourthly, That care must be taken as to Collations and Elections of Benefices, to retrench many Exemptions which the Court of Rome had granted to Abbots, Convents and Chapters; and to abolish many Rights which the Officers of the Court of Rome had usurp'd. The third Chapter is concerning the Reformation of the Church in its Principal Parts, i. e. the Prelats of the first Order; there he explains the Qualities which Bishops ought to have, after what manner they should live; he proves the Obligation they lie under to Reside in their Diocess, and flews what care they ought to have to avoid all appearance of Simony, and to take no-thing for Orders, nor for the Administration of the Sacraments; He adds, That it would be expedient to declare, That many things which pass for Commands of the Church are only Counsels, to moderate the Laws of the Church, to abridge and purge the Divine Offices, to retrench a part of the Images and Festivals, and not to Canonize so many new Saints. The fourth Chapter is about the Reformation of the Religious Orders: He thinks it would be convenient that there should not be so great a Number of them, nor so many different Orders, particularly of the Mendicants, whole great Number is burdenfome and prejudicial to the other States of the Church: That the begging of Preachers should be suppress'd, which renders the Word of God contemptible, and the Monks must be hindred from going out of their Houses, under pretence of Study: That it was also necessary to reform the Military Orders, and to bring them back to their ancient Institution: That as to the Nuns no Monasteries should be suffer'd, which have not sufficient Revenues to maintain the Nuns that are shut up in them, for want of which they are forc'd to go abroad. The fifth Chapter is about the Reformation of mere Ecclefialticks; he defires that Benefices should be fill'd with Persons capable and worthy to possess them, That Dignities should not be given but only to those who are Doctors in Divinity or Law: He believ'd also, That the Universities wanted Reformation. and that they should retrench the useless Studies that were in use there. He wish'd that the Manners of Écclesiasticks were reform'd, which were very disorderly; That Archdeacons were oblig'd to do their Duty; That the Order of Priesthood should not be given but only to those who were Qualified, and of good Morals. That for the Instruction of those who are already Ordain'd, Lectures should be made in Latin and French, about those things of Religion which are most necessary, as about Vertues and Vices, about the Articles of Faith, the Sacraments. the manner of Confessing, and that they should be publish'd in the Synods; That there should be in each Church a Reader in Divinity, and a number of fufficient Books. The fixth Chapter is about the Reformation of Lay-men, and chiefly of Christian Princes, where he gives them excellent Instructions concerning their Behaviour towards the Church and the General Council.

John Charlier sirnam'd Gersen, from the name of a Village in the Diocess of Rhemes, near John Rhetel, in which he was born December the 14th, 1363. was Educated in Piety by his Father Charlier Arnulphus, and his Mother Elizabeth. When he arriv'd at the Age of Fourteen Years at Paris, sinam'd he was receiv'd into the Society of Artists of the College of Navar, and after he had studied Gerson. there Humanity and Philosophy he was received in the Year 1382, into the Society of Divines: And having studied Divinity for Ten Years under Peter of Ailly, and Giles Deschamps, he took his Degrees in the Faculty of Theology, and receiv'd the Doctors Cap in the Year 1392. Some time after, he succeeded Peter of Ailly in the Dignity of Chancellor and Canon of the Church of Paris. The Murder of Louis, Duke of Orleans, who was Massacred in the Year 1407. by Order of the Duke of Burgundy, stirr'd up the Zeal of Gerson against John Petit a Divine; who, by a base Compliance had undertaken to justifie this Action. Gerson made many Sermons against this Sanguinary Doctrine, caus'd it to be Censur'd by the Faculty of Theology, and

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the Billiop of Paris: He bestirr'd himself vigorously for the Extirpation of the Schism before Charlier the Council of Pifa, but chiefly in the Council of Constance; at which he affisted in the Quality of Ambastador from the King of France, and of Deputy from the University of Paris, and the Province of Sens. He wrote feveral things, and fooke many Discourses during the time of the Council, and was there look'd upon as the most able of all the Divines. There he oppos'd floutly the Error of John Petit, and caus'd him to be condemn'd by the Council, which brought upon him the Indignation of the Duke of Burgundy; infomuch that he durst not return to Paris, and was forc'd to retire into Germany Difguis'd in the Habit of a Pilgrim. There he stay'd for some time, but at last he return'd to Lyons, where he ended his Days on the 12th of July 1439. at the Age of 76 Years.

Gerson wrote many Books which have been Printed many times in Germany, at Colen in 1483. at Strasburg in 1488. and in 1444. at Bafil in 1489. and in 1518; by Martin Flacius, in 1502. by 3ohn Knoehauch in 1514; and twice at Paris, in 1521. in the Gothic Letter, and in 1606. Thefe Editions were divided into four Parts.

The first contains the Treatises concerning Faith and the Ecclesiastical Power. Before it there is plac'd an Encomium of the Works of Gerson, after which follows a Concordance of the four Evangelists. The first of the Treatises about Ecclesiastical Power, is the Work which he compos'd upon this Subject at Constance while the Council was held, Entitled, Of the Eccleliaftical Power, and the Origin of Right and Laws. It contains Thirteen Confiderations: In the first he gives the Definition of Ecclefiastical Power express'd in these Words: The Ecclefiaftical Power is a Power that was conferr'd supernaturally and specially by Jesus Christ to his Apolites, and their Disciples, to pass to their Lawful Successors to the end of the World, for the Edification of the Church Militant according to the Laws of the Gospel, and for obtaining Eternal Life. He distinguishes in the second Consideration two forts of Ecclesiastical Power, the Power of Order, and the Power of Jurisdiction; and divides the former into two, the Power of Order as to the Mystical and true Body of Jesus Christ and its Consecration, and the Power of Order as to the Mystical Body of Jesus Christ in its Members, i. c. the Church. The Power of Jurisdiction is also divided into two, that which concerns the External Court, and that which concerns the Internal; and the former is either such as Jesus Christ did immediately appoint, or fuch as Human Constitutions have ordain'd. The Power of Order which concerns the Confectation of the Body of Jesus Christ is equal in the Priests and the Bishops; but as to the Power of Confirmation and the Ordination of Ministers, that belongs to the Bishops, at least in its Plenitude and Perfection, and is equal in them and in the Pope, as Gerson proves in the third Consideration. He treats in the fourth of the Power of Jurisdiction in the External Court, which is Exercis'd over Christians whether they will or no, but with respect to Eternal Happiness; such is the Power of Excommunicating and Interdicting. He fays, That this Power was given by Jesus Christ to his Church to be Exercised by a General Council; That altho' it was conferr'd upon St. Peter and his Successors, yet it was chiefly given to the Church: First, Because the Church is infallible, which cannot be said of the Pope: Secondly, Because the Church can set Bounds to the Power of the Pope, which the Pope cannot do to the Power of the Church: Thirdly, Because the Church comprehends all the Ecclesiastical Powers, even that of the Pope: Fourthly, Because the Church can make Laws to oblige the Pope and reform him, whereas the Pope cannot judge the whole Church, nor fet any Bounds to its Power. As to the Effects of the Ecclefiaftical Jurisdiction, Gerson says, That the last Penalty that the Church can inflict is Penal Excommunication, and that it has no Right to make use of any Corporal Punishment, but by the Concession of Princes; wherefore he does not approve that so many Censures have been us'd for maintaining this Jurisdiction. He treats in the fifth Consideration of the Power of Jurisdiction in the Internal Court, which is Exercis'd over those that voluntarily submit to it; by enlightening and perfecting them with Instructions, and the Administration of Sacraments, and Purifying them by Baptism and by Penance. After he has Establish'd these Principles, he applies them in the following Considerations. The Ecclefiastical Power consider'd in it self is unvariable, and continues the same from the beginning of the Church unto the end, and comprehends all the different Powers, even the Authority of the Pope: The same Power consider'd respectively in its particular Subjects is variable, fince the Subjects are chang'd by Natural or Civil Deaths, by Deposition, Renunciation, &c. The Pope himself may voluntarily refign the Pontificat, or be Depos'd. The Power which respects the Institution of Ministers has very much varied in the Church, and the Ambitious Defires of Men has caus'd lo great Confusions about it, that 'tis difficult to distinguish what is in it of Jesus Christ's Institution from that which is of Human appointment: The History of the Popes, of General Councils, and the Decretals of the Pope plainly discover this variety. But we ought to confider the many Processes about Benefices which busie the Court of Rome, the Collations and Seals of the Pope, the Annares, and an infinite number of Practices, by which the Pope would usurp the Institutions, the Rights, the Offices and the Benefices of all the Churches; they ought to remember, That God has not given them a Power but to Edification; they have a Right to reform Abuses, to watch over the whole Church, to turn out Intruders, to advance the Humble and Poor without Prayers or Prefents. The Ecclefiastical Power consider'd according to its Usage and Exercise is variable, for the it be the Institution of Jesus Christ, yet the Use and Exercise of it is convey'd from some Men to others,

according to the various Necessities of the Church. The Plenitude of this Power is subject-John rively in the Pope only, supposing that he be Ordain'd, which was given by Jesus Christ to Charlier St. Peter, for him and his Succeffors: But the Church and Princes have granted them Rights funding which they had not by the Inflitution of Jefus Chrift, and the General Councils could make Gerfon.

of the Fifteenth Century of Christianity.

Laws which the Pope could not destroy, but only by dispensing in case of necessity or apparent advantage, because Human Laws can never be made so general, but they will admit of fome Exception and Interpretation; Gerfon there gives Excellent Rules about Disperlation. After this, he proceeds to the Authority of the Church, and a General Council, which he proves to be the Sovereign Authority in the Church, and to have Right to exercise the Pontisical Jurisdiction; and also to take care of it for a time, the they cannot abolish it for ever. The twelfth Confideration is about the Power of the Pope with respect to Temporal Revenues. He fays, That he has no Power to dispose of the Revenues of Clergy-men, and much less of those of Lay-men, altho' the Government, Direction and Regulation of these Revenus belong to him. He owns, That these Doctrins are contrary to two opposite Errors, whereof one is, That the Ecclesialticks ought not to have Temporal Revenues, that if they have any they are only Alms which are not due, and which they ought not to enjoy, but to live in the Poverty of Jefus Chrift; the other is,' That the Pope is the Sovereign Lord of Temporals as well as Spirituals; That all Kings receive their Power from him, or at least that he is absolute Lord of the Ecclefiastical Revenues, and that he can dispose of them according to his Will without being guilty of Simony, and without admitting any Appeal from his Judgment. He concludes from all these Considerations, That the Power of the Pope is much Superior to all other Power Ecclefiaftical and Temporal; but that the Power of the Church and a General Council is more extensive and large, not only for its Infallibility, but for the Right it has to Reform the Church in its Head and Members, and to decide as the last resort the Causes of Faith. He defines a General Council a Congregation made in any place by a Lawful Authority, of all the Hierarchical Orders of the Catholick Church, from which none of the Faithful are excluded, who has a mind to be heard in order to the Management of what concerns the Government of the Church in Faith and Manners. It belongs to the Pope to call them together except in three Cafes, in which the Congregation of a Council may be made without the Pope: The first is, If the Pope be naturally dead, civilly or canonically, if he be Depos'd, Distracted, or a Prisoner in any place where he cannot be address'd unto; The second is, If being requir'd to call a Council, he does obstinately refuse to do it; The third is, If a General Council being Lawfully Assembled appoint the time and place of a subsequent Council. The Prelats that ought to be present at a Council are those of the first Order, viz. Archbishops and Bishops who succeed the Apostles; and Prelats of the second Order who are Successors to the 72 Disciples: Both the one and the other have a Definitive Voice in the Council, other Persons have only a Consultative Voice. By the Prelats of the second Order are understood the Parish-Priests; but this cannot be extended to the Regulars, who Exercise no Hierarchical Functions but by Privilege. The thirtcenth Confideration contains the Definition and Division of the differen forts of Laws of Jurisdiction and Government. This Treatise of Gerson was written and repeated in the Council of Constance 1417.

The second Work of the same first Part is a Discourse spoken at the same Council in 1415. upon occasion of the Processions that were made for the happy Voyage of the King of the Romans to Peter de Luna; wherein he explains the Progress which the Council made towards Peace, by removing the Obstacles which hindred the Extirpation of the Schism and Heresie, and the Reformation of Manners. In it he confirms the Authority of the Council above the

Pope in Matters of Faith, and as to the Reformation of Manners.

The third Treatise is Entitled, de Auferibilitate Pape ab Ecclesia, the Subject whereof is not as some imagine, That the Church can take away the Pope for ever; but that there are many Cases wherein the Church may be for a time without the Pope, and that there are some Cases wherein he may be Depos'd. He takes for the Text of his Discourse the Words of Jesus Christ in St. Mark Ch. 2. The time will come when the Bridegroom shall be taken away from you, whereupon he enquires; First, Whether Jesus Christ who is the Bridegroom of the Church can be taken from the Church and its Members. And first, he lays it down for certain, That he cannot be taken away from the whole Church according to the Ordinary Law; Secondly, That the he may cease to be the Spouse of particular Believers in the Church Militant, yet he cannot cease to be the Spouse of the whole Church Collectively; Thirdly, That he cannot cease to dispense continually his Graces to the whole Church, and every one of its Living Members; Fourthly, That it was not possible, That Jesus Christ should be taken away from the far greatest part of his Spouse, so that the Church should subsist in one Woman only, or in the Sex of Women only, or in Lay-men only. This is what concerns Jefus Chrift. Now follow the Propositions which concern the Pope his Vicar; First, The Monarchical State of the Church Eftablish'd by Jeffs Christ cannot be chang'd. Secondly, A Pope may cease to be the Vicar of Jesus Christ by Cession or Resignation of the Pontificat. Thirdly, He may be removed by a General Council, even against his Will in some Cases; and tho' the Council cannot take from him the Power of Order, yet it may Deprive him of the lawful Execution of the Power of Order, and of his Juridiction. Fourthly, The Council has Power to do this legally and with Authority. Fifthly, The Pope may be Depos'd as a Heretick and Schismatick, tho 62

John he be only mentally so, in such Cases as he may be presumed and judged to be such. Sixthly, Charlet He may in some Cases be deprived of the Pontificate without any Fault of his, though nor without cause, as if he become incapable of doing his Duty, if he do not prove that his Election was Canonical; if his Deprivation be a means to procure the Peace of the Church, or the Re-union of a great many People; or if he has promised to refign. Seventhly, The Church cannot take away the Vicar of Jesus Christ unto the end of the World, supposing that it shall last yet for some time: From whence he concludes, That those who contribute to maintain a Schifm, oppose the Order of Jesus Christ, because they hinder the Church from having a lawful

The 4th Treatife of Gerson, is about the manner of our Behaviour during a Schism; where he shews, That when it is doubtful which of the Competitors is the true Pope, we ought to abstain from Condemning one another, and endeavour to procure the Peace of the Church. either by obliging the Competitors to refign their pretended Rights, or by withdrawing our Obedience to them; but above all things, we ought not to divide the Communion of one from the other. At the end of this Treatife, he has added an Appendix, wherein he gives a

Catalogue of the Schisms of the Church of Rome.

The 5th Work, is a Treatife of the Unity of the Church, wherein he shews with what Zeal we ought to feek after Union with one fole Head the Vicar of Jefus Chrift; and of what

importance it is to procure it.

After this follows a Treatife of the different States of the Ecclefiasticks, of their Duties and Privileges; First, With respect to the Pope, who hath the Supremacy in the Church, tho' he be subject to the Laws of General Councils; and ought also to pay a Deference to other positive Laws. Secondly, With respect to the Bishops, who are of Divine Institution, and exercise their Power in Subordination to the Pope, yet to that he cannot destroy it, nor deprive the Bishops of it without Reason, or restrain their Rights or Jurislictions beyond reasonable Bounds. Thirdly, With respect to Parish-Priests, who succeed the 72 Disciples, and who are also instituted by Jefus Chrift, who, aithough they be inferiour to Bishops, yet are superiour to the Regulars, having a Right to Preach and Administer the Sacraments. Fourthly, With respect to the Regulars, who are priviledg'd, and have been chosen to Preach, and hear Confessions a long time after the Establishment of the Church; a Privilege which they ought to use Charitably, and not from a Principle of Interest, Emulation or Ambition, and to the Prejudice of the Parish-Priests, and not at all but when they are approv'd by the Bishop.

The next Treatife is a Work purely of Morality, wherein Gerson collects many Christian Maxims for all Estates, after which follows a Sermon preach'd at Constance, wherein he relates divers Signs of the approaching Destruction of this World; among which he places the Pomp, Pride and Tyranny of the Prelats of his time, and the Novelty of Opinions.

After this we find a Catalogue of the Faults of Ecclefiasticks, which are many: The plurality of Benefices is not forgotten there, nor the Tricks and Sollicitations that are us'd to obtain them, the Absence of Bishops from their Diocesses, the Negligence of Ecclesiasticks in performing their Office, and reading Divine Service; their Ignorance, the worldly Life which they lead, the Pomp and Pride of Cardinals and other Prelats, and an infinite number of Diforders both in the Manners and Behaviour of the Ecclefiasticks.

The three following Treatiles were Compos'd before the Council of Constance, at such time as Benedift XIII. was yet acknowledg'd by France; wherein he proves the Right that Benedift had to the Pontificat, and would have him put an end to the Schissen, by way of Compromise

or Ceffion, rather than by a General Council

Gerson being sent to Pope Benedics by the University of Paris, preach'd before him two Sermons at Tarafeen, in the Year 1404. one on the day of our Lord's Circumcifion, and the other about the Peace of the Church; wherein he undertakes to persuade the Pope that he ought to embrace all ways for procuring it, even by refigning, if need were, his Right to his Adverlary. This Discourse was ill taken, wherefore Gerson was forc'd to justify himself by two Letters which he wrote; whereof one is address'd to the Duke of Orleans, and the other to the Bishop of Cambray. In these Letters he speaks of another preceding Sermon, deliver'd before the fame Pope at Marseilles; wherein he declares the Occasion of his Embassy, which is printed after the other two, whereof we have now spoken, although it should be before them; and there is also among them a Discourse which was not preach'd by Gerson till a long time after, in the presence of Alexander V.

The other Pieces of Gerson about the Schism, are a Discourse spoken in the Name of the University of Paris, in 1408. in the presence of the Embassadors from England, who were going to the Council of Pifa, wherein he congratulates them, that they were going to this Council to endeavour after the Peace of the Church, exhorts them to make a Peace, and shews them the means of procuring it. There is a Trialogue of his about the matter of the Schism; wherein he introduces Zeal, Good-will and Discretion, disputing together, about the means of putting an end to Contention; a Letter in the Name of the University of Paris, against the Letter in the Name of the University of Tholoufe; and a Letter in the Name of the King of France, to

justify his Substraction of Obedience from Perer de Luna.

After these Works follow many Sermons preach'd at Constance during the time of the Coun John cil. In the second he sets himself against the Partizans of the Duke of Burgundy, who would Charlier hinder the Council from Examining and Condemning the Errors of John Petit; and fiews by fiream'd many Reasons that 'tis very necessary to be done. At the end of this Sermon there is a small Gerson, piece wherein he recollects divers Brrors, chiefly about this Precept of the Decalogue, That piece wherein he reconcess after a distribution of the propositions, prejudicial to the Security of Princes; and about the Validity of Confessions made to Friars Mendicants. The Duke of Burgundy having caus'd the Proposition of John Petit to be maintain'd by Peter Bishop of Arras, That it was lawful to kill Tyrants; Gerson reply'd to him in the Name of the King of France, in a long Discourse spoken in an Assembly of the Fathers of the Council, on the 5th of May 1416. and made two other Sermons, wherein he fearches this Matter to the bottom, and refutes at large the Propolitions of John Petit, and relates the

Censure of it, made at Paris, both by the Bishop and the Doctors. The three following Treatifes are not concerning the Affair of the Schism, but the Principles of Faith: The first is entitled a Declaration of the Truths which must be believ'd, and according to him they are as follow; First, All that is contain'd literally in the Canonical Books; Seconday, All that is determin'd by the Church, and receiv'd by Tradition from the Apoliles; not all that it tolerates, or permits to be read publickly, but only what it defines by a Judgment, condemning the contrary; Thirdly, The Truths which are certainly reveal'd to some private Persons; Fourthly, The necessary Conclusions of Truth which are establish'd upon the preceding Principles; Fifthly, The Propositions which follow from these Truths by a probable Consequence, or which are deduc'd from a Proposition of Faith, or any other suppos'd to be true; Sixthly, The Truths which serve to cherish and maintain Devotion, though they be not perfectly certain, provided they be not known to be falle. From these Propositions he draws the following Corollaries; First, That 'tis false and heretical to affirm, That the literal Sense of Scripture is sometimes false; Secondly, That its Blasphemy and Heresie to maintain, That nothing that is evidently known can be of Faith; Thirdly, That 'tis also Heretical and Blasphemous to say, That the Precepts of the Decalogue are not of Faith, and that the contrary Propositions are not Heretical; Fourthly, That the Learned are obliged to believe with an explicite Faith many Propositions that are the Consequences of the prime Truths, which the common People are not oblig'd to believe; Fifthly, That the Pallors, Doctors, and other Persons plac'd in Ecclefiaftical Dignity, are oblig'd to believe explicitly the Precepts of the Decalogue, and many other Points of Faith, which other Christians are oblig'd to believe only implicitly. The second Treatile is entitled, Of Protestation or Confession in Matters of Faith against Heresies; where he treats of Protestations both general and particular, and of Revocations and Retractations which we are oblig'd to make in Matters of Faith; and shews, that a general Protestation is not sufficient to justifie a Man when he is guilty of particular Errors; that a particular Protestation which is conditional, and express d in these Words, I would believe this Truth if it were known to me to be fo, does not justifie neither before God nor Men. He that revokes an Error which he hath held, ought no: to fatisfie himself with making a particular Protestation of the contrary Truth; but ought to mention, that he retracts the Error which he maintain'd; and this Revocation does not hinder him from being an Heretick before: Yet this is not necessary with respect to those who have been in Error, but did not know it, nor maintain it obstinately. Lafly, A Retractation does not hinder but he who has made it may still be suspected of Hereite, if he discovers by external Signs that his Revocation is not fincere. The third Treatile contains the Characters of Obstinacy in Matters of Herefie. In it he defines Obstinacy, a Depravation of the Will caus'd by Pride or some other Vice, which hinders him that is in Error from feeking carefully after the Truth, or embracing it when it is made known to him. The Signs of Obstinacy are these, when he who is in Error suffers Excommunication; when being Cited he does not appear; when he defends an Error contrary to the Truth, which he is oblig'd to believe with an explicit Faith; when he hinders the explaining and defining of the Truth; when he declares himself an Enemy to those who would have the Matter decided; when he denies a Truth which he had formerly taught; when being requir'd to explain the Truth to the Docto or Judges, he will not follow their Advice; when he ftirs up Wars and Seditions, because the Truth has been explain'd; when he declares, That he would rather die than change his Opinion; when he defends or maintains a Heretick, knowing that he is in an Error; lardy, when one does not oppose an Error as he may, or ought, either by his Office, if he be a Judge, or from brotherly Charity. These, according to Gerson, are the 12 Signs of

The Treatife upon that Question, Whether it be lawful to appeal from the Judgment of the Pope in Matters of Futh? was composed by Gerfon, after the Election of Martin V. upon occasion of that Pope's refusal to condemn the Propositions, of which the Polanders desired the Condemnation. There he maintains the Assimative, because the Judgment of the Pope is not infallible, as that of a General Council is; wherefore in Matters of Faith, no judicial Determination of any Bishop, or even of the Pope himself, does oblige the Faithful to believe a Truth as of Faith; although it oblige them under pain of Excommunication not to be Dogmatical in affirming the contrary, unless they have evident Reason to oppose against the Determination founded on the Holy Scripture, or Revelation, or the Determination of the Church and a

General Council; but in every Case, as we may appeal from the Judgment of a Bishop to the Pope, so we may appeal from the Judgment of a Pope to a General Council. Charlier

CHAP. IV.

The following Pieces are concerning the Processes made against Peter de Luna in the Council, to thew that he is Perjur d, Schismatical, one that gives Scandal to the Church of God, and is

fuspected of Heresie, and that as such he ought to be depos'd.

In the last Piece he examins this Proposition, Whether the Sentence of a Pastor, tho' it be unjust, ought to be observed; and he maintains, That it is false, erroneous, suspected in Matter of Faith. He explains also this other Proposition, Unjust Sentences are to be fear'd, that is, that they may fometimes be the occasion of fear, with respect to timerous Consciences, but not that

they are in themselves formidable.

The Treatile of the Incarnation, which follows, confifts of two Parts; in the first, he treats of the Natural Incarnation of Jesus Christ; and in the second, of the Eucharist. In the former he speaks of the immaculate Conception of the Virgin, of the Persections and Graces which the received from Jesus Christ, who gave her all those, which he in his Wisdom thought convenient, but not all those which he could have given her. As, for instance, he gave her not the perfect use of her Reason immediately after her Conception or Birth, which would be a rash Affertion. In the fecond Part he treats of the actual Reception of the Body of Jesus Christ in the Eucharift; he examines what we ought to think of the Spiritual Sentiments of Love, and the Tenderness which some of the Faithful feel; and shews, that they are not necessary, that often times they are Illusions, that when one gives himself up to them, he is liable to fall into Extravagances and Errors.

John Rusbrook had fallen into this Excess, in the third part of his Book about the Ornament of the Spiritual Marriage; where he advances many Propositions about the Union of the Contemplative Soul with God. Gerson refutes him in the Letter which he wrote to a Carthusian; wherein he shews how dangerous it was to make use of new Terms to express the more fublime Truths of Divinity; and that those who have not studied the Doctrins of Religion. how contemplative foever they may be, ought not to meddle with Teaching, or talking of speculative Truths, because they are liable to fall into dangerous Errors, or at least to advance many Propositions that are false and ill-express'd, which give occasion to the common People to fall inco Error. John Schonhow wrote a Piece to defend the Treatife of Rusbrock; to which Gerson answer'd in a second Letter, wherein he shews, that these Novelties cannot be excus'd, nor maintain'd. This Piece of John Schonhow, and the Answer of Gerson follow the first Letter

whereof we now speak. The two Lectures upon St. Mark are Discourses, wherein he handles divers Questions of Morality and Discipline; as, about the Validity of Confessions made to Friars Mendicants, the Reiteration of Confession, the literal Sense of the Scripture, the Causes of Er-

He shews in a Piece about the Communion of the Laity under both kinds, that though the Scripture is the Rule of Faith, yet it may admit some Interpretations; and that it belongs to the Church to explain it. In the second Part of this Piece he opposes the Error of those who maintain'd, That it was necessary to Salvation for the Laity to communicate under both kinds;

and relates the Reasons for justifying the taking away the Cup from them.

The two next Treatiles are very useful for establishing such genuine Principles, whereby we may diftinguish true Doctrin from that which is false. The former is entitled, The Tryal of Spirits; and the latter, The Examination of Doctrins: In the former, he gives Rules for diffinguishing false Revelations from true; in the latter, he lays down the Maxims by which we may know, to whom it belongs to examine a Doctrin, and what Rules they are to follow in this Examination. A General Council is the Sovereign Judge of Doctrins of Faith; after it the Pope, whose Authority nevertheless is not infallible, and each Bishop in his own Diocess, whose Decision is different from that of the Pope; so that the Authority of the first extends to the whole Church, whereas the two last can oblige only those that are subject to their Jurisdiction. The Doctors also have an Authentick Judgment in Matters of Doctrin; and each Person instructed in Scripture and Tradition may also give his Judgment, and teach even the Pope and Prelats those Truths which he knows. The same is to be said of those who have the Spirit of Discretion and Understanding. The Rules which we are to follow in judging of a Doctrin, whether it be found or no, are these: First, That it be agreeable to Scripture and Tradition: Secondly, That he who Teaches have Authority to do it, and be worthy of Credit; upon which account the Visions and Revelations of Women are commonly suspected, because they may be easily seduc'd: Thirdly, That we ought to examine the Design of him that publishes a Doctrin, whether he be acted by Pride, Interest or Pleasure. In the end of this Treatise he relates the Example of a Woman in a Town of Bresse, who persuaded many Persons that she had deliver'd Souls out of Hell, by seigning Extasses and wonderful Things, and by using extraordinary Abstinence; and who being taken, confess'd that she seign'd all these things to get a Livelihood. He adds afterwards other Rules very uleful to preferve us from these

He makes an Encomium of St. Bonaventure, in a Letter written 1426, to a Friar Minor at

Lyons, and in another Letter written 1424. to Oswald a Carthusian.

In the Letter addressed to the Students of the College of Navar, he gives his Opinion about John the Studies a Divine ought to follow. As to the Schoolmen, he advices them to read William Charlies the Studies a Divinio angle Durand, Henry of Gandavo, and St. Thomas, chiefly in his 2d of the firman Advanceres, St. Bonaventure, Durand, Henry of Gandavo, and St. Thomas, chiefly in his 2d of the firman Advanceres, St. Bonaventure, Durand, Henry of Gandavo, and St. Thomas, chiefly in his 2d of the firman Advanceres, St. Bonaventure, Durand, Henry of Gandavo, and St. Thomas, chiefly in his 2d of the firman Advanceres, St. Bonaventure, Durand, Henry of Gandavo, and St. Thomas, chiefly in his 2d of the firman Advanceres, St. Bonaventure, Durand, Henry of Gandavo, and St. Thomas, chiefly in his 2d of the firman Advanceres, St. Bonaventure, Durand, Henry of Gandavo, and St. Thomas, chiefly in his 2d of the firman Advanceres, St. Bonaventure, Durand, Henry of Gandavo, and St. Thomas, chiefly in his 2d of the firman Advanceres, St. Bonaventure, Durand, Henry of Gandavo, and St. Thomas, chiefly in his 2d of the firman Advanceres and Chiefly in his 2d of the 2d. He blames these Authors and the like, only for one thing. That they have handled Que. Getton. thions purely Physical, Metaphysical, or even Logical, in Theological terms. As to Morality, thons purely Phylical, Interaphylical, of Veta Logical, in Theological terms. As to Morality, he advises them to read Mauers of History, the Dialogues of St. Gregory, the Conferences and Lives of the Fathers, the Confessions of St. Austin, and the Legends of the Saints: As to and Lives of the Audicas Expositions of the Fathers; such as the Morals and Pastoral care of St. Gregory, the Commentary of St. Bernard upon the Canticles, and feme Works of Richard of St. Vider, and of William of Paris. As to the Works of Prophane Authors, he would not have a Christian give his Mind wholly to them; but only look into them, and curiously run them over, like a Traveller, to pick up their moral Sentences, to form a Style, and to render himfelf moderately skill'd in Hiltory and Poetry.

In moderatory same and the fame, he gives them Instructions, and exhorts them not to opppose the Re-establishment of the French Preachers in the University of Paris, but to favour it.

Gerson being consulted by a Carthosian, if he might quit his Convent, or sorbear to repeat fome part of his Office, that he might have more time to read and fludy, and about the Books which he should read; answers this Regular in Eighteen Propositions, whereof the Twelve first tend to flew that the Defign of this Regular is dangerous and irregular, and the Six last to inform him in the Studies he should follow. Upon this occasion he refers him to his Book about the Examination of Doctrins, advices him to read Spiritual Books, as most agreeable to his Profession; among the rest, the Works of St. Bernard, the Morals of St. Gregory, the Spiritual Works of Richard, and Hugo of St. Vittor, and of Bonaventure.

In another Tract he notes the Books which must be read with Precaution; among which are the Works of the Abbot Joachim, of "Ubertin of Cafal, of Raimund Lully, and among the

Ancients the Ladder of John Climacus.

In another Treatife he gives the Signs for differning between true and falle Vitions; the First is Humility; the Second, Submiffion; the Third, Patience; the Fourth, the Truth of all the Predictions and Things which are faid to be reveal'd; and the Fifth, Charity.

The Trilogue of Altrology Theologiz'd, is a Dogmatical Work, wherein he treats of the Heaven, the Stars, their Influences, of the Angels; and establishes Principles for confluting Ju-

dicial Altrology.

In the next Treatise he opposes the superstitious Opinions of those who believ'd certain Days to be happy or unhappy; and in two other Treatiles, the Superfition of two Phylicians of Montpelier; whereof one made use of a Medal, whereon was engraven the Figure of a Lyon, for curing Difeases; and the other would not make use of his Remedies but on certain

In a fourth Treatife about this Matter, he confutes the Errors of the Magical Art by very folid Principles; and proves that this Art is equally false and criminal. He relates at the end of this Treatife, a Censure of the Theological Faculty at Paris, made the 19th of Septem-

ber, 1398. against 27 Propositions which tend to justifie the Practice of Magick.

A Regular of the Order of Friars Preachers, nam'd Matthew Grabon, of the Convent of Weimar, in the Diocese of Mersbearg in Saxony, having afferted some Propositions, which advanced the State of the Regulars so far above that of the Seculars, that he affirmed there could be no Perfection out of the Religious Orders; and that the Evangelical Counfels, and the Vertue of Poverty could not be practised in the World: This Doctrin was condemn'd by the Cardinal of Cambray, about which Gerfor relates his own Opinion, and founds it upon fix Propositions: First, That the Christian Religion can only be properly call'd a Religion: Secondly, That it does not oblige Men to the Observation of the Evangelical Counsels: Thirdly, That it may be perfectly observed without a Vow, which obliges to the practice of these Counsels: Fourthly, That particular Rules are not necessary for the more perfect Observation of the Christian Religion: Fifthly, That 'cis an improper Speech to fay, That Religious Orders infituted by Men, are a State of Perfection: Sixthly, That the Pope, Cardinals and Prelats, ought to obferve the Christian Religion more perfectly than the Regulars. From these Principles he draws Conclutions contrary to the Propolitions of Friar Matthew Grabon. This Affair being examin'd in the time of the Council of Constance, this Regular was forc'd to Retract; and his Retra-Clarion follows afterwards in the Treatise of Gerson against these Errors.

The next Treatife is against the Sect of Whippers, and the publick Whippings. He observes at first, that the Law of Jesus Christ ought not to be burden'd with servile Works, nor mingled with Superfitions; that its Vertue proceeded from Mercy and the Grace which is produced by the Sacraments; from whence he concludes, that the Whippers who maintain, that Whipping is of more Vertue for Remiffion of Sin, than Confession, and who equal it to Martyrdom, are in an Error: He says, 'tis to be fear'd lest this Effusion of the Blood of Ecclesiastical Persons, and in holy Places, should make the former fall into Excommunication or some Irregularity, and profane the latter; that when it is forbidden to impose publick Penance upon Clergy-men, it is much less lawful to chastise them publickly with Whippings, which are contrary to Modefty and Decency; that to make these Whippings lawful, they should be imposed as a Penance by some Superiour; that 'tis convenient they should be us'd by the hand of anoJohn Charlier firnam?d Gerson.

ther with Moderation, without Scandal, without Oftentation and Effusion of Blood, as it is practis'd in some approv'd Convents, and by devout Persons; that publick Whippings are a dangerous Novelty condema'd by the Church, and are the cause of infinite Mischiess, as the contempt of Priests and Sacraments, the Idleness, the Robbery, the Lewdness, &c. From whence he concludes, That a stop must be put to this Practice lest it should revive and prevail, by opposing it with Preaching, with Laws, and by Chastising the Disobedient; and besides, as it is not lawful to cut off any Member unless it is for the Health of the Body, so neither does it seem to be lawful to draw Blood out of the Body by Violence, unless it be by the way of Medicine. After this Treatise, follows a Letter address'd to St. Vincent Ferrier of the Order of Friars Predicants, which does not so vigorously oppose this Usage, but rather recommends the Care of it to him; and defires him to come to Constance, there to procure the Condemnation of this Sect of Whippers. These things were written in the Year 1417.

The next Treatife, against the Proprietors, who make Profession of the Rule of St. Austin, is

falfely attributed to Gerson. This is the latt Piece of the first part of his Works.

The second part consists of Moral Writings: The first is entitled, Moral Rules, and is a Collection of many Axioms and Maxims upon different Subjects, which appear not to have Gerson's Style, as neither has the next Treatile, which is an Abridgment of Speculative and Moral

Theology.

The Tripartite Work, wherein he treats of the Precepts of the Decalogue, of Confession, and
The Tripartite Work, wherein he treats of the Precepts of the Decalogue, of Confession, and the Art of dying well, was found so useful, that the Bishops of France made choice of it in their Synods, to serve for an Instruction to Priests, and to the Faithful of their Diocesses; recommended it to the Curates to be read in their Exhortation, and inserted into the Rituals. The first part centains an easie Exposition of the Articles of Faith, and a very useful Explication of the Precepts of the Decalogue; the second, the different Sins of which one may accuse himself in Confession; and the third, Exhortations and Prayers to affist a Man at the time of Death. These things are handled in this Piece, after a plain, but solid and instru-

ctive manner.

The Treatise of the Difference between Venial and Mortal Sins, was written in French by Gerson, and translated into Latin by some Person at the same time. To distinguish between these two Sins, he lays down as a Principle, That among the Commands of God, there are some which we are oblig'd to practife, under pain of forfeiting his Grace, and incurring eternal Damnation, viz. those which bind us to the Obedience we owe to God, and those which maintain Society among Men, as the Commands of loving God, of not Killing, not Stealing, &c. There are other Commands which have only a temporal Penalty annex'd to them; to violate the former is a mortal Sin, and to transgress, the latter is only a venial Sin. But a Command may be violated either upon mature Deliberation, with certain Knowledge and an express Consent, or through Ignorance from a first Motion, and without a formal Consent; and in this Case they do not always Sin mortally by transgressing one of the former Commands, because it is the Consent that makes the Sin: And thus these Sins which are call'd Mortal, are not always so. Vain-glory of it self is only a Venial Sin; but it becomes a Mortal Sin, upon the account of the end, or the Action wherein the Vain-glory is fought for. He diftinguishes the Cases wherein it is a Mortal Sin, and wherein it is not. He runs over also the other Capital Sins, and examines what Circumstances render them Mortal or Venial. He shews also on what occasion Ignorance or Sincerity excuses from Sin. He gives many Instructions about Confession, and the Sins which are committed in the way of Traffick, about the Obligation to take off the Excommunication which is incurr'd, and having no Commerce with those who are excommunicated. Lastly, he proves that we should avoid all kind of Sins, and explains by a Comparison which are Mortal, and which Venial.

The following Treatifes are concerning the Sacrament of Penance. In the first, entitled, Of the Art of hearing Confession, he gives divers Rules to Confessors concerning their Office. In the second, he reaches them after what manner they ought to behave themselves, to make their Penitents confess the Sin of Debauchery. In the third, he teaches them divers Remedies which they may apply to hinder a Relapse. In the fourth, he reprimands a Custom of the Order of the Carthufians, whereby the Confessors of that Order did not grant Absolution, but only for Venial Sins; and as to Mortal Sins, referr'd them to their Superiours. In the fifth, he treats of the different kinds of Excommunication, and of Irregularities, and of the manner of granting Absolution. In the fixth, he treats of the form of Sacramental Absolution, of the other Absolution, of Excommunication, of Indulgencies and their Effect. In the next Piece he enquires whether a dead Man may be absolv'd. In the eighth and ninth, he speaks of referv'd Cases. In the tenth, he explains wherein consists the Power of binding and loosing. In the following Treatises he decides divers Cases about Irregularities and Absolutions. Lastly, he treats of Indulgencies in two particular Tracts, wherein he has very useful Discourses about Indulgencies and their Effects. After all he concludes, that a Man ought not to be Prodigal of rhem, lest they should become contemptible; that he ought to give them only for the publick Good, and that he ough to take heed left he appear to grant them out of Interest.

In another Treatise he resolves sour Questions, viz. First, If it be always a Sin to speak Evil of another in his Absence; Secondly, If he that has made a feign'd Consession be obliged to confess all his Sins anew; Thirdly, Whether the Person Confessing being suspected of nor examining

examining his Conscience sufficiently, may be Absolved without putting other Questions to him; John Fourthly, If the Eucharist may be celebrated upon broken Altars, with Girdles which are not Charlier Bleffed, or patch d Priestly Garments.

He answers to the first. That we ought to consider the end which he has who speaks Evil of Gerson.

his Neighbour; which may be, First, The Instruction or Information of those to whom he speaks; that they may thun these Faults, or that they may not be deceived by those of whom he speaks; Secondly, The profit of those who are absent, that those to whom it is spoken, may advertise them of it, or pray for them; Thirdly, Curiosity, or an itch of talking; Fourthly, Harred or Envy. One may speak Evil of his Neighbour without Sin, nay, and deserve well, when he does it from the two former Motives; the third is feldom free from Sin, and some rimes it is Mortal; the last is always a Sin. For resolving the second he diffinguishes four forts of Fictions in Matter of Confession; The first, which is made by a pernicious Lye; the second, by a deceitful Reservation; the third, because he has not a true Resolution to forsake his Sin; the fourth, because he has not duly examin'd himself. The first of these Fictions renders the Absolution null, and the second also, if it be done with a design of Fraud, and to deceive the Absolution null, and the tecond also, it it be done with a deign or Fraud, and to deceive the Confessor; but not in Case some Sin be conceald, which the Penitent believes he ought not to discover to this Confessor for certain good Reasons. The third renders also the Confessor null; the fourth does not always render the Confession null. As to the third Question, he says, That if the Confessor be not a Curate, he may delay the Confession, or refer the Penitent to another Confessor; but if he be a Curate, and be oblig'd to grant him Absolution, and the Penitent will not answer his Questions, he ought to grant it him with a tacit Condition, That the Absolution of the technique to be examined. it shall be of no use to him if he conceals any Sin; but if the Penitent be willing to be examin'd and ask'd Questions, he ought to do it with Prudence. Lastly, as to the fourth he answers, That he must follow the Customs of the place.

He resolves many other Questions in the next Tract, whereof the principal are these. First, Whether one does Sin mortally with respect to the Vow of Obedience? To which he anfwers, No, because it is not credible, That those who command others, would oblige them under the pain of Mortal Sin; and so at least when there is no formal Contempt of the Command, there is no Sin. Secondly, If any can be certain that God has remitted his Sins at least as to Guilt, and if he cannot, how long time he ought to bewail his Sin? He answers, That no Body can be certain of this, but that we are to believe that he who confesses his Sins, and no bony can be certain of this, but that we are to believe that he who conferies his sins, and is firmly refolv'd to Sin no more, is in a State of Grace; and that when he has completed the Penance impos'd upon him, he ought no more to reflect upon his paft Sins, but go on to perfect himself in Vertue, except when he is tempted with Pride. Thirdly, Whether a Priest who has a private Mass to say, can celebrate it for all the People? And if he do celebrate it for all the People, whether the Sacrifice is more for all the People, than for those to whom he is specially oblig'd? He answers, That the Priest ought not to trouble himself about these things, but leave it to God to make Application of the Sacrifice, as if he should say, Lord have pier of all, as thou knowest needful, and as thou canst, and as thou thinkest sit, he willing, O Lord I pray thee: Besides, That Mass ought not to be celebrated but when we pray for all those that are in the Communion of the Church; and if any would restrain the Efficacy of it to some partiin the Communion of the Church; and it any would retirain the Emicacy of it to foline particular Persons, this ought to be done without prejudice to the whole Church; and lastly. That it were better to make a General Prayer to God, than to restrain your self to particular Persons; That it is not convenient during Mass to think particularly of this or that Man, because it may be the cause of Distraction; That we ought to think of them before Mass, and it is sufficient when we say it, to recommend in General those for whom we ought to pray, unless we be obliged to pray for one that is Dead. After this, he resolves divers other Cases about the may happen during the Celebration of the Mass, and then proceeds to the Sacrament what may happen during the Celebration of the Mass; and then proceeds to the Sacrament of Penance, as to which he answers many Questions, about the Power of an Abbot in Confession; about the secrecy of Consession, that he would not have it reveal'd in any Case, or for any Reason; about imposing of Penance, the Circumstances of the Sins whereof he is accusd, admission into a Convent, Sc. After this Treatise here follow two small Tracks, one about Venial and Mortal Sin, and the other about the Rebuke of our Neighbour.

The Treatife of the manner of conducting Children to Jefus Chrift, contains several Precapts

very useful for their Education.

The Treatife about Contracts contains certain Rules for judging of the Justice and Injustice of Contracts, founded upon the Principles of Nature and Reason; where he treats also of dif-

ficult Questions, about different kinds of Contracts.

The Treatife of Simony is about another Matter which is yet more nice, where he handles divers Cases about Simony, and the means which a Council ought to use for the Extripation of it. There he condemns the Annates of Simony, because it is an Exaction which the Pope imposes for granting the Provisions of a Benefice; and the helieves that the Mony may be excus'd from absolute Simony, which is given or receiv'd for things which have a certain Price, as the Dispatches of Letters, Men's Care and Pains; yet he does not approve that any thing should be given or exacted upon this Pretence: Nevertheless he does not condemn the Custom of giving or receiving fomething from those to whom the Sacraments are Administred 3 provided it be not the Principal Morive of Administring them, and that it be done without Scandal, and without appearance of Covetoulnels.

John Charlier firnem'd Gerfon, In the next Treatile, Easterd, Of the Care of Ecoloficities, address to the Celefines, he refolves Sixteen Odethors about the foundations of Prayer and Divine Service; the Application of Maffes to those who give a Recompence to the Prieft, the Intention we ought to have in Prayer for Founders or Benefactors.

The next pieces are Tracts of Paery, viz. Twelve Confiderations to make a Christian Sacrament, a Letter about disposing of his Books after his Death, another Letter to the Celestines to desire their Prayers, the Bitabistanest of an Antiwersary in the Church of St. Paul at Lyons, granted to Gerson by the Arebbishop, the daily Testament of a Phisgrim in Profe and Verse; a Letter of Confolation in Verse to his Brother Fohm a Monk of St. Remigius of Rhemes; upon the Death of Nicholas one of their Brothers who was a Celestin; and a Treatise of Preparation

The Works which follow are concerning Diffipline; A Treatife of Celibacy, and the Chaflity of Ecclefiafficks; An Apology of the Order of Barehuffans against those who attack'd it; A Letter to justifie this Order, as to what was objected, That they are never permitted to eat Victuals; Many Decisions of a Case propos'd about a Married Soldier in Debt who was made a Carthufian; A Treatife of the Moderation that Ecclefiasticks ought to observe in their Table and Habit; A Sermon about the Life and Behaviour of Clergy-men; Many Sermons Preach'd on Holy-Thursday, viz. A Sermon of Humility, A Sermon of Penance, A Sermon of Evangelical Dominion, A Sermon against the Coverousness of Clergy-men, A Sermon about the Refurrection Preach'd on Easter-Day, A Discourse of the Office of Pastors spoken in the Council of Rhemes, in the Year 1408. A Treatife of the Visitation of Prelats, and the Care they ought to take of their Curates, A Sermon upon the Dedication of a Church, Many Sermons upon the Feast of All-Saints, A Sermon for the Day of Our Lord's Nativity, Two Sermons Preach'd on the Day of Septuagefima; Panegyricks of St. Bernard and St. Louis, A Sermon upon Prayer Preach'd to the Council of Constance, A Sermon of the Holy Spirit, A Treatise upon the Words of Our Lord; Come unto me all ye that are in Pain and Affliction, A piece containing the Reafons why he would quit the Dignity of Chancellor, A Discourse to the Licentiates of Law, A Treatise of Nobility, and an Instruction for Princes.

There are also in this part three Books which are not Gerson's, viz. A Treatise of the Conception of the Virgin Mary, A Dialogue between an English man and a French-man, and some Research upon the Victory at Pucelle in Orleans.

The third Part of the Works of Gerson begins with a Book, which is Entitled, The Imitation of Boethius, Concerning the Consolation of Divinity, which he composed during his Exile in Germany, partly in Verse, partly in Perse, partly in Perse, partly in Perse, by way of Dialogue; wherein he collects many Principles of Christian Philosophy, to serve him for Meditation and Consolation.

The feeded is an Afology, or rather Complaint by way of Dialogue, That the Doctrin of John Petit, who affirmed it to be lawful to kill Tyrants, was not condemned in the

After these Treatises there follow some Poetical Pieces, and among the rest a Poem of the Life of St. 30sph, after which there is a Discourse of the Nativity of the Virgin.

"The Centilegium of Ideas is a Work purely Philosophical. The Treatile of the Spiritual Life of the Soul, is not for much Myltical, but rather a Work of Morality and Discipline; wherein he handles many important Questions, about the nature and diffinction of Moratl and Venial Sin, the different kinds of Laws and their Obligation: There he maintains, That Laws purely Human, and which have no foundation in the Divine Law; cannot oblige under pain of Sin, unless in case-of Scandal or Contemps.

In the next Work he treats of the different kinds of Impressions which Men receive either

from God, or Angels, or Beil Spirits.

In the Treatife of Mythical Theology, he handles this Science Methodically, and by way of Principles, and afterwards gives Rules as to what concerns the Practice: To these are joynd fome Explications upon the same Subject. In this Treatise he avoids the Excelles of Mythical Divines, and advances nothing but what is rational; and there he lays down very useful Maximus to hinder Men from falling time these Polities and Errors, into which the Mythical Authors

are many times led by an indifferent Devotion.

In the next Treatife address of William Minand, formerly Physician to the Cardinal of Saluzes, and then a Carthufan; the refolves divers Questions which he had put to him, as to the manner, in which the Prior of the Carthufan ought to behave himself upon different occasions

towards his Regulars.

In the Treastie, Entitled, A Theological Question, viz. Whether the Light which shines in the Morning begot the Sun? He treats of the Practice of Evangelical Councils, and the Perfection of their State who take upon them a Yow to Practife them; and shews, That the State of Prelats and Cirates is more perfect than that of Monks and Regulars. The same Question he handles in the Treattle of the perfection of the Heart which is written by way of Dia-

The following Treatifes are Works of Piety, whose Titles discover their Subject: viz. A Treatife of Meditation, A Treatife of Purification, or Simplicity of Heart, A Treatife of Uprightness of Heart, A Treatife of the Buy. A Treatife of the Remedies against Pusillanimity, Scruples, false Consolations, and Tempuations,

written in French, and translated into Latin; A Treatife of divers Temptations of the Devil, John translated also out of French, An Instruction concerning the Spiritual Exercises of simple Devo Charlier tionists, A Treatife about the Communion, A Piece against a Regular Professd, who was Disc. firms dedient, and another about the Zeal of a Novice, Eight Spiritual Letters, A Treatife of the Gerson Passions of the Soul, Two Spiritual Poems, A Treatife of Contemplation which was also transfered to the Spiritual Poems, A Treatife of Contemplation which was also transfered the Spiritual Poems, and the Spiritual Poems and Spiritual Poems, and Spiritual Poems and S

of the Fifteenth Century of Christianity.

Pations of the Soul, Aworderence of a Contemplative Man with his own Soul, whereof the facted out of French, A Conference of a Contemplative Man with his own Soul, whereof the fectout Part contains feveral Prayers and Meditations, A Letter to his Stifters, about the Thoughts A we ought to entertain every Day, An Ade of Appeal from the Julice of God to his Mercy, A we ought to entertain every Day, and Ade of Appeal from the Julice of God to his Mercy, aw Sint, &c. A Prayer of a Sinner unto God, Many Treatifes upon Scripture-Songs, particularly upon the Magnificat and the Canticles, A Treatife of the Elevation of the Soul to God, or the Alphabet of Divine Love, A Treatife upon the feven Penitential Pfalms, Donatus Moralizd, that's to fay, Moral Queltions in the form of Donatus's Grammar, A Poem of a Solitary Life. Thefe are the Books contain'd in the fecond Part of Gerson's Works, at the end of which are put two Epitaphs of the Author, and a Letter from his Brother Julin the Celestine, about Gerson's Works; after which follows a Caralogue which contains a Great Part of the Works whereof we have spoken.

The fourth Part contains many Sermons, some Letters and divers Treatifes. The first Sermon is a Discourse about the Angels, rather Dogmatical than Moral; after which follows a Conference about the Angels, A Sermon about Circumcisson, and the Panegyricks of St. Louis and St. Nicholas, Two Discourses for the Licentiates in Law, A Sermon upon the Supper of Our Lord, A little Track wherein he advises to read the Ancients rather than the Moderns, Three Letters about Spiritual and Contemplative Writers to Peter of Ailly, Bishop of Cambray, A Deplement to a Sermon which begins with these Words, A Deo exivit, A Memorial about the Duty of Prelats during the Subtraction, Two pieces containing divers Proposals for the Extitypation of Schism, A Tree of Right and Laws, and the Ecclefaltical Power, containing their Divisions, A second Panegyrick of St. Louis, and a Letter to John Morel, Canon of St. Remigius of Rhemes, about the Life of a Holy Woman which he thought not convenient to

The Treatiles which follow are more considerable; the First contains a Definition of all the Terms of Speculative and Moral Divinity, and also of the Vertues, Vices and Passions: the Second is an Addition to the Treatife of Schism; the Third is a Letter address'd to the Abbot of St. Denis, to persuade him to suppress a Placard injurious to the Parisians, wherein he accoles them of an Error and a Fault about the Relicks of St. Denis; the Fourth contains some Proposals about the Exterpation of Schiim; the Fifth, two Lectures against Curiosity and Novelry in Matters of Doctrin; the Sixth, a Treatife against Horoscopes and Judicial Astrology; the Seventh, a Sermon for Holy-Thur/day; the Eighth, another Sermon upon the Feaft of St. Louis; the Ninth, two Letters about the Celebration of the Feaft of St. Joseph; the Tenth, a Treatife of the Marriage of St. Joseph and the Virgin, with the Office of the Mass for that Day; the Eleventh, divers Conclusions about the Power of Bishops in Matters of Faith; the Twelfth, a Treatife of the Illumination of the Heart; the Thirteenth, a Resolution of a Case, viz. whether it be lawful for the Regulars of St. Beneditt to eat Victuals in the House where they use to do it; to which he answers affirmatively; the Fourteenth, a Tract against the Superstition of those who affirm, That such as will hear Mass on a certain Day, shall not die a sudden Death. The Fisteenth, Instructions to John, Major Preceptor to Louis XI. Dauphin, about his Duty; the Sixteenth, a Sermon preach'd at Lyons in 1422. about the Dury of Pastors; the Seventeenth, a Treatise to justifie what he had written of Lascivious Pictures, against the Writing of one who would justifie this Custom; the Eighteenth, a Treatise of Good and Evil Signs to discern where a Man is Just or Unjust; the Nineteenth, an Impersect Sermon about the Nativity of the Virgin; the Twentieth, of Principles against a certain Monk who preferr'd the Prayers of a devout Woman and Lay men before those of Ecclesiasticks who are Sinners; the Twenty first, a Sermon Preach'd the Day after Pentecoft; the Twenty second, a Rule for a Hermit of Mount Valerian; the Twenty third, an Oppolition made to the Subtraction of Obedience from Benedist XIII; the Twenty fourth, a Letter written from Bourges in the Year 1400. about the Calamities of the Church; the Twenty fifth, the Articles for the Reformation of the University; the Twenty fixth, the Centilegium of the final cause of the Works of God; the Twenty leventh, a Treatise of Metaphysicks and Logicks.

After the Treatites follow many Sermons preachd in French by Gerson, and translated into Latin by John Briscoique, after which there are printed also some other Tracks, viz. a Treatise of Consolation upon the death of his Kindred; A Discourse spoken in the Louver, in the presence of King Charles VI. the Dauphin, and the Court, containing many Instructions for a Prince, to which are join'd Ten Considerations against Flatterers; Another Discourse spoken also before the same King, in the Year 1408. about the Peace of the State and Church; A third Discourse about Justice; A Sermon upon the Passion, preach'd in the Church of Notre Dame in Part; A Treatic against the Romance of the Rose; Some Conclusions against the Sport of Fools, that's to say, against the Custom which was introduced of going disquis'd into the Churches on certain days; An Admonition to the Duke of Berry, to cause the Feast of St. Joseph to be celebrated; Some devout Meditations upon the Ascension

ohn Charlier firnam'd Gerson.

of our Lord; Certain means by which those who could not go to Rome in the Year of Jubilee, might make this Pilgrin age in a spiritual manner; An Instruction for the Government of the Tongue: The means of Conceiving and Nourishing of Jesus Christ within us; A piece in Prose, ertitled, The Merour of a good Life; A Discourse in savour of the Hospital of Paris; Several Considerations against Blasphemers; A Complaint of the Dead who are in Purgatory, address'd to the Living, to desire their Prayers; An Admonition to Regulars; Instructions about Tribulation; Advices about Scruples; Twelve Considerations upon Prayer; A Treatife about shameful Tempiations, and a Dialogue in Profe, between Reason, Conscience, and the Senfes.

From the time of St. Bernard, the Church had never an Author of greater Reputation, more profound Knowledge, and more solid Piety than Gerson. His Style as harsh and careles; yet he is methodical, Reasons well, and exhausts the Subjects which he handles: He founds his Resolutions apon certain Principles drawn from Scripture, or natural Reason: He handles Morality, fornetimes Dogmatically, fornetimes in a moving and mystical manner : He defends he Truth upon all Occasions with an admirable and undaunted Courage: He suffer'd a cruel Perfectution for a tighteous Gause, and died in Exile for maintaining it with Vigour. His Reputation was to great, that in the Council of Constance, he was own'd and commended by Cardinal Zubarella, as the most excellent Doctor in all Christendom. Yet it must be confess'd, that all his Works are not of equal Strength, that there are some of them which are inconsiderable, and that he doe not always take the right fide of the Questions which he handles and decides. Nevertheless, many of his Books are excellent, and Divines cannot profit more than by reading, them diligently; this Study would be very useful to them, and from them they might draw a great many Principles and Maxims which would be very serviceable to them: It were to be wish'd, that his Books were more common, and that this Author were not so much neglected, so little know, and so little read as he is at present. The new Edition of his Works, which Mountieur Hero wal a Canon Regular of St. Victor had undertaken to publish from many Mamuscripts, might have render'd them more Correct and more Common, if his Design had been put in Execution.

Nicholas Clemangis a Do-dor of Paris.

Nicholas Clemangis, or, of Clemange, which is the Name of a Village in the Diocese of Chalons, was sen: to Paris at twelve Years of Age, to follow his Studies there, in the College of Navar; whe e he had for Masters John Gerson, Peter of Nogent, and Gerard Machet. His Accomplishments were chiefly Eloquence and Poetry, and he was created Rector of the University in the Year 1393. About this time he apply'd himself to Writing; and the first of his Pieces, was a Lette; which he address'd to King Charles VI. about the Schism of the Church; wherein he discovers three ways for putting an end to it. After this he wrote upon the same Subject to Pope Clement VII. and after this Pope's death, to the Cardinals. Benedict XIII. who fuccoaded Clement VII. fent for him to come and live with him. He defended stoutely his Party, and wrete to King Cherles VI. to diffwade him from subtracting his Obedience. He was sufpected of having compos'd the Letter which Benedict XIII. wrote against the King and Kingdom of France, dated in the Month of May, 1407. though he had retir'd two Months before from this Prope's Court to Genea, and did afterwards return into France to take Possession of * Lingo a Canonry, and the Treasurers's Place in the Cathedral Church of * Langres, to which he was promoted during his Sojourning at Avignon: Though he afferted that he was not the Author of this Letter, yet he was believ'd to be fo, and was oblig'd to hide himself in the Convent of the Carthusians, at Valfonds, or the Fountain in the Wood. In this Retirement he wrote the greatest part of his Treatises and Letters, without returning to the Court of Pope Ernedist, though he was earnestly follicited to do it. Having obtain'd favour of the King, he

return'd to Langres, where he sojourn'd a long while. He was afterwards Chantor of the Church of Baisux, and at last retir'd towards the end of his Life into the College of Navar, where he died before the Year, 1440.

The greatest part of Clemangis's Works have been published by Lydius a Protestant Minister, and printed in Holland by Elgevir, in the Year 1813. The first is a Treatise, Entitled, Of the corresponding to the corresponding t rupt State of the Chart , written about the Year 1414. the defign of which Treatile is to reprove the Vices and Disorders of the Ecclefiasticks. He says, That while he was reading the first Epifile of St. Peter, he light upon these Words, New is the time that Judgment shall begin at the House of God; That they sham'd and astonish'd him, and made him resect upon the Affictions and Calamines which the Church endur'd; That at the same time some very just Causes of these Missies were presented to his Mind, while he thought of the Ministers of the Church, whereof esus Christ alone is the Portion; That they ought to be free from all Inst; That twas rea onable, that those who handled, consecrated, and distributed the Celestial Sacraments, and the most excellent Price of the Redemption of Mankind, should be chaste and without spot; That those who represent a Judge who is merciful, just and humble, should have

his Verrues, and that those who are Mediators of the Peace and Agreement between God and Man, should live in Peace and Union; Lastly, that those who are appointed to infruct others, ought to shew themselves an Example and Pattern of Vertue; and yet these very Persons are defied with all kind of Vices, Why then should we wonder, that Miseries befall tiem, fince their Crimes bring upon them the Wrath of God? After this he undertakes

to discover and rebuke these Disorders; and beginning with Luft, which is the Fountain and

Root of all Vices, he fays, that the Contempt of the Riches and Goods of this World, which Nicholas the Ministers of Jesus Christ express in the Primitive Church, brought upon them the Bieffing Cleman-of Heaven, the liberal Gifts of Princes, and the Riches of this Life; that it was by this gis a Do-of Heaven, the Charles become Powerful that Manasteriae Charles and B. Bartes of Heaven, the liberal Gitts of Princes, and the Riches of this Life; that it was by this gis a Lime means only that the Church became Powerful, that Monasteries, Chapters, Cathedral and Pader of rochial Churches were founded and established; the Ecclesiatticks, who had obtained these Goods Paris, by their Vertues, did not employ them to profane Uses, but for Alms and Exercises of Chabitity; they had no other Treasure but that of their good Works; no Vessels of Gold or Silver, nor any Equipage, and then they enjoy'd all kind of Prosperity: That than Charity, Innocence, Faith, Piety, Justice, and sincere Friendship reign'd upon the Earth, and that Fraud Calumny, were banished out of it because the Pattors instructed their People in these and Calumny were banish'd out of it, because the Pattors instructed their People in these Vertues by their found Doctrin, and their holy Life; but that Abundance having produc'd Luxury and Pride, Religion grew cold by degrees, and Avarice took Possession of the minds of Men, and extinguish'd Charity in them; that after this, the Salvation and Edistication of the Faithful was not design'd in the Ecclesiastical Offices of Divine Service, but only the great Refaithful was not design'd in the Ecclesiastical Offices of Divine Service, but only the great Refaithful was not design'd in the Ecclesiastical Offices of Divine Service. venue of Benefices; that the greatest part of benefic'd Men, thought only of Ravishing the Profit without putting themselves to the trouble of discharging the Office. Afterwards he enters upon the particular Abuses which Lust has introduc'd among the Ecclesiasticks, and begins with those which the Passion of domineering and enriching themselves, has introduc'd into the Court of Rome: Such as are the Collations of all Benefices, which the Popes have engross'd in their own Hands to the prejudice of Elections; the Sums which the Apostolick Chamber hath exacted for these Collations; the Promises of vacant Benefices which they have granted to unworthy Men, who have rendred the Priest-hood contemptible; the Rights of Vacancy, the Tenths, and the other Taxes of Pence which have been exacted with an unparallel'd Rigor; an infinite number of Processes which the Court of Rome hath given Birth to, and maintain'd by its Tricks; the Pride and Pomp of Cardinals, who being formerly imploy'd for burying of the dead, are now so highly advanc'd that they despise not only the Bishops, whom they call in derifor Livia Bishops by every the Arabbishops the Bishops the Delivers to Best and the Delivers to Best and the Bishops the Delivers to Best and the Bishops t in derision Little Bishops, but even the Archbishops, the Primats and Patriarchs; who heap together an infinite number of incompatible Benefices, uniting in their own Persons the gether an infinite number of incompatible Benefices, uniting in their own refrons the Titles of Monks and Canons, Regular and Secular, and possessing Benefices of all forts of Order and Nature, not only to the Number of two or three, but even to twenty, nay a hundred or more of the most considerable and richest Benefices; while a great number of poor Ecclesiamore of the most considerable and richeit Benefices; while a great number of poor Ecclesia-flicks have not whereupon to live, and are forc'd sometimes to purchase Benefices of them. He accuses them of being the Authors and Causes of Schism, of selling their Votes, of making Creatures and Dependents by the Benefices which they give. After this he proceeds to other Prelats, and reprehends the Ignorance and Avarice of some, the absence of others from their Benefices, and the neglect of discharging their Duties; the Disorders of some Canons, the Excesses of some Monks, and the Pride of some Religious Mendicants. He describes in Words very sharp, and apparently passionate, the Disorders which were in some Monatteries of the Regulars. Lastly, having compar'd together the Manners of the Christians of his time, and Regulars. Lastly, having compar'd together the Manners of the Christians of his time, and those of the Primitive Church, for fear lest what he had said should be abus'd; he adds this Caution, That his Intention was not to comprehend all Ecclefiasticks without Exception, as being guilty of the Diforders which he had spoke of; That he knew that Jesus Christ who cannot lie, had faid, Peter, I pray for thee, that thy Faith fail not; That he was persuaded there was in each State many just and innocent Persons, who have no hand in the Disorders of which he had complain'd, although he believ'd that the Number of wicked Men was far greater. After this, he aggravates the Disorders of the Pope's Court at Avignon, and the miferable Consequences of the Schism; and says, That we must have recourse to God, and pray him to reunite his Church, and heal the Breaches which were among its Members: He concludes all with a Prayer directed to Jesus Christ for this purpose. After this Work follows a poetical Piece in Hexameter Verse; wherein he bewails the Schism of the Church, and exhorts Pope Benedist XIII. to extinguish it.

The Treatile of the Falling and Restauration of Justice, address to Philip Duke of Burgundy, is a Work rather Political than Theological, wherein he shews that without Justice a State cannot be maintain'd; he detests the Civil Wars, the Contempt of Justice and Religion, and the other Diforders which reign'd then in France, and enquires after Means to remedy

The third Dogmatical Treatise of Clemangis, is about the Infallibility of a General Council. This he wrote when the Council of Constance was fitting, and the University of Paris did vigorously maintain the Iniallibility of General Councils. Clemangis wrote then two Pieces by way of Conferences with a Scholastical Divine of Paris; wherein he proposes the Difficulties and Doubts which there are about this Question, and the Reasons which are brought to prove this Infallibility: He says himself at the end of this Work, That he has no design to affirm any thing, but only to propose his Doubts and Difficulties, that the Matter may be clear'd up; and that he is ready to retract or amend what he has written upon this Subject, if it shall be found contrary to Truth, or be the cause of Scandal. This Temper may serve to excuse what he has written so boldly in this Treatise against the Infallibility of General Councils, though he does not oppose the Infallibility of Councils in Matters of Faith, which he acknowleges but only in Questions of Fact about Morality or Discipline.

sis a Do.

To these three Treatises must be join'd his Book about Theological Studies, publish'd by Father Dom Luc Dachery, in the Seventh Tome of his Spicilegium. It is address'd to John of Piemont, Bachelor of Divinity, who had confulted him whether he should Commense Doctor. He answers him in this Book, That we must distinguish between him who is truly a Doctor, and him who has only the external Marks of that Degree; that undoubledly he would do well to be a Doctor in the first Sense, that's to say, to be capable of Teaching, and doing the Office of one by his Difcourfes, and by his Life; but if he enquired whether he ought to take upon him the exteriour Marks of one, i. e. the Degree and Cap of a Doctor, he must consult himself, and reflect upon his own Mind and Defign, because it was a thing which might be well us'd or abus'd; yet he must examine what Motives mov'd him to affume this Degree, and fearch the fecret Corners of his Heart, that he might discover the Springs of this Action: From thence he takes occasion to explain to him what ought to be the Object and End of a Divine's Studies; he blames those who study this Science out of Interest or Vanity, and think of nothing but to enrich themselves by this Means: He would have a Divine who is a Preacher, to be in Truth the same thing which he says; to live according to God, and give an Example of that Life which he Preaches; that his Sermons should be the Effect of the Charity of the Holy Spirit fpread abroad in his Heart; that he should read continually the Scriptures, and the Books of the Holy Fathers: He complains of the Divines of his own time, that they read the Holy Scriptures negligently, and imploy their Wit and Time in barren Subtilties: He fays that the Ancient Fathers afferted nothing which they did not ground upon the Holy Scriptures; whereas the greatest part of the School-men valu'd them so little, that they laugh'd at these Difcourses which are founded upon Authorities; which render'd them so lazy, and so unfit for Preaching and Infruction, which ought to be the end of a Divine's Studies: "For, fays he "he ought not only to fludy to understand Divinity, which would be a vain Cutiofity; nor to " purchate the Favour and Applause of the People, which would be Vain-glory; nor to acquire Reputation, which would be a barren Commendation; nor to gain Revenues and Riches, which would be Coverousness; nor to be advanced to Honours and Dignities, " which would be Ambition; nor to be honoured with the Title of Mafter, which would be " Vanity, nor to mediate in Peace and at Leifure, which would confopite his Mind and make "it more renais; but he ought to fludy to improve that Talent of Doctrin which God has "entrufted with him, by using it faithfully, and conducting as many as he can to Life eterinal; and herein comitts true Charity. He admonishes Divines therefore to take good heed,
that they do not aspire to the Title of Doctor by a blind Ambition; as may be seen in ma-" ny, fays he, at this day, who will have high Titles, not that they may Teach, but that they " may gain Riches, even to excess: They make their Court to Prelats, and obtain Benefices by " their Importunity; of which they are so Covetous, that there is nothing which they will not "do to obtain them; I dare not say after what manner they use them, after they have got into Possession." Certainly it had been much better for this People never to have aspir'd to the Title of Doctor, than thus to be thrown down by their Ambition into fo many Pains and Diforders. After this he renquires which is the most excellent Employment and most conducing to Salvation, to Preach to the People; or after they have taken a Doctor's Degree, to ftay in the University, and read Lectures there. He confesses there is one whom the School calls a Solemn Doctor, who prefers the latter; but he is not of his Opinion, but efteems the former much more Excellent and more Uleful. Above all, he blames those negligent Pastors who excuse the little Care they take of their Flocks with a pretence of Study, and those benefic'd Men who cloak the Plurality of their Benefices with the fame Pretence: Nevertheless, he confestes, that the Office of Professors is necessary; but he says, it belongs to those who are not call'd to other Employments to discharge that Office; and he does by no means approve that those who are call'd to the Care of Souls, should neglect it for Studying or Teaching Di-

Of the five other Treatifes of Clemangis, printed among his Works, there are three of Morality, viz. the Discourse of the Parable of the Prodigal; wherein he discovers the bad Use which Men make of the Benefits of God; the Treatife of the Advantage of Solitude, and that of the Improvement of Adversity, wherein these things are handled with as much Eloquence and Politeness, as Beauty and Strength: The two other are concerning two important Points of Discipline; the former to shew, that its not convenient to appoint new Festivals; and the fecond, against the Simony of Prelats.

In the former, he undertakes to prove, That it was not convenient in his time to appoint new Feltivals in the Church, chiefly without necessity, because they are become so numerous already that it were more expedient to retrench some of them than to add to them; and so much the rather, because things that are rare, are more effected, whereas those that are common become contemptible. "It remains only to be confider'd, fays he, with how little Devotion Chris " than People do celebrate these Festivals: Few come to Church on these days; many hear " not Mass at all, others hear but a part of it, and go away before the Priest says, Ite, miff.t " est: Some satisfic themselves with entring into the Church, and taking there a little confe-" crated Water, or falling down on their Knees for a moment, faluting the Image of the Virgin, or of any Saint, or adoring the Body of Jesus Christ during the Elevation. As to the " Office of Mattins or Velpers, few Persons are present at it, and often times the Preast re-" pears

thears alone with an Under-Clerk; scarce one can be found sometimes to answer at the Mass. Nicholas Cle Some go to their Houles in the Country, others go about their Affairs, the greateft part go to magis a Fairs, which they feldom do, but on these days; many take the diversion of a Comedy, or a Dodge of Par. " Play: The Rich make Feasts on these Days with great Pomp and Magnificence, but take no tis.

of the Fifteenth Century of Christianity.

" care to purge their Consciences. The meaner fort of People profane the Holiness of these " Days by going to the Alehouse, where they Swear, Blaspheme, Quarrel, and Beat one ano-" ther, and fpend Night and Day in Rior and Luxury. The younger fort of People come to "Church on these Days only to see the Women, who are better Dress'd on these Days than others. " In fine, an infinite number of Crimes are committed on these Days. Those are severely pu-"nifth'd who labour in the Vineyard, or in digging the Ground on these Festival Days; and yet they are not punish'd at all, who violate the Holiness of these Days by their Crimes; tho' "St. Austin affirms, that it is less Criminal to Till the Ground, than to Dance on a Festival "Day. Clemangis concludes from all this, that these Disorders are almost inevitable; that it was expedient to retrench the Festivals which are not necessary, rather than to add to them, as the Church has abolifi'd the Vigils which were formerly us'd in Churches with much advantage to Piety, because they became the occasion of Debauchery, whereof there are still remaining flameful Examples in 6me of ourches. He explains afterwards the Reafon of the Infitrution of Feltivals, and the manner in which they should be Celebrated. "There comes no benefit to the "Saints, fays he, from our Worship, nor from the Praises we give them; they did not themselves "rejoyce in the Glory they had upon Earth, which they despis'd, when they were Cloath'd with "this Mortal Flesh; all the advantage of their Festivals is for us, if we Celebrate them as we "ought to do: They are appointed for our Salvation, to excite our Devotion, that being de-

"liver'd on these Days for a little time from the Cares of the World, and the Labour of the "Body, we may take pains for the good of the Soul.

"And because it rarely happens but in our daily Labours, and the Care of our Domestick Af-"fairs, we fall into some Sin, either thro' Infirmity, or Weakness, or by Negligence, therefore "the Lord's Day and other Festivals are appointed, that Men being freed from such Cares on these "Days, may descend into their own Breast, recollect themselves, examine their own Conscience, "reflect upon their Sins, and blot them out by their Contrition, wash them with their Tears, "drive them away by Prayer, ransom them by Alms, and by praying to God for Pardon, thro "the Invocation of Jesus Christ, and the Saints, and for Grace to forsake them for the time to "to come; for he is not a true Penitent, nor worthy of Pardon, who has not a firm Resolution " to forfake his Sins. Now to the end that the Heart may be quickned to this Devotion, the "Faithful must be affisted on these Days with Holy Mysteries; they must hear Mass, and the "Word of God, which is able to foften the hardest Hearts, if they hear it with attention; they " must Meditate on the Actions and Vertues of the Saints, whose Festival is Celebrated, that they " may imitate their Example. 'Tis probable, that the Saints are more favourable to those who " Pray to them, who Honour them on the Days of their Festivals, than at other times; and that " Jesus Christ has then a greater regard to their Intercession: But the Faithful must so prepare "themselves, that the Saints may Pray to Jesus Christ for them, and that Jesus Christ may hear "their Prayers. He declaims afterwards against the Profanencis of the greater part of Christians in his time on these Days, and the Disorders which they committed. But fince it might be objected to him, that the' many Persons had abus'd the Festivals, yet there were many others who Celebrated them with Devotion, and spent these Days in Prayer, and Good-Works: That the Festivals being chiefly appointed for Persons of Piety, it was not convenient to abolish them, but that even new ones might be added to them, to procure farther means of Edification, and so much the rather, because the Administrations of the Church are chiefly design'd for the benefit of the Elect, which herein follow the foot-steps of its Head : He proposes therefore this Objection, and before he answers it, he observes that there is a great deal of difference between the Commandments of God, and the Traditions of Men, as to what concerns their Observation, or Neglect; that the Commandments of God cannot be abrogated by any Human Institution, upon any pretence of profit whatfoever, because no Man has a Right to change the Law of God: But as to Ecclesiastical Constitutions, altho' they have been appointed for just and sufficient Reasons, they do not oblige so indispensably, but they may often be chang'd, with respect to Times, Places, and Customs, by the Universal Church, or even by particular Churches. He alledges Images for an Example, which were though: to be forbidden in the Primitive Church, for fear left the Faithful, who were newly Converted from Paganism, should believe that there was some Divinity in them, and which were afterwards allow'd, when the Faithful were confirm'd in the Faith, and this Inconvenience was no more to be fear'd. He adds, that about four years ago, Michael Bishop of Antistiodorum, a Prelate of great Vertue, and lately deceas'd, had taken away by his Synodical Decrees many Festivals which were wont to be Celebrated in his Diocess, upon the account of the Disorders which were committed at them, and the necessities of the Common People, that this Retrenchment did not hinder Pious Persons from Celebrating them with Devotion, and affilting at the Office; that its true, the Church ought to manage all things for the good of the Elect, but then it ought not to despair of any Man, nor to look upon any Christian as a Reprobate while he lives upon Earth; that it ought to take care of the good, and the bad; that according to the Gospel, we should rather cut off our Hand, or our Foot, and pluck out our Eye, than give offence to the least of our Brethren: How much more Reason is there then to take away a thing which gives Scandal

Gor of Paris.

Nicholas Cle both to Great and Small. He intimates also, that the Consideration of the Miseries to which the mangis a Do Common People in his time were reduc'd, was fufficient Reason for abolishing these Festivals, which deprived them of the means of gaining their livelyhood. Lastly, he blames the New Feflivals, whose Rents they cannot enjoy, without Celebrating them in their Churches; an Abuse which had so subverted the Divine Service in the greatest part of the Churches, that the Office for the Day was scarce any more regarded, because these New Saints had Engross'd all the Days, and fometimes had even taken up the Days of the Festivals Consecrated to God; from whence it came to pass, that the Holy Scripture was no more read in the Office, but only the History of the Saints; and that there was a necessity of changing every day the Ancient Offices, and the Order of the Church. He complains that these Novelties were introduc'd into the greatest part of the Churches, and even into the Cathedrals, except that of Lyens, which he fays did not receive these Novelties. Laftly, he Conjures those who had more Zeal than was necessary for the Institution of the New Festivals, to reflect upon these Reasons, and if they found them Just, to acquiesce in the Truth; if they found any thing in them worthy to be blam,d, to acquaint him wherein he was deceiv'd, and declares that he was ready to Correct what he had written, if it were against the Rule of the Church; and protests that he had not Compos'd this Book to contradict their Affection, which he believed to proceed from a good Intention, bet to discover the Scandal and Mischief which arise from this multiplication of Festivals, for the instruction and satisfaction of those, who not considering them, procure these Novelties out of a good Zeal, but not according

to Knowledge.

In the Treatise of Simoniacal Prelates, Address'd to Gerson, he declaims earnestly against the Custom of some Bishops in his time, who took and exacted Mony for Conferring of Orders, under pretence of dispatching the Letters, or otherwise. "Tell me, O Bishops, says he, who are not assamed to sell Doves in the Church of Jesus Christ, wherefore think ye that Ecclesiastical Benefices were Appointed ? Was it not for the performing of some Office? And what is the "Office for which ye were Ordain'd? Ye will not tell me that it was to Baptize, to Confecrate the Eucharist, to hear Confessions, to give Absolutions, to Celebrate Marriages, since this is "common to you, with the Curates and Priests of your Diocess. Neither will you say, that it " was to Preach; for altho' it belongs to you to discharge this Duty, yet ye do it very rarely, and "negligently, and commonly turn it over to others: What then is the Office which is not common to you with others? Tis chiefly to Conferr Orders in your Dioces, this is the Principal End for which ye were Ordain'd Bishops. How comes it to pass then that ye do not discharge this Duty grath, having so great Revenues of your Bishopricks for this very Reason? As to what "might be objected to him, that there were many Bishops of great Piety that us'd to do this; and that it was Authoriz'd in some Places by an Ancient Custom. He answers, That no Custom nor Prescription ought to be alledg'd against the Law of God, the Holy Decrees of Coun-"cils, the Commands of the Holy Fathers, and against Decency, and Good Manners. He refutes also the excuse which some alledge, who would defend this Usage. We do not, say "they, sell the Orders, it is not for Orders that the Money is given, but for the Letters, the Seal, and the Notary. These, says he, are Fictions, and not Truths; for it often happens, that those who resuse to take the Letters to shun this Simony, have nevertheless been oblig'd to give the Mony to be Ordain'd; what say I, to be Ordain'd? Their Names are not so much as set "down in the Catalogue of those who are to receive Orders, unless they pay what is demanded " of them: Whether this turn to the profit of the Bishop, or his Secretary, God is witness, and " the Secretary may be also. But suppose that this turn to the profit of the Secretary, is it just "that the Bishop should pay to him anothers Mony; and among so many Officers, cannot he maintain a Secretary at his own Charges? Besides, that it is expressly forbidden in the Canons " to take any thing, not so much as for the Writing, which excludes all kind of pretence. In " fine, he affirms, that this Abuse is the Fountain of all the Disorders that are in the Church; for "whence, fays he, comes the Indevotion of the People, the Contempt of Priefts, the Abolifhing "of the Rights and Liberties of the Church, but because it is full of contemptible Persons, and unworthy of their Ministration? Whence comes it to pass that an infinite number of ignorant "Persons, are admitted to the Priesthood, who understand no Latin, and scarce can Read; and who in Repeating or Singing the Prayers, know not whether they Bless or Curse the Lord, and so many others of bad Morals, who live in all forts of Debauchery. The Bishops are the "chief Cause of these Disorders, because they admit to Orders indifferently all sorts of Persons, "without examining their Learning, or their Manners; and they are satisfy'd with punishing "them in their Purse, without endeavouring to reform their Faults. And after all this, can any "one wonder, that the Ecclesiastical State should be trampled upon, despis'd, hated, afflicted, oppress'd, robb'd, and Persecuted? These are the words which Clemangis makes use of to exaggerate the Disorders of the Ecclesiasticks in his time, which thanks be to Heaven, to the Decrees of Holy Councils, and chiefly to that of Trent, and to the Pastoral Vigilance of our Bishops, are now Corrected and Reform'd in our Age, which abounds with Ecclesiasticks of singustrees. lar Learning, and extraordinary Piety.

The Collection of Clemangis's Letters contains 137. all Written with much Elegance and Chaftity, and full of Christian, Moral and Politick Instructions; of the Descriptions of Vices,

and Vertues, of Draughts of History, of Critical Questions, of wholfom Advices, and Complements. The most considerable, with reference to Ecclesiastical Matters, are those which were

written about the Schism, and about the State of the Church, wiz. the first, address'd to King Nicholas Cle-Written about the Schirm in a most Pathetical manner to labour for the Reformation mangis a Do-Charles VI. wherein he exhorts him in a most Pathetical manner to labour for the Reformation mangis a Do-of the Church, and the Excirpation of Schism. The second, address'd to Pope Benedict for at Paris. XIII. lately chosen, written with a great deal of Art upon the same Subject. The third, wherein he makes an Apology for the former. The thirteenth, address to Benedist about the Inin he makes an Apology, for the loring. And infreenth, address d to Benedict about the Inconveniences of the Substraction. The fitteenth, to John Gerson, about the danger in which the Church was. The seventeenth, to King Charles VI, to disting the from the Substraction, which is very long and eloquent. The twenty ninth, address d to Peter of Ailly, Bishop of Cambray, about the Afflictions of the Church. The fortieth, address d to Renald of Fountains, to bray, about the Afflictions of the Univers. The fortieth, address to Renald of Fountains, to justifie, That he was not the Author of the Letter which Benedict sent into France, for Excommunicating the King and the Kingdom, The forty second, to the University of Paris, upon the same Subject. The forty third, to Renald of Fountains, to clear himself of some other things which he was accused of writing in Letters intercepted. The forty fourth, forty fifth and forty fixth, about the Persecution which he suffered upon this occasion. The fifty fifth, against the Enemies of Pope Benedict. The hundred second, of the Qualifications which Deputies ought to the part to a General Council. And the hundred smallest and desired to the Council of have that are sent to a General Council. And the hundred twelfth, address d to the Council of Constance, wherein he praises the Fathers of that Council who were already Assembled for two Years, and exhorts them not to part till they had procur'd the Peace of the Church; and infinuates to them towards the end of the Letter, That it would be more convenient to choose one of the Competitors, than not to conclude the Peace of the Church; signifying withal, That he did not approve the Decree, which some said they had made, That they would not choose one of the Competitors.

Those which are written about the Civil Wars, and the Mischiess wherewith France was Af-flicted at that time by the Divisions of Princes, are equally strong and beautiful; they are full of Christian Maxims and Politicks, about the Peace and Reformation of the State: See the Letters 59, 63, 67, 68, 69, 89, 90, 97, 98, 101, 103, 107, and 132. to which may be added the 56, to Louis Duke of Aquirain, Eldest Son to King Charles VI. wherein he exhorts him to Mildness and Clemency. The 93d about the Instructions of this Prince, address'd to John D'Arcanval his Governor, and the 136 to Henry King of England about Justice, and the other Vertues

of a Prince.

In many of his Letters he gives lively Descriptions of the Disorders, and Corruption of Manners in the Ecclefiasticks and Secular Men of his Time: See the 14, 15, 28, 31, 35, 54, 133. In others he treats of important Points of Morality, as in the 9th, of Patience under Affli-Gions, in the 11th, That the Health of the Soul is preferable to that of the Body, in the 60th, of shunning Vain-Glory, in the 62d, of the advantages of Afflictions and Persecutions; In the 65, 73, 74. of Preaching, of the Fervor and Constancy that should be used in this Ministration, in the 75th, of the Vigilance of Pastors, and the things wherein they ought to employ themselves. There he confirms the same Principles, which are in his Books of the Corruption of the Church and the Study of Theology; in the 82d, he treats of the uncertainty and thortness of this Life;

and in the 92d, of Alms and Christian Watchfulness.

There are some Letters, which are not about serious Matters, and so do not discover the Learning and Excellent Wit of Clemangis, as the sourth and fifth, in which he resutes what Petrarch had affirm'd, That no where but in Italy there were any Popes and Orators of Worth; the Twenty third, wherein he enquires, Whether one might make use in Latin Letters of the form of Salutation us'd by the Ancients; the Twenty fourth, wherein he describes very plea-fantly a Property he had of smelling an Evil Scent in Pestilential Places; the Twenty se-venth, wherein he treats Learnedly of the Causes of the Pest; the Thirty ninth, wherein he relates two Stories which had been told him by a Man whom he met in a Journey, one about an Assassination discover'd in an extraordinary manner; and the other, of a Wild and Hairy Man taken in a Forest; the Sixty first, wherein he relates a Story of a visible Judgment upon a wicked Wretch.

This Author is no whit inferiour to the Ancients for Eloquence and Noblenels of Thought, and as to the Purity of his Words, and the Chasteness of his Latin Style he does even surpass them: His Discourse is adorn'd with the Natural Ornaments of true Eloquence without Affe-Ctation, and abounds in choice Words, rich Thoughts, and happy Applications of the Passages of Sacred and Prophane Authors: It is a little too Luxuriant in his Declamations, and too Biting in his Satyrs, but it is pleasant in his Descriptions, polish'd in his Narartives, sull in his Instructions, earnest in his Exhortations, and wise in his Advices. In fine, whatever may be said of him, he will always pass in any Age whatsoever, for an Author worthy to be read and

Gerard Machet, after he had studied in the College of Navar, towards the end of the pre-Gerard Machet Century, took a Doctor's Degree in 1411. He was promoted some time after to a chet Bishop of Canonry in the Church of Paris, and discharg'd the Office of Vice-Chancellor in the absence Castres. of Gerson; and in this Quality he was appointed by the University to harangue the Emperor Sigisfiminal as he pass'd through France: Charles VII. made choice of him for his Confessor, and gave him the Bishoprick of Castres. He wrote many Letters which are found in Manuscript in the Church of St. Martin at Tours, whereof Monsieur Launoy speaks in his History of the ColA New Ecclesiastical History

John de Cour John de Courecuisse (in Latin Brevieuxa) born in the Country of Mayence, was admitted in tecusies bilbop the Year 1367. Into the College of Navar, where he took the Degree of Doctor in 1388. and after that was one of the Ambassadors from King Charles YLL to the Popes Benedist and Boniface, for obtaining the Peace of the Church: He was afterwards of the Opinion of the Substraction, and made a Discourse in 1488. against the Interdict under which the Kingdom was laid by Benedist, for which he was, rewarded with the Onice of Almoure to the King. He performed the Duty of Chancellor to the University of Paris, in the absence of Gerson, and was afterwards chosen Bishop of Paris in 1420. But because he was, not acceptable to the King of England, who was then Master of that City, he could not continue in the Possession of England, who was then Master of that City, he could not continue in the Possession of England, who was the Master of that City, he could not continue in the Possession of England, who was the Master of the Monastery of St. Germain Despres, and chose rather of quit Paris and go to Geneva (whereof he had been made Bishop) in the Year 1422. than submit to the Domitheering of the English. The Year of his Death is not certainly known:

A Treatife of the Power of the Church and the Council, in the Bishtocheque of St. Vistor, and of the Church of Paris.

John of Lig. John of Lignano, a Lawyer of Milan, wrote a Book upon the Clementines, and divers other nano a Lawper. Treatiles, Printed at Venice in 1584. Among the reft, there is a Treatile of Friendthip, a Treatile of the Plurality of Benefices, a Treatile of Ecclefialtical Cenfures, a Treatile of the Canonical Hours, a Treatile of the Ecclefialtical Interdict, and some Explications of the Three first
Books of the Decreals. He flourish at the beginning of the Fifteenth Century. Rainaldus has
publish at the end of the Seventeenth Tome of his Annals, a Treatile of this Learned Lawyer
in behalf of Orban VI. wherein he defends the Election of that Pope.

Nicholas Biart, an English-man of the Order of Friars Predicant, flourish d at the beginning a Dominican.

Nicholas Biart, an English-man of the Order of Friars Predicant, flourish d at the beginning a Dominican.

Abstinence, Works which are to be met with in Manuscript in England.

Adrian ibe

Adrian, the Carthuspan, a Fleming, flourish d'at the beginning of this Century, and wrote Carthusian.

In imitation of Petrarch, a Treatile of the Remedies of both Fortunes, Printed at Colon in

Thomas, Abbot of St. Andrew at Verceil, of the Order of St. Benedict, according to some, of st. Andrew and according to others, Canon-Regular, wince a Commentary upon the Books attributed to at Verceilles, St. Denis the Areopagic, Printed at Colen in 1526 with the Commentary of Denis the Carthy-fian upon the same Books. There is also attributed to him a Commentary in Manuscript upon the Canticles. He figuration according to some at the beginning of this Century, and according to others in the Thirteenth.

John Petit John Petit, a Licenstate in Theology, of the Faculty of Paris, of the Order of Friars MiFriar Minss.

nors, being a Mercenary Soul, had the Impudence to maintain by word of Mouth and bey
Writing, the Assalination of the Duke of Orleans, in the Year 1407, by Order of the Duke of
Burgundy, whose Creature this Regular was; He being condemnd for this, and driven away
from the University of Paris, retir d to Hessalin, where he died in 1411. He wrote, besides this
Treatise which was burnt at Paris, another Book about Schism, and some Questions which are
to be met with in Manuscript in the Library of St. Vistor.

Martin Porce At the same time, a Regular of the Order of Friars Predicant, call'd Martin Porce, underBijbop of Arras, took to defend the same Cause, and wrote a Treatise upon the same Subject, for which he was
rewarded with the Bishoprick of Arras. This Treatise is to be found in Manuscript in the
Library of the College of Navar, together with the Answer. Porce was one of the Ambassadors from the Duke of Burgandy to the Council of Constance, and afterwards made a Journy
into England. He died September the 6th, 1426.

Paul an Eng. There was towards the end of the Pontificat of Boniface IX. an Englifb Writer nam'd Paul, lish Dollor in a Doctor in Law, who wrote about the Year Acot. a Treatise, Entitled, A Mirror of the Pope Law.

In and bit Court, by way of Dialogue, wherein he writes against the Abuses of the Court of Rome concerning Collation of Benefices. Tis divided into three Parts; in the first he treats of the Nature of Benefice, of the Order which is among Prelats, of the Canonical ways of Promotion to a Benefice, of the Injustice of Refervations, and Promises of vacant Benefices, of the Simony, that is committed foother obtaining of Benefices, and the Enormity of the Crime of Simony, of the Penalties which Simoniacks and those who have a hand in Simony do incur. In the second, he shews, That the Pope may commit Simony by receiving Mony for the Collation of Benefices, directly or indirectly. In fine, he alledges in the last, That the Court of Rome and its Officers, commit Simony by receiving Mony for the Dispatch of Bulls, of Benefices and Graces; That the Cardinals partake in this Simony; That the Pope cannot be excused when he grants Exorbitant Graces, and that the Plenitude of his Power does not give him Right to grant Dispensations without Cause and without Reason. This Treatise is printed in the second Tome of the Monarchy of Goldastus, Page 1527.

About the same time flourish'd another English-man, call'd John Lattebur, of the Order John Latter of Friars Minors, who wrote a Moral Commentary upon the Lamentations of Jeremy, printed but a Friar in 1482. and some other Treatises in Manuscript, viz. Theological Distinctions, a Moral Al-Minor. in 1482. and some other Pieces which are wholly lost, as Commentates upon Jeremy, upon phabet, and some other Pieces which are wholly lost, as Commentates upon Jeremy, upon the Plalms, upon the Acts of the Apostles; some Lectures upon the Scripture, and some Ser-

mons.

Richard Ullerston, Doctor and Professor of Divinity at Oxford, shourished also at the beginning Richard UllerRichard Ullerston, and wrote in the Year 1408. a Treatise of the Reformation of the Church, shound of Oxford, at the defire of Robert (a) Cardinal Bishop of Salisbury. This Treatise is to be found in Manu. of Oxford, at the defire of the Church Militant. It contains fixteen Articles; the first is about the Election of a lb | viz. in fence of the Church Militant. It contains fixteen Articles; the first is about the Election of a lb | viz. in fence of the Church Militant. It contains fixteen Articles; the first is about the Election of a lb | viz. in fence of the Church Allisant | fence of the Revenues of the the Library of Pope, the second of Simony; those that follow are against the Abuses of the Revenues of the the Library of Church, against Dispensations, Exemptions, Plurality of Benefices, Appeals, Privileges about lege.]

The Life and Manners of the benefic'd Clergy, and the Celebration of Divine Service. In this the Life and Manners of the benefic'd Clergy, and the Celebration of Divine Service. In this Piece he speaks boldly against the Disorders of the Court of Rome. There is in the same MaPiece he speaks boldly against the Disorders of the Court of Rome. There is also made made in the same MaPiece he speaks boldly against the Disorders of the Court of Rome. There is also mention made tion, as the Riebard Countries his Matter, and dedicated of Hemy Prince of Walet. There is also mention made tion, as the of some other Treatise of the same Author, which are not to be found, wit, a Desence of Title is published by Marting, and a Treatise upon the Creed.

Lettons, and a Treatise upon the Creed.

Lettons, and a Treatise upon the Creed.

Letions, and a fire, Boston a Benedictine Monk of the Monastery of St. Edmund (d) Tat Uik in the Bist. List. App. Some time after, Boston a Catalogue of the Writers, which he had found in the Libraries of P. 86. Province of Wales] wrote a Catalogue of the Writers, which he had found in the Libraries of Boston a Benesand, which is only in Manuscript. There is also another Treatile attributed to him, enditine Monk. tituled, The Mirror of the Monks, and the Chronicle of his Monastery, which Works are lost.

(4) This Boston of the Monks, and the Chronicle of his Monastery, which Works are lost.

tituled, The Mirror of the Monks, and the Chronicle of his Monaftery, which Works are lost.

(d) This BoTheodorick of Niem, a German, Secretary to some Popes; and according to some, Bishop of som use of the
Theodorick of Niem, a German, Secretary to some Popes; and according to some, Bishop of some the
Most of Gregory XI. to the Election of Alexander V. in three Books; to which he added ano mundsbury,
ther Work, entituled, Namus Unionis, which contains the Original Pieces written on both sides Whin. Bish,
ther Work, entituled, Namus Unionis, which contains the Original Pieces written on both sides Whin. Bish,
ther Work, entituled, Namus Unionis, which contains the Original Pieces written on both sides Whin. Bish
about this Schissim; and a third, wherein he writes the Life of Pope John XXIII. and the Lit. App.
about this Schissim; and a third, wherein he writes the Life of Pope John XXIII. and the Lit. App.
about this Schissim; in 1506. at Nuremberg in 1592. and at Stratulurg in 1608. and in 1629. Theodorick
were printed at Basile in 1566. at Nuremberg in 1592. He wrote also a Treatise of the Privileges of of Niem, Bithe latter was printed at Frank furt in 1620. He wrote also a Treatise of the Privileges of of Niem, Bithe Empire, as to the Investigate of Bishopricks and Abbise, printed at Basil in 1557, and at Pop of Ferden,
the Empire, as to the Investigate of Bishopricks and Abbise, printed at Basil in 1557.

Stratulurg in 1609, and 1618. The Exhoration to Robert King of the Romans, which is in
Stratulurg in 1609, and 1618. The Exhoration to Robert King of the Romans, which is in
Stratulurg in 1609, and 1618. The Bashoration to Robert King of the Romans, which is in
Stratulurg in 1609, and 1618. The Bashoration to Robert King of the Romans, which is in
Stratulurg in 1609, and 1618. The Bashoration to Robert King of the Romans, which is in
Stratulurg in 1609, and 1618. The Bashoration to Robert King of the Romans, which is in
Stratulurg in 1609, and 1618. The Bashoration to Robert King of the Romans, whic

Jerom of St. Faith, a Spanish converted Jew, and Physician to Benedict XIII. is the Author of Jerom of St. Faith, a Spanish converted Jew, and Physician to Benedict XIII. is the Author of Jerom of St. Word Treatiles against the Jews; whereof the one is entitled, The magns of Resulting and Con-Faith a convenience of the Faw; and the other is against the Talmud. Both of them have appeared under the vented Jero, wincing the Jews; and were printed at Franksure in 1602. and in the last Bibliotheque of the Fathers. In the former he proves, That the twenty four Conditions, which the Jews acofunded, should happen at the coming of the Messia, according to Scripture and their own Knowledge, should happen at the coming of the Messia, according to Scripture and their own Tradition, are all accomplish in Jesus Christ. In the second, he discovers the Errors and Wild Conceits of the Talmud; and shews that it contains things contrary to Charity, to the Law wild Conceits of the Talmud; and shews that it contains things contrary to Charity, to the Law of Moses, and Blasphemies against Jesus Christ. These two Treatises were written by Jerom of St. Faith in the Year 1412. and many Jews

were converted by reading them.

About the fame time flourish'd another Spaniard, who was also a converted Jew," call'd Paul Paul Bishop of Carthagena, and after that of Burgos, Carthagena, and after that of Burgos, Carthagena, of Carthagena, a Native of Burgos, who was Bishop of Carthagena, and after that of Burgos, Carthagena, of Carthagena, a Native of Burgos, who was Bishop of Carthagena and Avarus Garsia: The first furthered Children before his Conversion, Alphonsus, Gonslavus, and Avarus Garsia: The first furcheded him in the Bishoprick of Burgos, the second was Bishop of Paissone, and the last conceeded him in the Bishoprick of Burgos, the second was Bishop of Paissone, and in the preceding tim'd in a Secular Life. He died in the Year 1435, Aged 82 Years, and in the preceding Year he finish'd a Work, entituled, The Seruisny of the Bishe, printed at Manuta in 1474; and Year he finish'd a Work, entituled, The Seruisny of the Bishe, printed at Manuta in 1474; and a Burgos in 1591: But his principal Work is an Addition to the Postils of Nicholas of Lyra, upon the whole Bible, printed with that Gloss. He wrote also a Treatis about the Name of God, printed with the Notes of Drussus are Francker in 1604. There is much Jewish Learning in this Work, and they are very useful for the understanding of Scripture.

A Diciple Peter of Another Carthagena, and a start start of the Fargele. a Diciple Peter of Another Carthagena, and a start start of the Scripture.

ng in this work, and they are very ment for the functionality of the Faryofe, a Ditciple Peter of AnPeter of Ancharano of Bononia in Italy, descended of the Family of the Faryofe, a Ditciple Peter of AnPeter of Ancharano of Bononia in Italy, descended from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous Luwyer, flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous flourished from the Year 1410. until about the middle of charano a of Baldus, and a famous flourished from the Year 1410. unti

Responsa, printed at Venice, in 1568, 1585, 1569, 1599. & Selecte Questiones omnium prestantismorum Furisconsulustum in una Tomos digeste, Francosurt, 1581. Whatton Hift, Lit. App. p. 90.

St.

St. Vincent St. Vincent Revier, born at Valence in Spain, of the Order of Friars Predicant, made him. Ferrier of the felf famous by his Sermons, by the Hollings of Instalic, and by his Mitacles. He was Conoder of F. F. felfor to Benedia XIII. and Matter of the Sacrety Palace. He was prefent in 1418. at the Council of Conflavore, and died the freet Year, at Vanues in Britanny, April the 5th. He was Canonized by Callifus III. in 1435. He was the Author of a great many Treatiles of Piety; among the reit, of a Treatile of the Spiritual Lafe, or the Interiour, Man, printed at Magnetic and the many other Places; of a Treatile of the Lord deburg in 1493, at Venice in 1500, and in many other Places; of a Treatife of the Lord's deburg in 1493, at Venice in 1500, and in many, other traces, or a treame of the Lords. Prayer, printed at Lords and at Animorp in 1573, a Treatile of the End of the World, or the Ruin of the Spiritual Life, the Eccleficational Dignity, and the Catholick Faith; and of the two-fold coming of Antichrift, containing divers Predictions and Threatings, printed at Napler; a Treatife of Confoliation in the Changes of Faith, painted with the Treatife of a Spiritual Life, and the following Letters at Valence in 1551. The first of these Letters is a Spiritual Lite, and the following Letters at valence in 1591. Let first 01 the letters is address do Bengalig XIII. the second to 3ohn de Podio General of the Order of Friats Preachers; the third, whereas there remains only a Fragment, to Bonface General of the Carbuffans; the fourth, which is also imperfect, to 3ohn Gerfon; two Letters to the Insant of Arrago, fent to King Peter IV a Letter to Ferdinand I. King of Arragon. As to the Collection of Sermons, printed under his Name, at Olme in 1473, at Colem in 1483, at Stratburg in 1493, and 1503, at Lyon to 1527, and at Venice in 16064 tis no ways credible that its made up of the true Sermons of St. Vincent Ferrier, those which it contains being unworthy of his Gravity and

John Capreo. John Capreolus of the Order of Friars Predicant, of the Diocefe of Thologie, and Prolus a Domini. felfor in the University of that City, flourished from the Year 1415, until the Year 1451. when he was present at the Council of Basil. He wrote Commentaries upon the four Books of Sentences, with a Defence of the Doctrin of St. Thomas Aquinas, printed at Venice in 1484, in

Lupus of Oil.

Heronymites, hath fram'd the Rule of his Order, which is to be found among the Works of nymite.

St. Jerom, from whence it is taken, and is the Author of many Manuscript Sermons; he lived till

Boniface Ferrier, of the Order of the Carthufiant, another brother to St. Vincent Ferrier, Genefere General ral of his Order, wrote a Treatife of the Approbation of his Order; a Discourse to shew the of the Carthus Reason why so sew of the Carthus Reason why so seem of the Carthus Reason which were sever yet with the Carthus Reason which we will be set the Carthus Reason which we will be set to see the Reason which we will be set to see the Reason which we will be set to see the Reason which we

Antony Rampelogus an Angustin.

Order, and some Letters. There works of mis were never yet princip.

Anthony Rampelogus, Doctor of Divinity, of the Order of Friars Bermites of St. Angulfing, who flouristed at the beginning of this Centurg, composed a Collection for the young Preachers of his Order, enricated, Figures of the Bible, princed at Paris in 1511, at Stratburg in 1516, and at Lyons in 1558, and 1570. There he relates the History of the Bible, and draws Mo-

Gohelin Perfona Dean of

rallities from them a businesse are a great many Fables and Falfities in this Work.

Gobelin Persona, a Caman of Westphalia, born in the Year 1358, after he had stayd a long time in the Court of Rome, was ordain'd Priest in 1386, and made Curate of the Church of the Holy Trinity of Paderborne: Having preached against an Edict of the Magistrates of that City, he was drove away from his Benefice; but in Recompence, he was made this that City, he was drove away from his benence; our in recompence, he was made this Binhop sofficial: He was quickly solid to leavestis Employment, because of the Contests he had with the Benedicitiner, and then he seried to Biffeld, where he was made Dean of the Cathedral Church. He died at last, being a Monk, aged 65 Years; He is the Author of the Chronicon, entitled, Cosmodornium, from the beginning of the World to the Year, it is, printed at Frankfur in 1599, he wrote also the Life of St. Meinnishour, printed at Mayenes in 1816.

Henry of Helle, or Langestein. fure in 1599, he wrote allo the Lite of St. Meininfpaus, printed at Mayenes in 1516.

Hemy of Hesse, or Langestein, Licentiate in Theology, of the University of Paris, slowish of there at the end of the preceding Age; and having required into German, he was made Canon of Wormes, and call'd to Irema in Austria, to reach there in the University. Trichemius attributes to him some Commentaries upon the Sentences, upon Genglin, a Treatic of the Antichrist, and of Schilm, a Freatic of the Instruction of the Right-hood; a Treatic of the Contemplative Soul, the Mirror of the Soul, a Treatic of the Canonical Hours, a Treatic against Austrialia Schilms, and Treatic of the Instruction of the Contemplative Soul, the Mirror of the Soul, a Treatic of the Contemplative Soul, the Mirror of the Soul, a Treatic of the Contemplative Soul, the Mirror of the Soul, a Treatic of the Contemplative Soul, the Mirror of the Soul, a Treatic of the Contemplative Soul, the Mirror of the Soul, a Treatic of the Contemplation of the C Aftrologers, a Treatife of the Lord's Frayer, of the Angelish Salutation, and of the Creed of the Apottles; a Treatife of the Contempt of the World; a Treatife against a Wicklesse and a Friar, Telesphorus , a Treatise of Canons Regular, some Sermons and Letters: Some of these Treatifes are to be met with in Manuscript, in the Library of Ausburg. I believe we must are Treams are to be met with in Manuscape, in the Library or anjourg, I believe we must are tribute to the lame Author, the Rules for differential between Morral and Venial Sin, Printed with the Treatife of Instructions to the Confessor of St. Antonine; the Book of Contracts, and of the Order of Rents, which is among the Works of Gerson, and the Treatife of the Immaculate Conception of the Virgin, against the Disputes of the Friars Minors, and to vindicate

Heffe a Carthugan.

St. Bernard, printed at Milan in 1480.

There is another Henry of Hesse a Carthysian, who Flourish'd some time after, and was Prior of the Monastery of St. Mary in Guelderland, to whom Trithenius attributes also the following Works; a Commentary upon the Master of the Sentences, Commentaries upon Genesis, upon Exedus, upon the Proverbs of Solomon, and upon the Revelations of St. John, a Dialogue between a Bishop, and a Priest, and some Sermons. He died about the Year 1428.

of the Fifteenth Century of Christianity.

Some pretend that there was a Third Henry of Hesses of the Order of the Hermites of St. Angu-Henryof Hesses fline, to whom they attribute a Treatife of the Keys of the Church, and of Indulgences; and an Augustine. others confound him with the First.

Thomas of Walfingham, an Englishman, of the County of Norfolk, a Monk of St. Albans, Thomas of wrote two Histories of England, one a short History, from the year 1273. until the year 1422. Wallingham,4 and the other more large, from the Conquest of England by the Normans, i.e. from the year Benedicline 1066, to the 6th, year of Henry V. being the 1417th, of Jesus Christ. These have been Printed Monk. in the Collection of the Historians of England, at London, in 1574. and at Frankfort, in 1602. he has also continued the Polychronicon of Ranulph Higden.

* Whereof Dr.

one Manuseript Copy, in the Library of Gonvil, and Caius, which reaches no further than the Tear 1358, the History was continued from 1342, to 1417. Whart. Hift. Lit. App. P. 120.

Nicholas of Inhellpuel of Suabia, Rector of the University of Vienna, Flourish'd at the beginning Nicolaus Dinof this Century, and was prefeat in the Councils of Constance, and Basil. He wrote a Commen. kelpulius, tary upon the Four Books of Sentences, and fome Questions upon the fame Books; but these Restor of the Treatiles are loft; there remains now only of his some Dicouries of Piety, Printed at Straiburg, Vienna, in 1516. viz. Eleven Sermons, and Discourses upon the Precepts of the Decalogue, the Lord's Prayer, upon the Three parts of Penance, upon the Eight Beatitudes, upon the Seven Mortal Sins, and the Tribunal of a Confessor. Trithemius also mentions a Treatise of the Seven Gifts of the Holy Spirit, a Treatise of Charity, a Treatise of the Sins of the Tongue, and of the Eight Capital Vices; and many Sermons which Aneas Sylvius fays were much fought after in his rime. The Treatife of the Seven Gifts is to be found in Manuscript in the Library of Ausburg, together with a Treatife of Gratitude, and Ingratitude, and a Treatife of Sacramental Commu-

At the same time Flourish'd Theodoric of Ingelluse, a German, Canon of Hildesheim, who wrote Theodoricus the Chronicon of Chronicons, or an Universal Chronicon from the beginning of the World, to the Ingelhusius, year 1420. Publish'd by Macerus, and Printed at Helmstadt, in the year 1671.

year 1420. Publifiéd by Maceuu, and Frinted at Heimitaus, in the year 1071.

Hermani Petri of Studorp, a German, Carthuffan of the Monaftery of St. Anne, near Bruges, defineim.

Hermani Petri of Studorp, a German, Carthuffan of the Monaftery of St. Anne, near Bruges, defining.

Hermani Petri of Studorp, a Germani Carthuffan of S

of Fifty upon the Lord's-Prayer have been Printed at Lovain, in 1484. Fifty upon the Lord's Prayer have been Printed at Lovain, in 1404.
Thomas Waldenfis, or of Walden, a Village in the County of Effex, in England, the Son of Thomas Wal-Toomas wantering, of of visuality, a studied at Oxford, and after he had taken the Degree of Doctor, densits, or of he entred into the Order of Carmelites: He was present at the Councils of Pisa, and Constance, Walden, a and was chosen for Confessor to Henry V. King of England, whom he waited upon in his Jour-Carmelite. ney to France, where he died at Roan, November the 3d, 1430. He foutly oppos'd the Errors of Wielef, and confuted them, and establish'd the Truth of the Doctrine of the Church; he wrote a great Book, Entituled, A Dostrinale of the Antiquities of the Faith of the Catholick Church,

against the Wielestes, and Husses, divided into three Tomes, and Printed at Paris, in 1532. at Salamanca, in 1556. and at Venice, in 1571. This Work is Dedicated to Martin V. and approv'd by this Pope. In it the Author proposes to himself to relate the Doctrin of Jesus Christ, of the Apolles, and the Fathers, against the Errors of the Wiclestes, and joyns Tradition, and the Testimony of the Universal Church, and of the Councils with the Holy Scripture, which are the Principles he lays down for his Foundation, in refuting the falle Maxims of Wiclef, who following the foot-steps of the Ancient Hereticks, rejected the Tradition and Authority of the Church, pretending that we ought to found our Doctrins upon the Scripture only.

The First Tome of this Work contains Four Books against the Errors of Wicklef. In the 1st he Refutes the Errors of Wicklif concerning the Divinity, the Human Nature, and the Incarnation of Jesus Christ. In the 2d, he Treats of the Preheminence of St. Peter among the Apostles, of the Church, of the Primacy and Privileges of the Pope, and of the Roman Church; of the Authority, Rights and Prerogatives of Bishops, and other Pastors, as well in Matters of Faith, as for the Government of the Church. In the 3d. he defends the profession of the Regulars; and in the last, he justifies particularly the Orders of the Regulars Mendicants, of those who live by the Labour of their Hands, and of those who have Revenues; and shews against Wicklef, that

the Ecclefiasticks may possess Temporal Revenues. In the Second Tome he lays down the Doctrin of the Church about the Sacraments, and hows against Wicklef, 1st. that the Consecration and Administration of the Sacraments by Ministers is valid, the they be Sinners. After this he Treats of the Eucharist, and having prov'd the Real Presence, and Transubtantiation, he shews that the Communion under both kinds is not necessary. As to Baptism, he establishes the absolute necessity of it to Salvation, and proves that Infants who die without Baptism are Damn'd, and that this Sacrament imprints a Character. As to Confirmation, he infifts chiefly upon discovering the effects of it, and shews that the Bishops only can Administer it. As to the Sacrament of Orders, he makes it evident that the Distinction between Bishops and Priests was Establish'd from the beginning of the Church; that the Priests ought to be Ordain'd by the imposition of the hands of the Bishops; that the Reprobate may Consecrate as well as others, and that the Celibacy of Priests is according to the Spirit and Genius of Holy Scripture, and agreeable to the practice of the Ancient Church. As to Marriage, Walden, a Carmelite.

Thomas Wal he shews, That this Sacrament may subsit between Persons who preserve Continence, That it deniis, or of ought to be contracted according to the Forms prescrib'd by the Church, and with the Benediction of the Priest, and distinguishes between Marriages which are Lawful, and which Unlawful. In the Treatise of Penance he defends the necessity of Confession, the Vertue of Absolution, and the Practices of the Church, against the Accusations and Errors of Wicklef. There he Establishes the difference between Sins Mortal and Venial, against Wicklef, who made no di-flinction between them, but with respect to the predestination of God, and who admitted no other Mortal Sin but final Impenitence. He shews also that the Predestinate may lose Charity against the Opinion of the same Heretick. Lastly, he shews that the Sacrament of Extream Unction was Founded by Jesus Christ, and his Apostles; and that the Sacrament produces its effect by its own Vertue, and not only by the Merits of the Prayers of those who Administer or Receive it.

In the Third Tome he Treats of those things which are call'd Sacramentals; and first of the Effects and the Necessity of Prayer in general. 2. Of Singing Prayers in the Church. 3. Of the Service of the Church. 4. Of the Maß, and its parts. 5. Of the Ceremonics of the Sacraments of Baptism, Confirmation, Orders, and Penancc. 6. Of the Observances of the Regulars, and the Vow of Obedience. 7. Of the Participation of Suffrages and Prayers among the Living. 8. Of Prayers for the Dead. 9. Of Prayers for the Saints, and the Worship that is due to them. 10. Of the Canonizing of the Saints, and the Honour that is given to their Relicks. 11. Of Devour Pilgrimages, and the Festivals of the Saints. 12. Of Building of Churches, their Dedication, their Ornaments, of Images, Crosses, and their Worship. 13. Of the Benediction of the Paschal Wax-Candle, of Bread and Water, and the First Fruits and Exorcisms.

The Last part of this Work, which was about Fasts, Indulgences, Rights, and Ecclesiastical

Privileges, was never Printed.

The Method in which the Author handles these Questions, is, First, To relate the Errors of Wiclef, or the Wiclestes, to oppose against them passages of the Holy Scripture, of the Fathers, or Ecclesiastical Writers, which he sets down at full length, and then to draw from them Conclusions when it is needful, but in few words. So that the ground of this Work is a Collection of Passages out of different Authors, about the Matters which he handles, which is the Fountain from which many Writers of Controversie since his time, have drawn those passages, which they

make use of against the late Hereticks.

He wrote also many other Works, which have never seen the light to this day; some whereof are mention'd, as follows. A Commentary upon the Four Books of the Sentences, Postils upon the whole Bible, a Bundle of the Tares of Wiclef, out of which Balleus has given us some † And Arch Fragments †; a Treatife of the Catholick Truth, Sermons and Commentaries upon the Books of Aristotle's Philosophy. The Titles of some other Treatises are also mention'd, as, Of the Religion of the Perfect, of the Body of Jesus Christ, of Divination, of Prescience, and Predestination, of Faith, of Indulgences, of the Sacraments, of Poverty; a Book address'd to the Council of Constance, and two Books Entituled, a Defence of the Peace; but 'tis not known what's become of these Works, neither is it certain if ever there were any such, and whether they be different from some Chapters of the Dottrinal of the Faith, which are upon the same Subjects. Peter of Rosenheim, a German, of the Order of St. Benedist, Dedicated to Cardinal Branda of

fenheim, a Be. Chatillon, Legat to the Holy See in Austria, some Moral Distichs, Entituled, a Memorial of Roses, nedictine of Divine Things, Printed at Strasburg in 1544. 'Tis said that he wrote also a Sum of Theology, and of the Gospels in Verse, with Figures. He Flourish'd about the year 1430.

John of Imola, a Bohemian Lawyer, a Disciple of Baldus, died at Bologne the 18th. of Februsry, 1436. He is the Author of a Commentary upon 3 Books of the Decretals, upon the 6th. of the Decretals, and upon the Clementines, Printed at Venice in 1575. to say nothing of his

Works of the Civil Law.

John Nider, a Dominican.

John Nider a German, of the Order of Friars Predicant, Inquisitor in Germany, Flourish'd in the University of Vienna, and was one of its Deputies at the Council of Basil, which appointed him to go and Invite the Bohemians to come to the Council; He died at Nuremberg, in 1438. He wrote divers Tracts of Morality, and Piety, whereof here follows a Catalogue. The Confolation of a Timorous Conscience, Printed at Paris, in 1494. and at Rome, in 1604. Fornicarius, or a Dialogue Exhorting to a Christian Life, from the Example of an Ant, Printed at Paris, in 1519, and at Doway, in 1602. A Treatise of the Precepts of the Decalogue, Printed at Paris, in 1507, and 1515, and at Doway, in 1612. The Alphabet of Divine Love, which is to be found among the Works of Gerson; The manner of Living well, under the Name of St. Bernard to his Sister, Printed at Paris, in 1484. and at Rome, in 1604. Three Books of the Reformation of the Regulars at Antwerp, in 1611. A Treatise of the Contracts of Merchants in the Collection of the Treatiles about Law; Sermons for the whole Year; Two Letters to the Bohemians, and other Pieces in the Acts of the Council of Basil. There are many other Works of this Author in Manuscript.

Nicolas Auximanus of Marca d'Ancona, of the Order of Friars Minors, Flourissi'd about the Nicolaus Au-Year 1430. He wrote a Summary of Cases of Conscience, Printed at Venice, in 1484. an Interximanus, a rogatory of Confessors, Printed at the same Place, in 1489. He wrote also a Commentary upon Eriar Minor. the Rule of Friars Minors, an Abridgment of the Canon-Law, and some Sermons never Printed.

St. Bernardin

Bishop Usher bad another Copy of it, as be bimself tells us, Whart. Hift. Lit. App. p. 88. Peter of Ro-

John of Imola a Lawyer.

of the Fifteenth Century of Christianity.

Sr. Bernardin of Siena, fo call'd, because he was the Son of Tollus, of the Family of the Al-St. Bernardin bigeschi in that City, who came to settle at Massa in Tuscany, and there Married the Daughter of Siena. a Gentleman of that place, call'd Nera; was born there în 1383. Having lost his Mother when he was three, and his Father when he was even years old, he was Educated by one of his Aunts till he was thirteen years of Age, and then his Kindred fent for him to Siena, where he Studied Grammar under Onuphius, and Philosophy under John of Spolesso. Some time after he entred into the Confraternity of the Disciplinators of the Hospital of the Scala in Siena; there he affilted with much Fervor and Zeal those will were infected with the Pest, and practis'd great Austerities. In the year 1405, he made projection of the Rule of St. Francis, in the Monastery of the Observantines of Columbarius, which was near to Siena. Being Ordain'd Priest, he addicted himself to Preaching, and Founded in thaly many New Monasteries of the Observance, and Reform'd those that were Ancient. He was i fterwards sent to Ferusalem, and made Guardian of the Holy-Land; and having return'd from thence, he continued to Preach in Italy; and the more the Holy-Land; and naving return a from thence, he continue to rreach in tray; and the more to fir up the Devotion of the People towards our Lord, he had a Cufforn of flewing the Name of $\mathcal{F}ESUS$, painted in a Circle furrounded with the Sun, and made a great many such Pictures, which Sold very well. His Enemies accused him of affirming in his Sermons many false things, and delated him to Pope Martin, who Cited him to appear before himself, and caused his Works to be examined. But finding nothing in them worthy of Condemnation, after the Pope had heard his Defence, he Absolv'd him, and sent him back, with permission to continue his Preaching. The Cities of Siena, Ferrara, and Orbin, desir'd Pope Eugenius the Fourth to make him Bishop, but he refused the Bishoprick, notwithstanding the Importunity of this Pope in urging it upon him: He would only accept of the Title of Vicar-General of the Friars of the Observance for all Italy; and there he Reform'd or Founded anew near 300 Monasteries. He died at last in the City of Aquila in Abruzzo, May the 20th, 1444. he was Canoniz'd by Nicolas V. in

The Works of this Saint are divided into Four Tomes; the 1st. contains Sixty one Sermons, under the Title of the Quadragesimale of the Christian Religion. The 2d. another Quadragesimale, Entituled, The Evernal Gofpel. The 3d. two Advents, one upon the Beatitudes, and the other about Inspirations: two Quadragesimale's, one Entituled, Of the Spiritual Combate, and the other Seraphim; and some particular Sermons. A Treatise of Consession, the Mirror of Sinners, a Treatile of the Precepts of the Rule of Minors; a Letter to the Regulars of his Order in Italy, containing some Regulations; Aspirations to God for all the days of the Week; a Discourse by way of Dialogue, between the World, and Religion, before the Pope; a Treatise of Obedience, by way of Dialogue. Father La Haye does not think that the two Quadragesimale's which are in this Tome are truly St. Bernardin's, because they are of another Stile, and are written with less

Exactness, Elevation, and Judgment.

The last Tome contains Sermons upon other Sundays of the Year, and the Festivals of our Lord, and the Saints, with a Commentary upon the Revelations. The Treatise of the Conception of the Virgin, mention'd by Triehemius, and other Authors, is not St. Bernardin's.

The Sermons of this Saint are not of a fublime Stile, but they contain a folid Morality, well drawn out into Particulars; and the Author does not fall into such false and Childish

Thoughts, as other Predicants have done.

These Works have been Printed at Venice in 1591. by the Care of Radulphus Bishop of Si-

nigaglia, and at Paris, in 1636. by the Care of Peter de lay Haye, in 2 Volumes in Folio. Augustine of Rome, of the Order of the Hermites of St. Augustine, was chosen their General Augustine of in the Year 1419. made Bishop of Cesena in 1431. and afterwards Archbishop of Nazareth in Rome, Archbis the Kingdom of Naples, and died in 1443, or 1445. He wrote many Books, a Treatife upon sop of Naza-the four Books of the Sentences, Commentaries upon the Epiftles of Sr Paul and the Revelations, a Book of Original Sin, a Book of Free-Will, a Treatife of the Power of the Pope, a Treatife of the Divinity of Jesus Christ, and of his Church, a Treatife of Jesus Christ as Head of the Church, a Treatife of his Charity powards the Elect, and of his Infinite Love. 'Tis not known where these Works are: Bellarmine says, That the three last are in the Index of Prohibited Books, which makes it credible that they have been printed. Possevin affirms, That he faw in the Library of the Augustines at Pasua, a Manuscript containing this Author's Commentaries upon Sr. Paul's Epistles, the Canonical Epistles, and the Revelations.

William Lyndwood, a famous English Canonist, in the University of Oxford, flourish'd under William Lyndwood, the Reign of Henry V. King of England, and was sent by this Prince Ambassador into Spain wood Bishop of the Reign of Henry V. and Portugal in 1422. After the Death of this Prince, who died in France, in the Castle of St. Davids. Vincennes, he forsook the Court and retird into England, where he was made Bishop of Sr. David's in 1434, and died in the Year 1446 He wrote a Collection of the Constitutions of the

Archbishops of Canterbury, from the time of Stephen Langton to Henry Chichely, divided into five Books, printed at Paris in 150; at London in 1557, and at Oxford in 1579, and Dr. James in 1663 *.

of the Fathers, p. 201. adds, that Lynwood being sent Ambesidor from Henry VI. to the Council of Basil, presented an Appeal in the King's Name to the Fethers of that Council, against the Pride and Arrogance of the Popes, and offered that he Kings of England, own no Superior on England; which Appeal, says be, is historio fradulently less out to all the Fitness of the Councils all the Editors of the Councils. Alexander

Alexander Cirpenter so call'd because he was the Son of an English-man of that Trade, Carpenter an flourish about the Year, 1430, and wrote a Frentier, Endded, Destructorium Vitiorum, printed English-man. at Nurersburg in 1496, and at Venice in the Year 1782, under the Name of Alexander the Engli/b-man

Raymunde of About the same time flourist'd Raymund of Sabunde, or Sebeyde, a Spaniard, Professor at Tho-Sabunde Pro- louse, who is the Author of a Treatile, Entitled, The Natural Theology of Min and Creatures, fefir at Tho- or a Tre sture of Divin Confiderations, printed at Daventer without Date, at Strasburg in 1496.

of a Tresjure of Divin Confiderations, printed at Daventer without Date, at Strasburg in 1496, at Paris in 1509, at Lons in 1540, at Penice in 1581, at Frankfurt in 1631. He put the same Work in the form of a Dialogue, Entitled, The Violet of the Soul, which differs not from the former but only as it the Form, printed at Coles in 1501, and at Lyons in 1568. This Work of Natural Theology, was translated out of Spanish into French, by Montague, who shews a greater value of it then it deserves. It is a Work that contains many wild and metaphysical Discours and Research in upon Religion and Christian Morality.

Peter of Jeveny, of Palermo, entred into the Order of Friars Predicant at Bologne, and recurring into Scale, he founded there, and reformed many Monasteries of his own Order after.

Peter of Je. reiny a Domi- turning into Sicily, he founded there, and reform'd many Monasteries of his own Order, after which he returned, an died at Bologne in 1422. He was famous for Preaching, and has left us Sermons for the whole Year, and upon the Egitivals of the Saints, an Explication of the Lord's Prayer, an Explication of the Decalogue, a Treatile of the Passion of Cur Lord, and a Treatile of Faith. These Works were printed at Hagenau in 1514.

John of Ragu. John of Ragusio, of the Order of Friars Predicant, was present at the Council of Basil, and so Domini- made there a long Di course about Communion under both kinds, against John of Rocksana;

After this, he went over to the Party of Pope Engenius, who made him Bishop, and sent him to Constantinople, in the Quality of Legar, to the Emperor John Palacologus. His Discourse is at the end of the Acts of the Council of Bishl.

Henry Kaltei. Henry Kalteisen, a Native of Cobleniz, of the Order of Friats Predican, a Doctor of Co-fen Archbishop len, was appointed by the Pope to Preach the Crossade against the Bobemians. He was present fen Archbishop len, was appointed by the Pope to Preach the Crossade against the Bohemians. He was present of Nidrosia and of Casar at the Council of Bas., where, in a Discourse that lasted three Hours, he refuted Usrick, a and of Casar Priest of the Sect of the Orphelines, concerning Preaching of the Word of God: His Design is chiefly to them, That mere Priests ought not to thrust themselves upon the Office of Preaching without a Mission. He was honour d with the Dignity of being Master to the Sacred Palate in 1440, and was made Linguistor General in Germany. In the Year 1432, he was Confected by Nicholas. Archbishop of Nidrosia, or Drant in Norway, and of Casarea, and he died Ostober the 3d in 1465. The Discourse which he spoke in the Council of Basil, is printed in the Twelth Tome of the Councils. Trisbemius assures in the Council of Basil, is printed in the Twelth Tome of the Councils. Trisbemius assures and Conferences.

Join Polemar We may also place in the Rank of Ecclesialtical Writers, John Polemar Arch-deason of Celona, a Doctor of V. mas, who open d the Council of Basil, and made there many Discourses; among the roll, one at our the Temporal Dominion of the Clergy, against the Discourse of Peter

Barcelona, among the roll, one at out the Temporal Dominion of the Clergy, against the Discourse of Peter Payne an English-man, which is printed in the Twelsth Tome of the Councils.

John Patri- John Patriarch of antioch, who was present at the Council of Basil, in the Year 1434 wrote arch of Anti- a Treatile of the Sup riority of the Council above the Pope, which is at the end of the Acts of this Council.

Join Arch-bi- At the farie time, ind in the same Council, flourish'd John Archbishop of Taranto, who shop of Taran- made at Harangue to the Fathers of the Council, which is in the Acts of that Council; where there is also a Discou e of Gerard Lanarranus, Bishop of Lodi, Ambassador from the Council

Gerard Lan to the King of England and his Council, and many other Discourses of the same Nature, drianus Bishop which are to be found in the Acts of the Council of Bush.

of Lodi. Forday of Brice a Civilian, Consistorial Advocate and Grand Judge of the Province, in the Joidanus Brix. Year 14 13. Verote a Pece, at the desire of the Cardinal of Foix; to defend the Election of Eulius a Civilian, genius IV. against the Objections made by Cardinal Dominick of Capranica. This Cardinal was Doninick of acvanced to is Dignity by Martin V. on the 24th of May in 1426, together with the Bishop of Ca ranica Car Livida, Profess Colonna, and Julian Cafarine; but his Promotion was kept secret until the Death of Martin V, which happen'd fix Years after, at which time he had done no Office belonging to a Cardinal. When this Pope died, Capranica came to enter into the Conclave by Vertue of the Decree of Nomina ion Sign'd by the Cardinals, importing, That in Case Martin V. should die bescre the Publication of this Nomination, the Cardinals chosen should be publish'd immediately after, and a limitted into the Conclave; yet the College of Cardinals would not receive him and the E ection was made without him: He was also cited before the Cardinals whom Eugen in appoir ed to judge of this Affair, but he appeal'd from them to the Council of Bafil, whither he came in Person, and there he was acknowledged for Carcinal. Nevertheless he was Recentil'd to Pope Eugenius, and waited upon him at Florence, where he receiv'd a Cardinals Has from a s Hand, and liv'd after that till the Year 1458. in great Credit at the Court of Rome. While he was at the Council of Bafil, some would have made use of his Ex-

of Islands I and life the I lection of Eugenius IV. Upon which Question, the Civilian of whom Jos Janus Brix. we are speaking, wrote in favour of Eugenius IV. and proves, First, That he Decree of Noius in the civilian mination make by Mertin V. is null; Secondly, That the Consent which the Cardinals gave to it is 160 mm, and loss not oblige them at all; Thirdly, That tho' this Decree should be of some force, yet the E ection of Eugenius would be valid, and that the Exclusion of Capranica of the Fifteenth Century of Christianity.

did not make it null. These are the three Points which this Author handles after the method of the Canonists, in his Consultation publish'd by Monsieur Balazius, in the third Tome of his Miscellanies, together with the Funeral Oration of the Cardinal of Capranica, made by Baptista Poggio his Son.

The Cardinal of Capranica wrote also some Treatises, as, an Introduction for the Administration Dominic of of the Pontificat, the Art of dying well, a Discourse to Alphonfus King of Naples, some Letters Capranica

to Phile phus, and some other Works.

Alphonsus Tostatus, a Spaniard, finish'd his Studies in the University of Salamanca, at the Alphonsus Age of 22 Years, and made so great Progress in all Sciences, that he was fit to Teach them Toffatus, Biat that Age, and did it. He was present at the Council of Basil, and was afterwards made sop of Avila. Bishop of Avila, and advanced to the chief Offices in the Kingdom of Spain. He died in the Year 1454. aged 40 Years, and was inter'd in the Church of Avila, with this Epitaph,

Hic stupor est mundi qui scibile diseutit omne.

In effect, his Memory was burden'd with an infinite number of things, and he was an able Man in all Sciences: But what is most astonishing is this, That in the time of a very short Life he could not only study so many different things, but also write such a great number of Volumes upon all sorts of Subjects; for there is scarce any Author whose Works amount to so great a Collection: There are 27 Volumes in Folio of them, whereof the first 24 are Commentaries upon the following Books of Scripture: The first upon Genesis, the second could third upon Brodus, the fourth upon Legiticus, the fifth and sixth upon the Book of Name and third upon Exodus, the fourth upon Leviticus, the fifth and fixth upon the Book of Numbers, the seventh upon Deuteronomy, the eighth and ninth upon Jeshua, the tenth upon the Books of Judges and Ruth, the eleventh and twelfth upon the first Book of Kings, the thirteenth, fourteenth, and fifteenth upon the three other Books, the fixteenth and seventeenth upon the Book of Chronicles; the seven following Volumes upon the Gospel of St. Matthew: The twenty fifth contains his Tracts; which are, the Defence of three Conclusions, a Book of sive figur'd Paradoxes, a little piece of the Trinity, another upon these Words, A Virgin shall bring forth a Son, a Work against Concubinary Priests, a Treatise of the State of Souls after Death, and another of Good Politicks; the two last Tomes are Tables. All these Works were printed at Venice in 1530. by the Order of Cardinal Ximenes, at the same place in 1596. and at Collen in 1612. Tis the last Edition which is in twenty seven Volumes: Besides this, there are also some other Treatises of Tostatus, printed a-part by themselves, as the Censure of the Conference at Ratisbonne, printed in 1608. a Commentary upon the Chronicle of Eusebius, in Spanish printed at Salamanca in 1506. fourteen Questions, whereof the first four are an Abridgment of the History of Scripture, and the rest of the Morality, printed in Spanish at Antment of the Fintory of Scripture, and the felt of the Morany, princed in Spanish at Amberp in 1551. He wrote also many other Books, as well upon Profane Sciences as Eccle-stafficial Matters; among the rest, a Treatise of sive Laws, i. e. of the Law of Nature, of the Law of Moses, of the Laws of Pagans, of those of Mahomet, and the Laws of Christians; A Treatise of the Origin and Distinction of Jurisdictions; A Treatise of the Power of the Pope; A Treatise of the Reformation of the Church; A Treatise of Induspences; A Treatise of the Councils; A Work against the Jews, and another against the Alcoran; A Book of Love and Friendship, dedicated to the Queen of Castile, and many other Works. There are also attributed to him many Sermons.

Laurence Justinian, a Noble Venetian, Canon-Regular of St. George in Alga, was made Bishop Laurence Juof Venice in the Year 1435. by Eugenius IV. and advanc'd to the Dignity of a Patriarch by finian Patriaof Venice in the Year 1435, by Eugenius IV. and advance to the Dignity of a Patriarch by Illinia Patrial Nicholas V. He died in 1455, aged 74 Years, and was Canoniz'd by Clement VII. in 1524, arch of Aqui-He wrote many Books of Piety, full of Unction, whereof here follows the Catalogue: The leia. Tree of Life; of Discipline and Spiritual Perfection; of the Chasse Marriage of the Word and the Soul; the Packet of Love; of the Triumphant Combate of Jesus Christ; of the Interiour Consist, the Complaints of Christian Perfection, many Sermons upon the Festivals of Jesus Christ, of the Virgin, the Saints and the Eucharist; A Treatise of a Solitary Life, another of the Corporation of the World. These Works were written before he was Rishon: He wrote

the Contempt of the World. These Works were written before he was Bishop: He wrote afterwards those which follow, a Book of the Spiritual Death of the Soul; two Books of his Spiritual Refurrection, by the Operation of the Grace of Jesus Christ, Mediator between God and Man; Treatifes of God, and the Instruction of Prelats, of Obedience, of Humility, of the Degrees of Perfection, of inflaming the Divine Love, and some Letters. All these Works were printed at Basil in 1560. at Lyons in 1568. and at Venice in 1606. The Life of Laurence Ju-

stinian was written by his Nephew Bernard Justinian, who was also the Author of a History, Bernard Justinian of some Sermons and many Letters, whereof the Style is pure and elegant.

Albert of Sarciano, a City of Tuscany, a Man well vers d in the Greek and Latin Tongues, Albert of Sarand in facred and profane Learning, Interpreter to the Council of Florence, and Vicar-General ciano, Vicarof the Order of Friars Minors, compos'd some Pieces which are well enough written, but have not General of the yet seen the Light; whereof Vaddingus gives the following Catalogue in the Library of the Authors Friars Minors,

of his own Order; A Treatise of Penance written in 1433. A Discourse upon the Eucharist spoken in 1422. A Discourse upon the Conditions of Friendship, and the Malice of Envy; Another Discourse to shew that the meanness of Extraction is no hindrance to Vertue; Another about the Reprimands which should be given to insolent Persons, made in the Year 1446. A Trea-M 2

tife address d to Eugenius IV. against those who blame the Martyrs; A Discourse spoken in the General Chapter of his Order, held at Padua in 1443. Many Letters to Pope Engenius, and to Christophilus Bishop of Rimini. Vaddingus has inferted some Fragments of these Works in the Fourth Tome of his Annals, which discover the Excellency of his Wit, and the Politeness of this Author, who died at Milan in 1450.

John of Anag. John of Anagnia, a Civilian of Bononia, Professor and Arch-deacon in that City, stourish'd nia, a Civilian, about the Year 1440, and died in 1455. He wrote Commentaries upon the Books of the Decretals, printed at Milin in 1492, and 1497, at Lyons in 1596, not to mention his other Works

of the Civil Law.

Francis de la Place, a Civilian of Bonenia, wrote about the Year 1440, a Summary of the Francis de la Place, a Civi. Mysteries of the Faith of Jesus Christ; wherein he treats of Restitutions, of Usury, of Marriage, of Ecclefiastical Censures, of Excommunication, &c. printed at Padua in 1473.

About the same time flourish'd John Felton an English-man, Vicar of the Church of Sr. John Felton Magdalen in the Suburbs of Oxford, who compiled some Sermons for all the Sundays in the Year,

which are to be found in Manuscript in the Libraries of England.

Anthony de Reffellis of Arczzo, Doctor in Law, who was lent to the Council of Bafil by Eu-Antonius de R. stellis, Do. genius IV. and was afterwards Sccretary to the Emperor Frederick III. is the Author of a con-Bor of Law. fiderable Work, entitled, Of the Monarchy; wherein he treats of the Power of the Emperor and the Pope, viz. Whether the Pope has the Power of the two Swords; and of the Authority of a Council according to the method of the Canonilts. 'Tis a compleat Treatife, wherein he decides an infinite number of Questions about the Ecclefiastical and Secular Power. It was printed at Venice in 1433, and 1587, and is to be found in the First Tome of the Monarchy of Goldastus, There are some other Treatises of Civil and Canon-Law written by the same Author, in the Grand Collection of Treatifes about Law.

St. Catherine

piftran.

an English

Prieft.

St. Catherine of Bologne, a Nun of the Order of St. Clare, and Governess of the Monastery of Bologne. of the Order founded at Bologne, in honour of the Body of Jesus Christ, wrote about the Year 1440. some Revelations that were made to her, which have been printed at Bologne in 1511 and 1536, and at Venice in 1533. Tis faid, that file wrote also a Rosary of the Mysteries of the Passion of our Lord, and the Life of the Virgin, and a Book of the seven necessary Weapons for a Spiritual Combate, which have not been printed. She died the 9th of March,

Leonard of Udine, of the Order of Friars Predicant, Professor at Bologne, and Preacher to Leonardus de Unino, a Do. Engenius IV. has left us many Sermons preach'd in divers places, and printed many times in ninican.

different places, and in many Volumes; a Treatife of the Common Places of Preachers, printed

at Ulme in 1478. and a Treatife of Laws at Venice in 1473. St. John Ca-

St. John Capistran, a Disciple of St. Bernardin of Siena, and of the same Order, employ'd himself, as did his Matter, in Preaching, under the Pontificate of Martin V. Eugenius IV. Nicholas V. and Calliftus III. He was made General of the Croifade against the Fratricelli and the Huffites, burnt a great many Villages whither the former had retir'd, defeated the Bohemians; and with 100000 fighting Men succour'd Belgrade when it was besieged with the Turks. He died the 3d of October, 1456. aged 71 Years; he was Beatified by Gregory XV. and Canoniz'd a little while after. There are of his the following Treatifes; A Treatife of the Authority of the Pope, and of a Council, against the Council of Basil, printed in the Collection of the Treatises of Law at Venice; A Mirror of the Clergy, or a Discourse to the Clergy, spoken in a Diocesan Synod at Trent, printed at Venice in 1580. together with an Instruction for Priesls, and an Apology for the third Order of St. Francis; The Mirror of Conscience, a Penitential; A Treatile of Excommunication, and a Treatile of Marriage, in the Collection of Treatiles of I aw; Some Treatiles of the Civil Law, and a Treatile of Ulury and Contracts, printed at Venice in 1583, and 1587. A Treatife of the Universal Judgment, of Antichrift and the Spiritual War, printed at Venice in 1578. This is what is printed under the Name of this Author. Those who have spoke of them do mention also the following Treatises, Of the Ecclesiastical Dignity to Pope Nicholas, of the Pains of Hell, and of Purgatory; of Restitutions and Contracts; a Commentary upon the Rule of Friars Minors, three Books of Luft, a Discourse of the Conception of the Virgin, and one upon the Passion of our Lord; a Treatise against the Hussites, and a Discourse against Rock Sane.

Laurence Valla, a Roman Patrician, Canon of the Church of St. John of the Lateran, did not Laurence Valla Canon of only excel in Polite Learning, and a Critical Knowledge of the Tongues; but made himfelf St. John of the famous also by some Pieces which respect Religion, and particularly by his Notes upon the New Testament, which yet are rather Grammatical than Theological; but still they are useful for understanding of the Text; they have been printed at Paris in 1505, at Basil in 1541, at Amsterdam in 1631, and in the great Criticks of England. With them we must join the Discourse about the Forgery of Constantine's Donation, which is written rather like an Orator than a Critick, which has been printed in the Collection of Grotius, and a-part at Leyden in 1620. a Treatise of Free-will, printed at Basil in 1540, and a Discourse upon the Eucharist, printed at

Strasburg in 1490. This Author flourish'd at Rome about the Year 1440. He went out of it to go to Naples in 1443, where he taught Latin to Alphonfus V. King of Arragen. 'Tis faid, that he was delated to the Inquifition, and that he escaped the Flames only by the favour of of the Fifteenth Century of Christianity.

King Alphonshis, who yet could not fave him from being publickly whipp'd with Rods: But this Hillory appears so much the rather fabulous, because when he return'd to Rome, he was honoured with a Pension, and taught there publickly. He died in 1465, aged sifty

Flavius Blondus, or rather Blondus Flavius, was born at Fore-livio in 1388. He was fometime Flavius Blon-Secretary to Pope Engenius IV. and died under the Pontificate of Pins III. on the 4th of Jone, dus Secretary to the Year 1463. He made himself Famous by his three Decades of the History of the Western Eugenius IV. Empire, from the year 410. to the year 1440. of which Eneas Sylvius has made an Abridgment. He wrote also other Books to Illustrate the History of Italy, viz. Three Books, Entituled Rome Restor'd, which contain a Description of the City of Rome, as it was in his time; Eight Books of Italy Illustrated, wherein he gives a New Description of the State of Italy, as it was in his time; a Treatife of the Origin and Actions of the Venetians, from the year 450, to the year 1291, and a Treatife Entituled Rome Triumphane, divided into Ten Books, which contains a Defcription of what belongs to the Government of Ancient Rome. All these Works were Printed at

Bafil, in 1559.

Ambrose of Camalduli, may justly be rank'd among Ecclesiastical Writers; as well upon the Ambrosius Account of his Profession, as an Hermit in the Abby at Camalduli, which he embrac'd at the Age Camaldulenof Fourteen Years, as because of his Works, which are almost all about Ecclesianical Matters, sis, He was Born at Pertico, a small City of Romandiola, and was the Disciple of Emanuel Chryschras, under whom he learn'd the Greek Tongue, which he understood better than any Latin Authors of his time, in the judgment of Scurepulus. He Flourish'd under the Pontificate of Eugenius IV. and was made General of the Order of the Camaldule Hermites in 1431. He was one of the Divines who was present at the Councils of Basil, Ferrara, and Florence: Twas he that drew up in the last, the Form of the Union. He died at his return from this Council, October the 21th. in the year 1439. His Chief Works are his Translations of the Greek Authors, viz. of the Life of St. John Chrysostom, written by Palladius, and Printed at Venice in 1533. of the Spiritual Meadow, Printed at Lyons, in 1617. of the Ladder of St. John Climacus at Venice, in 1531. of Four Books of Manuel Calecas, against the Errors of the Greeks, Printed at Ingolftade, in 1603. of some Sermons of St. Ephrem; of the Books attributed to St. Denis, of the Coelectial Hierarchy, of a Treatise of Virginity by St. Basil; of a Treatise of St. Ashanasius against the Gentiles; of three Books of St. Chryfostom to Stagyrius; of his Homilies upon St. Matthew, and of many other Works of the Fathers. Of the other Works of St. Ambrofe there are none Printed, but his Voyage into Italy, publish'd at Florence, in 1681. wherein he describes the Disorders of many Monaferries which he had Vilited: But there are many more Manuscripts of his at Florence, in the Library of St. Mark, viz. Sixteen Books of Letters, the Chronicon of Mount Caffinus, two Books of his own Actions, while he was General of the Camaldulians; a Treatise of the Sacrament of the Body of Jesus Christ; a Treatise against the Greeks, about the Procession of the Holy Spirit : Some Discourses spoken in the Councils of Ferrara, and Florence; and in the Library of St. Justina at Padua, a Treatise against those who censure a Monastick Life. The Style of Ambrose the Camaldulian is Latin good enough, but he takes a great deal of liberty in his Translations, and does not always render the words according to their true and proper fignification. Mapheus Vegius, of the City of Lodi near Milan, Datary to Martin V. is the Author of this Maphaeus Ve-

Age, who wrote most Usefully, most Pleasantly, and most Elegantly. He wrote a Treatile of gius, Darry the Christian Education of Children, which is the most Compleat that we now have of this kind. 16 Martin V. There he Treats of the Duties of Fathers and Mothers, of the Studies of Children, and the Vertues that ought to be inspired into them; 'tis full of a most Christian Morality, and an uncommon Prudence. The Six Books of the same Author about perseverance in Religion, contain a folid Piety, and most useful Instructions for making great progress in it, and for maintaining and preserving a sense of Piety and Religion; which is also the design of his Discourses concerning the four last ends of Man, which he handles excellently well. The Dialogue of Truth Banish'd is a piece of Wit. I say nothing of his profane Works; as his Supplement to the Twelfth Book of Virgil, and some other pieces of Poetry and Eloquence, wherein he excell'd, and came near to

the Ancients. He died in 1418.

St. Antonine being Born at Florence in 1389. studied Law at Fiefoli, and at the Age of Sixteen St. Antonine years entred into the Order of Friars Predicant. Among them he spent some part of his Life, Archbishop of tho' he was employ'd by the Republick of Florence in divers Negotiations, and was at last made Naples. Archbishop of Naples, by Eugenius IV. in 1446. He died the 2d. of May, in 1459. His Principal Work is an Historical Summary, or a Tripartite Chronicle, from the beginning of the World, to the year 1459 which is nothing but a Collection taken out of many Hiltorians, and without much choice. It was Printed at Venice, in 1480. at Nuremberg, in 1484. at Bufil, in 1491. and at Lyons, in 1586. His Theological Summ was Printed at Memmingen, in 1483. at Strasburg, in 1496. and at Venice, in 1591. His Summ of Confession has been Printed in many Places; at Straiburg, in 1492, and 1499, at Paris in 1516, at Lyons, in 1564, and at Venice, in 1572. There are Treatifes of this Author about Excommunication, and the other Ecclefiastical Censures, Printed in the Collection of Law-Treatises. There is also a Treatise of his about the Disciples of Emaus, Printed with his Life, before the year 1500. a Treatise of Vertues, Printed at Nuremberg, in the year 1472, and Annotations upon the Donation of Confrantine, Printed at Collen, in 1535. befides many other Manuscript Works.

Leonard Arctine.

Leonard Are-

+ Viz. His

Leona d Aretine, and Poggio, who were Celebrated Authors for Polite Learning, employ'd their tine, and John pains about Matters very different from Religion, yet some of their Works may have a Reserence Baptista Pog- to it, as the excellent Discourse of the sormer against Hypocrites, Printed in the Collection of Othuin Gratius, and with a Dialogue against Hypocrisie, by Poggio, at Lyons, in 1679. The description of the Death of Ferom of Prague, Address'd by Poggio to Leonard Arctine in the same Collection, and among the Works of John Huss. The Funeral Orations of Francis Zabarella, Nicolas Albergat Cardinals, and of Laurence de Medicis by Poggio; Four Books of the variety of Fortune, Dedicated to Nicolas V. by the same Author; a Discourse of the Authority and Power of the Pope, and Council, by the same; a Treatise of Nobility, and another of Human Misery. These two Authors excell'd in the Study of the Greek and Latin Tongues, and both of them were Secretaries to Popes; the former under Gregory XII. Alexander V. and John XXIII. the latter under the following Popes: The former died in 1443, and the latter in 1459, both of them at Florence, whither Laurentius de Medicis had call'd them.

John de Sta. John de Stave'o, of the Diocese of Liege, a Benedictine Monk, of St. Lawrence of Liege, wrote velo, and John the Hittory of the Actions of the Bishops of Liege, to the year 1449, and was continued by ano-

Losse, Benedi- ther, John de Losse, of the same Order. Eline Monks

Maribero Palmier, a Florentine, wrote a Chronicle from the beginning of the World, to the Matthew Pal- year 1449. of which there is nothing Printed but what follows the Chronicle of St. Prosper, i.e. mier a Floren from the year 444. in the Edition of Basil, of the Chronicle of Eusebius. 'Tis said, that this Author having made a Poem about the Angels in Italian, was accus'd of Arianism, upon the account of fome words that escap'd him in that Work, and that he refusing to retract his Errors, was burnt; but this Story is groundless.

The Chronicle of this Author was continued down to the year 1481. by another, who had or took upon him the same Sirname, and is no otherwise distinguish'd, but by the name of Mat-Matthias Palthias, which was given him instead of that of Matthew; this Author was also of Pisa or Vicenza: He Translated also the History of Aristeas, which was Printed at Basil, in 1536. and 1551.

John Capprave, an English-man. of the Order of Friars Hermites, of St. Augustine, a Doctor of merius.

John Cap-Oxford, and Confessor to the Duke of Gloucester, Flourish'd about the middle of this Century, grave an Auand died in the year 1464. He wrote a Caralogue or a Legend of the Saints of England, Printed gustine. at London, in 1516. and there are in England many other Manuscript Works of the same Author. †

Nicolas of Cufa, so call'd from the Name of the place of his Birth, scituate upon the Banks of Genesis and the the Moselle, in the Diocese of Treves, the Son of a poor Fisherman; was advanc'd by his Merits to Acts of the A. the Highest Ecclesiastical Dignities. He was at first a Canon-Regular, afterwards Arch-Deacon postles, and the of Liege, and Dean of St. Florin in Constance; He was present at the Council of Basil, and was pointes, and not of Liege, and Dean of St. Florin in Configure, 1 of the Council above the Pope: Upon this Occa-Lives of all the one of the greatest Defenders of the Authority of the Council above the Pope: Upon this Occa-Famous Hen. sion he wrote a Considerable Work, Entituded, Of Catholick Agreement, which was divided into ries, 10 H. VI. Three Parts. After this he chang'd sides, and turn'd over to Pope Eugenius's Party, and was Em-Whart. App. ploy'd by him in Embassies into Germany, and France, and promoted by Nicolas V. December the P. 132.
Nicolas Cusa- 20th, 1448, to the Dignity of a Cardinal, with the Title of St. Peter ad Vincula. He was sent Nicolas Cusa. 2011, 1448, to the Dignity of a Cardinal, with the Fitte of St. Letter au vincina. He was left nus Cardinal, again into Germany, and made Bishop of Brixen in the County of Tyrol, which occasion da difference with Sigismund Duke of Austria, who forc'd him at last to depart out of Germany. He died at Todi in Italy, August 12. 1464. Aged 63 years. The Works which he wrote are these following: Three Books of Learned Ignorance, wherein he endeavours to give Ideas of the Effective County of the Trivian and of other Marketine of Palinian. fence of God, of the Trinity, and of other Mysteries of Religion, drawn from Metaphysical and Mathematical Principles. This Work is very abstract and obscure; which being attack'd by somebody, he wrote an Apology for it. The two Books of Conjectures are yet less intelligible, and less useful, and contain nothing but Metaphysical Notions, which are of no use. Piece about the Filiation of God is founded upon the same Principles, and written in the same method. The Dialogues upon Genesis, upon Wisdom, and Wit, and about Statical Experiments, have fomething in them more folid, and descend more to particulars. The Treatise of the Vi-fion of God is more pathetical, and contains fine Meditations. The two Books of the Globe are written to give an Idea of the Mystery of the Trinity by this Figure, and he enlarges upon the same Argument in another Dialogue. The Book about Beryl contains divers Metaphysical Principles, which are very confus'd. The Books of the Gifts of the Father of Lights, of seeking after God, of the pursual large. The Book of the father of general Maxims, which are above our knowledge. The Book of the top of Theory is almost unintelligible; the Dialogue of an Unknown God may be of some use. These are the Works contained in the First Tome, now Unknown God may be of some use. follow those in the Second. A Dialogue upon the Annunciation of the Virgin, a Work Entituled Excitations, divided into Ten Books, which contain Allegorical and Mystical Resections upon many Select passages of Holy Scripture: Three Books of Catholick Agreement; wherein he Treats 1. Of the Church in it self. 2. Of the Priesthood, and the Authority of General Councils, and of the Pope. 3. Of the Empire, and the Power of Princes. He wrote this Treatise before he was Cardinal, during the Council of Basil, and in it he handles these Questions with

much moderation. The Principal Points which he establishes in it are these; that the Church is the Union of all Souls with Jesus Christ its Spouse; that there are in this Church different Degrees; that altho' it be united, yet it may be divided into Militant, Dormant, and Triumphant; that the two last parts are made up only of the Predestinate, and that the first is a mixture of those who are good and evil: That the Ecclesiastical Hierarchy has its degrees resembling those Nicholas of of the langels; That there is but one sole Chair in the Church, which is fill'd by all the Bishop's Custa Cardio Successors to S. Peter, among whom the Bishop of Rome is the first. That the Roman Church is not taken in different sense, sometimes for the Pope, and the Clergy, and the Diocese of Rome; fometimes for hole who belong to that !! striarchate, and sometimes for the Universal Charch, because the true Church is at present respect to the Patr archite of Rome; that in this last sense only its Infallible; that regularly it bellegs to the Pope to call a General Council, and to preside in it: That to the end a Council miss be General, it must be composed of Five Patriarchs, and be kept publickly; and that its Decisions may be Infallible, its necessary that it should be free, and that they be made with common consent, upon which chiefly depends the Authority of the Council; That the Canons of the Councils do not oblige particular Churches till after their Acceptance; That the Vasidity of the Council does not depend at all upon the Pôpe; That an Universal Council is above him, whose Laws he can neither change, nor repeal; That Provincial and National Councils have a to their own Authority; That the Pope has a Right to judge in difficult Cases, to receive Appeals from the Judgments of particular Churches, to take Care of the Universal Church; Lastly, That his Primacy is of Divine Right, and that he receiv'd it from Jesus Christ, with the collent of the Chutch; That the Imperial Power does not at all depend upon that of the Pope. That its not he who has translated the Empire from not at all depend upon that of the Pope That its not he who has trainlated the Empire from the Greeks to the Lazins, nor created the Electors; That the Power of the Empire is Sovereign, That he received it immediately from Je is Christ; That he can Call Councils by way of Exhortation, be present at them, maintain Order in them, and cause their Decrees to be put in Execution. Lastly, He proposes diver Regulations for the Reformation of the Empire, and concludes with shewing. That nothing it more contrary to the good of the Church than a Discord between the Empire and the Pricklood. He follows the same Principles in a Letter in 1442. to Reile ick Ambassader of the Kang of Callile at the Diet of Frankfure. The two next Letters are address d to the Bohemians about the Communion of the Laity under one kind, and there he makes it appear, That the Chite he has Power to take away the Use of the Cup, and that no more Grace is received by Communicating under both kinds than under one; the three other Letters are also addressed to the Bohemian, about the Peace and Unity of the Church; and the feventh is also about Communion in one kind. The Treatise of the Agreement or Peace of Faith, is a Dialogue between Persons of many Religions and Nations about Matters controverted in Religion. In fine, the last Work of the Tome is a Treatise which he wrote about the Alcoran, Baritled, The Alcoran fifted, wherein he does not only prove the fallhood of this Book, but also makes use of such places which are to be mer with in it as favour the Christian Religion, to perfuade the Mahemetans to combrace it. There is at the end of this Tome a little piece, Entitled, A Conjecture apon the la! Times, wherein he relates what is faid in Scripture as bout the last Times, without determining any thing precisely, as to the time that the World shall yet last. The last Tome contains is Works of Mathematicks, Geometry and Astronomy, which there his profound Knowledge in these Sciences; so that each Tome of his Works have their peculiar Characters; Metaphysick reign in the first, Theology in the second, and Mathematicks. maticks in the third. As to the Sryle it is clean and easie, without Affectation and Ornament. This Cardina' knew the Oriental Languages, and it cannot be deny'd, but that he was a Man of protound Learning, and a found Julgment. His only Fault was, That he was too Abstract, and too Metaphysical in many of his Works. All his Works are printed at Basil in

Julian Cofarin, of an Illustrious Fatrily in Rome, being appointed Cardinal-deacon with the Julian Casa Title of St. Angelo, in the Year 1426. Ind afterwards Cardinal-prieft with the Title of St. S. ripacurding. bina; and laitly, Cardinal-bishop of Freati, was sent by Martin V. against the Bohemiani, and appointed to affist in the Quality of Legar to the Holy See at the Council of Basil. Engagery nine IV. consten'd him in these Employ nents, and he presided at the beginning of the Council of Bestl. He would not Dissolve it, as he had received Orders from the Pope; but when the Greeks arrive the Council of Hastl, and went to Ferrara, where he was at the Head of the Latins, who were appointed to Conser with the Greeks. There are two Letters of this Cardinal address'd to Pope Eugenius, to diffuade him from the Diffolution of the Council, printed in the Collection of Gratius and effewhere, a Discourse which he made in the Council of Basil against the Bobemians, and many Discourses which he spoke at Ferrara and Florence. He was

Eloquent, Le ened, and a Great Politiqi in.

At the same time flourish'd Nicholas Sudeschus a Sicilian, commonly call'd Panormitanus, be- Nicholaus Tes cause he was Abbot of an Abby of the Order of Sr. Benediss in Palermo, and afterwards Arch-deschus Panorbishop of that City. He is one of the most famous Canonists we have: He was present at mittinus arche the Council of Basil, and had a great Hand in what was done there against Pope Eugenius; in bishop of Parrecompence for which Service, he was named Cardinal by Fastix V. in 1440. But at last he lettines was obliged by the Orders of the King of Arragon his Master, to return to ais Archbishoprick, where he died of the Pest in 1445. His Works are; A great Commentary upon the five Books of the Decretals, printed at Venice in 1492, and at Lyms in 1586. Some Commentaries upon the Clementines and their Glosses; 118 Counsels, and 7 Questions, printed also at Lyans in 1584, and 1586; A Treasure of Canon-Law, and some other Treasures: But the most curious of all his Works, is his Treatise of the Council of Basil against Pore Eugenius, wherein he gives a Hi-

Galjelmus Vo-

I Stra burg it 1597.

ri ongus a Piar Minor.

Nicrolaus Tn-story of all the Trank Lious in that Council annut the Suspension of Engenius; and after that defitus Panors makes it apps at Frist Than the Council of Bufil is an Occumental Council; Secondly, That microus Archethis Occumental Council being above the Pope, has the Power to proceed against Engenius; bilip of Pa-Thirdly. The the Council has done nothing against him but what is just. This Author has letted dies the lucking of the Superiority of the Council above the Pope; and gives a very folid Desirable Council and the Counc cition of it, in wers to be choos according to the Principles of Canonif: therefoles, and omiss nothing in the Ducktor of Fact and Right, which may ferve to there go ien the Canfe which he defends. This excelle t Trainfe well known and effected by the Learner, has been lately transfer into our La guges, and published by Monstein Gerbais, Doctor of the Sorbon, whole Version makes People correct in which as much pleasure as profit. At the Works of Panormican wise, it is edge to effect about the Year 1500, at Lyans in 1547. It Ve ice in 1592, and

Heas Sylvi. Aneas Sylvy. Of it a Bandly of the Picolonian, was born in the Year 140, at Picara in the us, or Pius II. Territors of Syna, where his Father was in Bandhment. After the 14d fludded at Sieus, he want in 1431 with the Cardinal of Capranias to the Council of Bafil and was for the space of Ten (ear the of the most Zealous Secretaries to the Council, and a terwards in savour with Pipe For. I be was called inathe Year 1442, to be near the Emperor Trederick, and fent some time after to Bop Eugenius, whom he acknowledged at last in the name of the German Nation, in the Year 146. After the Death of Eugenius, he was made choice of to take care of the Concil was and taying time his Dury well in that place, he was made Archbishop of Siera. In the Year 14 2 he waited upon the Emperor Frederick to Rine, and was appointed Legat of Bohirma and Austria. At last, being sent in 1456s by the Emperor into Italy, to treat with Pope 4 his in Sope Awaited upon the Turks, he was then appointed Cardinal, and a lengt i the sin Sope Awaited to the 1438 under the Name of Pius II. Immediately after this he mad a Bull wherein he certacked all that he had written formerly in favour of a Council and total they to Appeal from the Pope to this Tribunal. During his Pontificat he nade great reparation to a Expedition against the Turks; but he died at Ancona, whither he went to be his Au y Emback, Angust the 1464. He wrote before he was made Pope h: went to Le his An vy Emback, August the sath 1464. He wrote before he was made Pope two Bours of Memo s. of the Transactions at the Council of Basil, after the Sulpension of two Bolks of Memo s, of the Transactions at the Council of Bafil, after the Suspension of Engine and I the Ele bign of English, printed in the Collection of Gravius, and a-part at Bafil in 1533 together with the Year 1458 printed at Rome in 1475, et Bafil in 1532, and 1575, at Fanover in 1502, and nother places: An Abridgment of the Decads of Blondus Flavius, printed a Bafil in 133, two 300ks of Colmography, printed at Paris in 1532, and 1543, and at Calum in 173; Iwo D scoules in Praise of Alphafus King of Arragon, and some Notes upon the History of the Prince weitten by Anthony, a Roet of Palermo, printed at Vittemburg in 1585, a Poem upon the Baff ontolous Lord, Tracks of the Education of Chieffen; of Grammar, of Theory is, rel a Togestaphy of Germany, printed at Rome in 1584, a Treatife of the Authority of the Roma. He page in the Second Tome of the Monarchy of Goda flus; two Answers to the Imbaffadors of the French, in the Affenibly of Manitua, related in the Thirteenth Tome of the Councils; a Teatife of bad Women, Printed at Straiburgs in 1 07, a Collection of 432. Letters, where man are Tracks upon different Subjects, and some upon Questions of Theology, Letters, whi seed may are Tracks upon different Subjects, and some upon Questions of Theology, or Ecol. state Disloy, inc., as the root, which is a Dialogue written again the Taburies and Inhemit while Communication one kind; the 188th, of the Duties of the Pope and his Officers; it is not by which is an Excuse against the Complaints of the German Nation; the 396th, of the Paul of Chairman, and the Vanity of the Sect of Mahomer and the 131st, 397th, 188th, as 370th, which have Discourses upon the War against the Turks. This Collection of Letters was printed at A manhery in 1431 at Levain in 1482, and at Lyon in 1497. The Bull of Retract those which is made when he was Pope, and that about App. als, are to be found in the Colnect. There are also some Canstitutions, and some more Letters of his. His Secretary

Retract those which is made when he was Pope, and that about App als, are to be found in There are also some Constitutions, and some more Letters of his. His Secretary John G beits wrote is History at Twelve Books, or, according rosone, I nathis Name to this Secretary to Pope, who compose them himself It was printed at Rome in 1584 and 1589, and at Frankfull III. John III. It is constituted by James P colominia a Cardinal, James Picolo who had been Secretary to Callistus III. and Pius II. who made him Cardinal, which contains made a Cardinal the History of the I amactions in Europe, from the Voyage of Pius II. to Ancome, until the mil.

Death Cardinal Cardinal Cardinal Cardinal Secretary is a Friar Minors, flourish at Ferrara about the middle of this John Canales Centur. It waste lone Books of Piety, of a Treatife of a Heavenly Life, a Treatife of Friar Minor, the Nature of Hell and its Torments. These Works were printed at Venice in 1494

About the lame tire e flouristed William Vorslong, a Flemish Regular of the same Order, who was fert for to Rome under the Pontificat of Pine II. to maintain the Dispute of the Contesters gainst the Dominica s, about the Blood of our Lord. He died there in 1464s. He wrote a Commentary apon the four Books of Sentences, printed at Lyons in 1482, at Paris in 1503, and at Zenice in 1515 an Abridgment of Theological Questions, Entitled, Zade micion, printed

Michelia

Nicholas de Orbellis, a Franciscan Regular of the same Order, flourissi'd about the same time Nicholas de at Poitiers. He wrote also an Abridgment of Theology according to the Doctrin of Scours, Orbellis a printed at Haguenaw in 1503. and at Paris in 1511, 1517, and 1520. There are also some Friar Minor. Sermons of his upon the Lent-Epistles, printed at Lyons in 1492. and divers Treatises of Philo-

James of Clusa, who, according to most Writers, is not different from James of Paradise; James of Cluafter he had spent some part of his Life in the Order of Cistercians, entred into that of the la, a Carthusans, because he would not be made Abbot of his own Order. After this, he spent san.

Twenty Years in the Carthusian Monastery at Erford, and died there Aged Eighty Years, in 1465. The Treatise of the seven States of the Church, describ'd in the Revelations, is attributed to him, wherein he shews the necessity of reforming the Church in its Head and Members: There he proves that the Pope is peccable and fallible, and subject to a Council; and the necessity there is, That a Council should take care of the Reformation of the Church. This Treatise is in the Second Tome of the Monarchy of Goldastus; perhaps it was written before

he was a Carthusian.

Some confound this Author with James of Junterbuck, and there is some probability that he is not different; for he was a Carthusian of Erford, liv'd at the same time, and the Treatises attributed to him are near a-kin to that whereof we have just now spoken. Howsoever this be, there are many Treatises about Discipline and the Reformation of the Church, and upon divers Points of Morality, which go under the name of James Junterbuck, which Surius found in Manuscript in the Library of the Carthusians at Collen; and Writers by Petreius: Some of Eulogue, which is to be found in the Bibliotheque of Carthusian Writers by Petreius: Some of tallogue, which is to be found in the Bioliotheque of Carminian Writers by Petreins: Some of claim also are printed, viz. the Art of curing Vices, the Complaint of a Sinner, the State and Duty of Ecclesiastical Persons, printed at Amsterdam in 1617; a Treatise of Souls separate from the Body, printed at Basil in 1475. a Treatise of the Truth in speaking or keeping Silence, printed at Basil, and a Treatise of the Manners and Errors of Christians, printed at Lubeck in

1488.

John de Turrecremata, so call'd in Latin from the name of the place in which he was born, John de Turcall'd in Spanish, Torquemado, in the Diocese of Palenza, entred into the Order of St. Domi- recremata a rick, in the Convent of Valladolid. He flourish'd at first in the University of Paris, where he Cardinal. took the Degree of Doctor, and there he profess'd Theology and the Canon-Law. He return'd afterwards into Spain, where he stay'd not long, being sent for in the Year 1431. by Pope Eugenius, and made Master of the Sacred Palace. He was sent to the Council of Basil, where he oppos'd the Hussies, and strenuously desended the Pope; from thence he was call'd back to the Council of Florence, where he was one of those who entred the Lists with Mark of Ephesus, for which Service he was rewarded with the Title of Cardinal-Priest of St. Sixtus, in the Year 1434. and was sent Legat into France, where he presided at the Council of Bourges: After he had been employ'd in many Ambassies, he was nominated in 1450. to a Bishoprick in Galicia, and after that to be Bishop of Albana, which he chang'd in 1464. for that of St. Sabina. He died September the 28th, in 1468. Here follows a Catalogue of his Works: A Commentary upon the Decree of Gratian in five Tomes, printed at Lyons in 1555. and at Venice in 1578; A Summary about the Church and its Authority, in four Books, printed at Lyons in 1496. and at Venice in 1561; A Treatise of the Authority of the Pope and a General Council, against the Orator of the Council of Basil, printed at Venice in 1563, and in the Thirteenth Tome of the Councils. An Exposition of the Epistles of St. Paul, printed at Basil in 1493; A Commentary upon the Psalms of David, printed at Venice in 1513; A Course of Sermons for the whole Year, and for the Festivals of the Saints, at Lyons in 1509; Quodlibetical Questions at Strasburg in 1490; A Treatise of Holy Water, at Rome in 1559; A Treatise of the truth of the Conception of the Virgin, divided into thirteen parts, printed at Rome in 1547; A Commentary ipon the Rule of St. Benedit, at Paris in 1494, and at Colen in 1575; An Exposition of the Rule of St. Bridget, at Colen in 1628. and an Apology for the Revelations of this Saint among his Works: The Salvation of the Soul, or the Consirmation of the Catholick Faith, at London in 1509; A Treatise against the Principal Errors of Mahomet, at Paris in 1465; A Colection of the Questions of St. Thomas Aquinas about the Authority of the Pope, printed at Lyons, and at Ausburg in 1496. and at Venice in 1562; Meditations upon the Tables, which he plac'd in the Church of Minerva at Rome, printed at Rome in 1467. and 1473; A Differation against the Greeks about Unleavened Bread in the Thirteenth Tome of the Councils. Tri-hemius mentions also Questions upon the Gospels for Sundays, and the Festivals of the Saints. This Author was an able Man in Scholastick Learning, and in the New Canon-Law; he understood Subtleties very well, and could use them with ease. His Style has nothing sublime in t, and favours of the Barbarism and Dryness of the School-men and Canonists. He maintain'd Pope Eugenius stoutly against the Council of Basi, and defended the Superiority of the Pope above the Council.

Henry Arnold a Saxon, having perform'd the Office of Secretary in the Council of Bafil, en-Henry Arnold tred into the Order of Carthusians, and wrote many Treatises of Piety, which were never print- a Carthusian. ed, and a Book of the Immaculate Conception of the Virgin, printed at Antwerp in 1527. He

died in the Year 1487.

Minor.

Alpho, sus Spina, a Spanish converted Jew, a Regular of the Order of St. Francis, and Re-Spina, a Friar ctor of the University of Salamanca, is the Author of a Treatile, Entitled, The Fortress of Faith, against the Fews, Saracens, and other Enemies of the Faith, printed at Nuremberg, without the Name of the Author, in 1494, and publish'd afterwards by William Totan, of the Order of Friars Predicant in 1511. printed at Lyons: But John Mariana attributes it to Alphonfus Spina, and the Author observes in the Work it self, That he wrote it at Valladolid in 1458. 'Tis a Work that promifes more in the Title than it performs, for it is not well-written; it contains no deep Enquiries, and often makes use of Proofs, Arguments and Answers, which are very

weak; yet there is some Learning in it, and it may be of some use.

Giles Charlier, born at Cambray, studied in the College of Navar: After he had finish'd there lerius, Dean of with credit the Explication of the Master of the Sentences, in 1414. he took the Degree of Doctor in Divinity of the Faculty of Paris, and was chosen in 1431. Dean of the Chapter of Cambray. Cambray. He was present at the Council of Basil, and was one of the Envoys from the Council to the Bohemians. He liv'd a very long time, and was Dean of the Faculty of Theology at Paris, and died not till the 23d of November, in 1472. He compos'd many Works, whereof fome have been printed at Bruffels, in 1478. under the Title of the Sporta, and Sportula, viz. under the first Title, a Treatise of the Preservation of the Goods of the Church, a Desence of

* i. e. Thefe the Church, a Treatife of the Perpetual Virginity of Mary, a piece against the * Iconomachi, who opposed and a Treatife of the Celibacy of Ecclefiafticks: And under the last Title, the following Treatifes, Of the Election of the Traytor Judas, of the Ecclefiastical Hierarchy, of Revenues for Life, of Tithes, of Images, of Confession, of abstaining from Meat among the Benedictines and Carthufice, against the Calculators of the past Age, about the Clossering of the Monks of the Order of St. Dominick. There is at the end of the Acts of the Council of Bafil, a Difcourse against the second Article of the Bohemians about the Correction of Publick Sins. His Commentary upon the Master of the Sentences is Manuscript, in the Library of Navar, and many other Treatifes upon different Subjects, as, upon the Communion of the Lairy in now kind, upon tome Propositions against the Authority of the Church, upon Indulgences, upon the Eucharist, and upon several other Questions of Practice, or Cases of Conscience, with a multi-

Gregory of Heimburg, Doctor in Law, was one of the most violent Enemies to the Pope which

Heimburg, a this Age produc'd: He was present at the Council of Basil, and was afterwards call'd to Nurember2, where he did the Office of Syndick for the space of Thirty Years, and was honour'd with the Title of Counsellor to Frederick of Austria. He wrote a Treatise against the Temporal Power which the Popes pretend to have over Princes, wherein he does not contain himself within the bounds of the Question, but lashes out in Invectives against the Popes. The Contest which the Cardinal of Cusa had with Sigismund Duke of Austria, gave occasion to Gregory of Heimburg, to discharge his Gall against the Popes, and in particular against Pius II. who had formerly been one of his Friends. Upon the Difference which happen'd between the Cardinal of Cusa and Duke Sigisfmund, about the Execution of the Cardinal's Jurisdiction in his Bishoprick of Brixen, Pope Calliftus III. cited this Duke, and forbad him under pain of an Interdict to trouble the Cardinal in the exercise of his Jurisdiction: This Montion did nothing but irritate the Duke, who perfecuted this Cardinal. Pins II. renew'd the Censures against the Duke, and cited him and his Adherents anew. Then Sigismund appeal'd to a Council, and the Act of Appeal was drawn up by Heimburg. The Pope Excommunicated the Duke and his Adherents, and pronounc'd an Interdict against their Estates, by his Bull publish'd at Siena, August the 2d, in 1460: Sigismund

appeal'd also from this Proceeding. The Pope denounc'd him Excommunicate again by his Mandates in the Month of January the next Year. He Excommunicated allo Gregory of Heimburg, by his Bull dated October the 18th, in the Year 1460. This Civilian made railing Annotations, Theodore Læ and an Act of Appeal against this Bull. Theodore Lælius, Bishop of Feltre, who died after he was lius Bishop of chosen Cardinal in the Year 1464. made a Reply, which is very well written, to Heimburg's Act of Appeal: Against which he wrote an Apology full of Reproaches, and he made an Invective yet more passionate against the Cardinal of Cusa. All these Pieces have been publish'd by Goldastus,

Gregory of

in his first and second Tome of the Monarchy, and printed a part at Frankfure in 1608.

Henry Gorcome, or Goricheme, a Hollander, Vice-Chancellor of the University of Colen, comius, or Go. flourith'd about the Year 1460; He wrote a Treatife of Festivals, and a Treatife of some Superstitious Observances and Ceremonies, printed at Colen in 1503. and at Lyons in 1621: A kind of Table of Conclusions, or the Agreement of the Bible and the Canons, upon the Mafter of the Sentences, together with a Catalogue of the Opinions of the Master of the Sentences, which are rejected at Paris, and in England, printed at Colen in 1502. at Venice in 1506, and at Basil in 1513; not to mention his Commentaries upon some Books of Ari-Stotle.

Thomas, commonly call'd a Kempis, or de Kempis, was of Kempen, a City in the Diocese of Kenpis a Ca. Collen, as he says himself in his Chronicle of the Mount of St. Agnes, Chap. 8. & 10. and not non-Regular. of Kampen in the Diocese of Utrecht, as some have said. He was born at this place about the Year 1380, and was sirnam'd Hemerken, which signifies a Hammer; his Father was call'd John and his Mother Gertrude; he had a Brother nam'd John de Kempis, Prior of the Monastery of the Canons Regular of the Congregation of Gerard le Grand, in the Mount of St. Agnes near to Zwol. Thomas was educated in the Society of the Scholars of Deventer, where he learn'd to of the Fifteenth Century of Christianity.

write, to read the Bible, and to understand Treatises of Piety and Morality: After this he Thomas a went in 1399. to Zwol, to obtain the Indulgences which Pope Boniface IX. had granted to the Kempis a Ca-Church of this place, and there he defir'd to be admitted into the Monastery of the Mount of Ron Regular. St. Agnes; into which he was received in the Month of October the same Year by his Brother, and made Profession the 10th of June, 1406. The Author of the Continuation of his Chronicle of the Mount of St. Agnes, relates that in the first Year after he enter'd into this Monastery, he endur'd great Hunger, and Tryals, and confiderable Pains. He was ordain'd Priest in 1423. One of the chief Employments of the Canons Regular of this Congregation, was to write our the Bible, the Writings of the Fathers, and Treatifes of Piecy. Thomas a Kempis apply'd himfelf with Vigor to this Labour, copied out the whole Bible, a Miffal, and a multitude of other Works; and in performing this Office, he practised the Advice of one of the Ancients, that in writing Books he did not only feek by the Labour of his Hands to gain Food for his Body, but also to Refresh his Soul with Heavenly Nourishment: For he so possess'd his Mind with the Maxims and Truths contain'd in the Books which he copied out, that he prepar'd himfelf to instruct others by his Example, and by his Doctrin, by Word of Mouth and by Writing; which he did in his Conversation, in his Discourses, in the Instructions he gave to his Brethren, and in the Works of Piety which he compos'd. He was humble, meck, ready to give Confolation, fervent in his Exhortations and Prayers, Devout, Spiritual and Contemplative. His Style is plain and has nothing fublime in it; but his Thoughts are folid, and full of Unction, and withal intelligible and uleful to the whole World; having nothing of that lofty and extravagant Devotion of some Mystical Divines, whose Language is uncommon and very fingular. He liv'd 70 Years in his Order, and ded not till the Year 1471. on the 24th of July.

The largest Edition of his Works is that of Colen, in the Year 1660. which is divided into

three Tomes.

The first contains the Discourses of Thomas a Kempis, viz. first, thirty Sermons to the Novices, which are Conferences that Thomas a Kempis had with the Novices of his Order at different times, and which he afterwards collected together and address'd to his Brethren, under the Name of a Pilgrim Friar. These Discourses contain wholsome Instructions and Advices to the young Regulars, founded upon Paffages of Scripture, and supported by some Examples which are related at the end. Secondly, Nine Discourses to his Brethren, containing most sublime Thoughts upon the principal Vertues of Regulars, viz. upon Self-denial, Compunction, Chaflity, Silence and Solitude. Thirdly, Thirty fix Discourses upon the Incarnation, the Birth, the Life, the Death, the Resurrection and Ascension of Jesus Christ, and also upon the Mission of the Holy Ghoft, and upon the Primitive Church, which are almost wholly compos'd of Passages

of the Holy Scripture.

The Second Tome contains Spiritual Treatiles, at the head of which are the four Books of the Imitation of Jesus Christ: The Title of the first is, Ufeful Advices for the Spiritual Life; Of the second, Advices or Documents of the Interiour Life; Of the third, Of inward Confolation; Of the fourth, Of the August Sacrament of the Eucharist; Or, A devout Exhortation to the Holy Communion. After this Treatife of Thomas a Kempis, which is contested, there follow many others which without scruple are attributed to him: The first is the Soliloquy of the Soul, wherein he hath collected many Meditations drawn out of the Holy Scripture, containing divers Thoughts and Motions of Piety, of the Thankfulness and Affection of the Soul towards God: The second is a Work, entitled, The little Garden of Roses, containing divers Advices for the Spiritual Life, which are also in the third, entitled, The Valley of Lillies. In the fourth, which bears this Title, Of the three Tabernacles, he treats of Poverty, of Humility and Patience. The fifth is of the Discipline of those who are in the Cloister: There he treats of the Duties, Employments, Exercises of those who are in the Cloister, and of the means they ought to use for performing them well. The fifth is about a faithful Steward, or the Ministery of Martha; where he speaks of the external Employments of the Regulars: The seventh is entitled, The Hofpital of the Poor; Or, of the Contempt of the Things of this World. It contains divers Spiritual Instructions, particularly about Prayer, Temptations and Humility. The eighth is a Dialogue about Novices, wherein he brings in a Novice fpeaking to an ancient Regular, who inftructs him in the chief Duties of Religion.

The Spiritual Exercises are the ninth Work, whereof the first part is about interiour Duties, and the second of external Employments. The tenth is entitled, The Dollrinal, or the Manual of young People. There he recommends the reading of the Holy Scripture, the study of good Books. Singing, frequenting Divine Service, Humility, Diligence, Self-denial, and Affection to Heavenly Things. The Book of Compunction of Heart, is a most fervent Prayer to God, of one who acknowledges himself a Sinner, and lays open his own Mifery. The twelfth Book, after that about the Imitation, difcovers the Usefulness of Solitude and Silence. These are the Treatises contain'd in the first Part of the Second Tome; the second contains many other shorter Tracts, the Titles whereof are these; Of the Acknowledgment of our own Frailty, a short Epitaph, or a Manual of the Monks, the Manual of Little Ones, of the Elevation of the Mind to God, to feek after the Sovereign Good, the little Alphabet of a Monk for the School of Jesus Christ, the Consolation of the Poor and Sick, seven Prayers, little pieces of the Mortification of our selves, of Humility, of a good and peaceable Life, the Life of a good Monk in Rhime, and some Hymns

Thomas a The third Tome contains in the first part, the Life of Gerard le Grand, of Florentius, and nine of Kempis a Ca. his Disciples, who are John Grand, John Brinkerincke, Robert Berner, Henry Brune, Gerard of non Regular. Zutphen, Emilius of Buren, James of Viana, John Ketel, Arnold of Schoonhove. In the second it contains the Life of Lidwine or Lidewige a Virgin, in two parts; in the third, fix Letters of Piety, many Prayers and fome Hymns.

These are the Works which go under the Name of Thomas a Kempis, and which have been printed at Nuremberg in 1494. At Paris, of the Impression of Badius, in 1520, 1521, and 1523. And of the Impression of Roginius, in 1549. At Venice in 1535, 1568, and 1576. At Antwerp in 1574. and by Sammalius in 1660. and 1607. At Bilingen in 1576. And at Colen in 1660. The Book of the Imitation of Jesus Christ, which is among these Works, under the Name of Thomas a Kempis, is found also printed under the Name of Gerson; and has since been ascrib'd to the Abbot Gerson, upon the Credit of some Manuscripts, who is pretended to be of the Order of St. Benedict, which has occasion'd a very hot Dispute between the Canons Regular and the Benedictines; of which we shall give the History in a particular Differtation at the end of this Volume, where we shall examine the Authorities and Reasons which are alledg'd

John Busch 4 John Busch, a Canon Regular of Windesem at Zwoll in Overyfiel, entred into this Convent Canon Regular, about the beginning of this Century, where he continued till the Year 1464, that he finish'd his Chronicle of Windesem which is divided into two Books; whereof one contains the Establishment of the Convent of Gerard le Grand, and of the Monasteries that depend upon it; and the other, contains the History and Life of the Illustrious Men who have flourish'd in the Monastery of Windesem since its Establishment. This Work was publish'd by Reswerde, and printed at Antwerp in 1621. with a Letter which Trithemius attributes to him about Spiritual Exercises, upon the Life and Paffion of Jesus Christ, which is the Work of John Huesden Prior of Windesem, full of Spiritual Maxims and Thoughts. John Busch died about the Year 1470.

William Houpeland, a Native of Bullen in Picardy, Doctor of Paris, Curate of St. Severine, Houpeland a and afterwards Canon of Notre-Dame, and Arch-deacon of Brye, died when he was Dean of the Dollar of Pa- Faculty of Theology of Paris, August the 11th, in the Year 1492. He wrote a Book of the Immortality of the Soul, and of its State after death, fill'd with many Paffages of the Holy Fa-

thers. Philosophers, Poets and Doctors, printed at Paris in 1499.

Denys Rickel, so call'd from the Name of the Place where he was born, which is situated in a Carthufian. the Diocefe of Liege, is known by the Name of DENTS THE CARTHUSIAN; because he entred in the 21st Year of his Age into the Order of the Carthusians, and there spent the remainder of his Days until the Year 1471. in which he died March the 12th, aged 69 Years. There is no Author whom he may not Rival for the great Number of Works he compos'd, whereof he himfelf made a Catalogue: In which there are Commentaries upon all the Books of the Old and New Testament, printed at Colen in 1538. A Work entitled, Monopanton. i. e. all the Epiftles of St. Paul rang'd according to the Order of their Subject-matter, printed at Lyons in 1547, and at Paris in 1551, and 1631. A Commentary upon the Books attributed to St. Denys the Areopagite, printed at Colen in 1536. A Commentary upon the Book of Sentences, printed at Venice in 1584. The Marrow of the Sum of St. Thomas, and of the Sum of William Auxerres; a Treatife upon Boethius, of the Confolation of Philosophy; an Explication of the ancient Hymns, printed with the Commentaries upon Scripture; a Commentary upon the Ladder of John Climacus, and upon the Works of Cassian, printed at Colen in 1605, and 1640. Divers Works of Philosophy, an Abridgment of Theology, two Books of the Christian Theory, printed at Antwerp in 1569, and at Venice in 1572, and Books of the Catholick Faith against the Gentiles, printed at Venice in 1568. Four Books against the Perfidiousness of Mahomet, printed at Colen in 1533. A Dialogue betweeen a Christian and a Saracen upon the same Subject, printed at the same place; a Letter to Catholick Princes, exhorting them to make War against the Turks, at the same place; a Treatise against the Art of Magick, and the Errors of the Vaudois; a Treatife against Superstitions; divers Treatifes of the Essence and Perfections of God; four Books of the Gifts of the Holy Spirit, Hours upon the Mystery of the Trinity, and the Paffion of our Lord, Meditations upon the Paffion, an Explication of the Paffion of our Lord, according to the four Gospels, an Exposition of the Mass, a Dialogue about the Celebration of the Sacrament of the Altar, a Treatife of frequent Communion, printed in many Places; fix Sermons about the holy Sacrament of the Altar, eight Books of Praifes, and of the Dignity of the Virgin Mary, of the mutual Knowledge of the Saints in Heaven, of the Veneration of Saints and their Relicks, and of the manner of making Processions for them. These are the Dogmatical Treatifes; what follow are concerning Discipline: Of the Cause of the Diversities of Events, of the Disorders and Reformation of the Church; this Treatise, and those which follow upon the same Subject, were printed at Colen in 1559. Of the Authority and Duty of the Pope, of his Power and Jurisdiction, of the Authority of General Councils, of the Life and Administration of Prelats and Arch-deacons, printed at Antwerp in 1532. Of the Office of Legats. of the Life and Condition of Canons, Priests and other Ministers of the Church; a Dialogue between an Advocate and a Canon, printed at Louvain in 1577. A Treatife of the Life and Administration of Parish-Priest; of the Vertuous Conversation of the Clergy; of the Doctrin of the School-men; of the Life of Noble-men; of the Administration of Princes; two Dialogues between Jesus Christ, a Prince and a Princess; of a Military Life; of the Life of Merchants, and

of the just Price of Things; of Political Administration; of the Life of married Persons; Denys Rickel, of the Life of Virgins; two Dialogues of Jesus Christ, one with an old Man, the other with a # Carthusian. Child; of the Life and Example of the ancient Fathers, an Encomium of the Order of the Carshuffans, an Explication of the Rule of the third Order of St. Francis, of the Reformation of the Regulars, of the Life of Hermits, of the Life and End of a Hermite, an Encomium of a Solitary Life, of the Life of Reclufes: The third Classis contains the Works of Morality, four Collections of Sermons, two for Seculars, and two for Regulars; many of which are printed at Collen in 1542. A Summary of Vertues and Vices; some Treatises against the Plurality of Benefices, against Simony, against Coverousness, against Ambition, against the Propriety of Monks, against Distractions in repeating the Divine Service, of the manner of Singing devoutly, of the manner and order of Fraternal Correction, of the heinousness and enormity of Sin, of the Conversion of Sinners, of the strait Way of Salvation, and Contempt of the World, the Mirror of the Lovers of this World; these three last Treatises were printed at Besanzon in 1488. The Institution of Novices, of the Vows and Profession of Regulars, of the means of spending Time usefully, two Books of the Purgative Life, a Discourse of quickning Mortification and of internal Reformation, of the Fountain of Light, and the Path of Life, printed at Louvain in 1577. of the Remedies of Temptations, of the Discernment of Spirits, of the Passions of the Soul, of the Purity and Happiness of the Soul; the Cordial printed at Louvain in 1577. of soun, of the Heart and making Spiritual Progress, of Spiritual Joy, of internal Peace, of the Relevation of the Mind to God, of Prayer, of Meditation and Contemplation, the Sound of him that appoints a Festival; incentives to the Love of God, printed at Collen in 1605. Two Dialogues of Charity, a Treatise of the Rules of a Christian Life, a Discourse of a particular Judgment at the death of every Person, a Treatise of the four Last Things of a Man, printed at Delf, in 1487. Wherein he maintains that the Souls which are in Purgatory, are not certain whether they are in a State of Salvation, or Damnation. Two Conferences, one for the General Chapter of the Carthuliam, and the other for that of the Friars Minors; Twelve Letters, fome Poems, a great number of Discourses, of Conferences, and Decisions of Cases. The Apeealypse, or the Revelations which God made to himself. This is the Catalogue which Denys the Carthusian has given us of his own Works; at the end of which, he reckons up the Authors and Books which he had Read for the space of Forty Six years, while he was in his Order, and by which his mind was improv'd. We have added to the Catalogue of his Works their Editions; Those to which we have not added any, are either such as have not seen the light, or such as are not to be found. This Author wrote with much ease, but his Stile is plain, and has nothing Polite or Sublime in it; he had Read and Studied much, and wanted not Learning in common things. His Judgment was very good, and he had a great happiness in applying passages of Scripture; he is sober and wife in his Devotion, and full of wholsom Maxims and Instructions. In fine, there is scarce any Mystical Author, whose Works are Read with more profit and pleafure, particularly those which he wrote about Reforming the Life of all the feveral States of the Church.

of the Fifteenth Century of Christianity.

James of Gruytrode, a German, and a Carthusian, of the Monastery of the Holy Apostles near James of Liege, is the true Author of the Mirror of the Five forts of States, which is Attributed to Denys Gruytrode. 4 the Carthufian, for Trithemius has put it among the Works of Gruytrode, whereof he has given Carthufian.

us a Catalogue. This Authordied in February, 1472.

Roderic Sance of Areval, a Spaniard, Doctor in Law of Salamanca, Bishop of Palantia, and af-Rodericus terwards of Calaborra, Flourish'd about the year 1470. He wrote the History of Spain, divided Sancius de into Four Books, from the beginning of that Nation, to the year 1469, which is Printed at Arevalo, Bi-Frankfort, in 1603. and in Spanish Illustrated; and also a Work divided into two Books, Enti- sop of Calatuled, The Mirror of Human Life, Printed at Rome in 1468. at Paris, in 1475. and at Befan-horra. 30n in 1488. In the First Book of this Work he Treats of all the Conditions of the People of the World; and in the Second, of the Spiritual State of Life, both Ecclefiastical, and Regular; it is Dedicated to Paul II. and is rather a Moral than Spiritual Treatife. Thomasinus informs us that there are at Padua Three Manuscript Treatises of this Author; one an Appeal from the decifion of the Pope, another of General Councils, and a third, of the Remedies of the Church Militant afflicted by the Turks.

Henry Harphius, or of Herp, a Fleming, of the Order of Friars Minors of the Observance, Henry Hardied in the year 1478. He excell'd in Mystical Divinity, and wrote three Books about it, where-phius a Friar of the 1st. is Entituled Epithalamium, or the Bridal Song; the 2d. a Golden Directory of the Minor. Contemplative; the 3d. Eden, or the Terrestrial Paradise of the Contemplative, Printed at Collen, in 1538, and 1555, and Corrected by Order of the Holy-See at Rome, in 1585, at Brescia, in 1601. and at Collen, in 1611. He wrote also some other Treatises of the same Nature, viz. The Golden Mirror upon the Precepts of the Decalogue, Printed at Nuremberg, in 1481, at Bafil, in 1496. and at Strasburg, in 1520. The Mirror of Perfection, Printed at Venice, in 1524. Three Conferences of the Perfection of Life, or an Abridgment of the Directory, Printed at Collen, in 1536. Some Sermons Printed at Haguenaw, in 1509. with a Discourse of the three parts of Repentance, and another about the three-fold Advent of Jesus Christ. He wrote all these Books in Dutch, but they have been since translated into Latin.

Gabriel Barlet, a Native of Apulia, of the Order of Friars Predicant, liv'd until the year 1480-Two Tomes of Sermons are attributed to him, which are full of Impertinencies, and Ridiculous things, unworthy of the gravity wherewith the Word of God should be preached. There is an Old Edition of them in the year 1470. and two others Printed at Venice, in 1571. and 1585. Some pretend that it is the Work of one who had a mind to Ridicule the Sermons of Barlet, and that he is not at all the Author of them. Leander Albertus fays, that he knew in his Youth the Man that forg'd this Work. In the mean time the Writers of the Sixteenth Century attribute it to him as his genuine Work. And Altamura Library-Keeper to the Dominicans owns them, and endeavours to defend them.

Bartholomew, or according to others, Baptista Platina, Born at Piadena, or Platina, near Creer Baptifta mena, of inconfiderable Parents; after he had for some time follow'd the profession of a Souldier, Platina, Libra applied himself to the Study of Learning, wherein he made a considerable Progress. He went ry Keeper of the to Rome under the Pontificate of Calliftus III. and was their entertain'd by the Cardinal Bestarion, who took him into his House. Pius II. made him Apostolical Abbreviator, and gave him two Benefices: But Paul II. having abolish'd all the Abbreviators, without paying them the Rents that belong'd to their Offices, he, as well as the rest, was robb'd of all; and by his Remonstrances against this Injustice, drew upon himself the indignation of the Pope; and having the boldness to write to him a Letter, wherein he complains of this Treatment, and threatens to have recourse to Christian Princes, and defire of them a Council, the Holy Father clapt him up in Prison, and put Irons upon his Feet, from which he was fet at liberty for this time, after he had flav'd there four Months. But three years after, the same Pope suspecting he had Conspir'd against his Person, caus'd him to be put in Prison again, and Tortur'd; and when he could not by this means extort a Confession from him of the pretended Crime, he accus'd him of Heresie, and of having some bad Opinions about the Immortality of the Soul. Nevertheless, upon the request of the Cardinals Bestarion, and Gonzaga, he granted him at last his Liberty, but he was not Restord 'till the Pontificate of Sixtus IV. who made him Library-Keeper of the Vitican, and gave him a House in the Quirinal, where he died, in the year 1481. Aged Sixty Years. He wrote the Lives of the Popes, from our Lord, until the Pontificate of Sixtus IV. with freedom enough, and in a tolerable Stile, but not with all the exactness and discretion that were to be be wish'd. They were Printed at Venice, in 1479. at Nuremberg, in 1481. and at Lyens, in 1512. together with the Continuation of Onuphrius at Louvain, in 1572, and at Collen, in 1600, and 1610. Befides this, he wrote many Works of Morality; as three Dialogues of that which is truly and fallely good; another against Amours; a Dialogue of true Nobility, two Dialogues of a good Citizen; a Panegyrick upon Cardinal Beffarion, a Discourse to Paul II, upon the Peace of Italy, and the Declaration of War against the Turks. All these Works of Platina were Printed at Collen, in 1529, and 1574. and at Louvain, in 1572. There is a Book of his about the Means of preferving Health, the Nature of things, and the Art of Cookery, Dedicated to the Cardinal of Rovera, Printed at Bologne, in 1498. and at Lyons, in 1541. upon which Sannagar made this Excellent Fpigram,

> Ingenia & mores, vitasq; obitusq; notasse, Pontificum, argutæ lex fuit Historia. Tu tamen bic laute tractas Pulmenta Culina, Hoc Platina est ipsos pascere Pontifices.

fefor to the

There was under the Reign of Louis XI. a Divine nam'd Martin the Master, a Native of gifter, C.n. Tours, Doctor in Divinity, of the Faculty of Paris, of the House of Navar, and Principal of the College of St. Barbara; who tho' he was of a very mean Extraction, as being the Son of a Butcher, yet attain'd the High Offices of Almoner and Confessor to the King. He was famous for the Treatifes of Philosophy and Morality which he taught. There is a Treatife of his about Valour, Printed at Paris, in 1489. A Treatise of Temperance, Printed in the same City, in 1400. A Treatife of the Consequences that follow from the Doctrine of the Nominals, Printed at Paris without Date; an Explication of the Universals of Porphyrie, Printed at Paris, in 1499. and a Question of Fate, Printed at the same place. This Author was admitted Batchelor in 1469 took the Degree of Doctor, in 1473. and died in 1482.

Robert Flemming an English-man, after he had spent some years at Rome, under the Pontificate ming, Dean of Sixtus IV. return'd into his own Country, where he was made Dean of Lincoln. While he was at Rome, he wrote in the year 1477. a Poem in praise of Sixtus IV. Entituled Lucubrationes Tiburting, wherein he gives the History and a Panegyrick of this Pope in Heroical Verses, which are a little harsh; his Work was Printed at Rome at the same time.

Peter Natalis Peter Natalis, a Venetian, in the year 1482. finish'd a History, or a Catalogue of the Martyrs, 4 Venetian. and Saints, which was Printed at Venice, in 1493. at Strasburg, in 1501. and at Lyons, in

Alexander of

Alexander of Imola, a Civilian, the Disciple of John of Imola, Taught Law for the space of Thirty years with good Credit in the Cities of Pavia, Ferrara, and Beulogne, and died in the year 1487. ag'd fifty four years. He wrote Commentaries upon the Sixth Book of the Decretals, and upon the Clementines, Printed at Venice, in 1571, and 1597, not to mention his other Works of the Civil Law.

of the Fifteenth Century of Christianity.

John Wessel, or of Wessel, (for 'tis the same) of Groningen, Doctor of Divinity, to whom John Wessel, some have given the Epither of The Light of the World, was an Able Man in the Hebrew, Greek, or Wessels. and Latin Tongues, and in Profane Sciences, as well as in Theology. He Flourish'd from the year 1470. and died in 1489 being Aged more than seventy years. He wrote many Books, wherein he advances a multitude of Propositions, which are too free and bold, which brought upon him the Condemnation of the Inquifitors of Germany, which was past in the year 1479. wherein many of his Propositions are Censur'd, according to the Opinion of the Doctors of the Univertities of Heidelberg, and Collen, and by the Authority of the Archbishop of Mayence, who prefided at that Affembly.

James Perez, of Valence in Spain, was made Bishop of Chrysopolis, in 1468. died in 1491. Jacobus Pewrote Allegorical and Anagogical Commentaries upon the Pfalms of David, and upon the Canti- tezius, Bifon cles, with a Treatife against the Jews, Printed at Lyons, in 1512, and at Venice, in 1568, an of Chrysopo-Exposition upon the Canticles, with a Question about the Merits of Jesus Christ, Printed at Paris, lis.

in 1498. and at Lyons, in 1513.

John Pick, Prince of Mirandala, and Concordia, was Born in 1465. he had from his Infancy a Johannes Piwonderful sharpness of Wit, and a prodigious Memory; at Fourteen years of Age he Studied cus, of Miran-Law at Bologne. After this he spent Seven years in Travelling to the most Famous Universities dula. of France, and Italy; and after he had Convers'd with the most Learned Men in those places, he went to Rome, where he propos'd Thefes upon all forts of Sciences, while he was yet but Twenty three years of Age; he publish'd them over all the World, and engag'd to maintain them publickly. But Envy filr'd him up Enemies, who found fomething to be blam'd in his Thefer, and accus d some of them of Heresic. The Pope appointed Commissioners to Examine them, who found some of them suspected of Herese. Pieus made an Apology, wherein he ju-ftissed himself, and explain'd in a good sense the Propositions which were blam'd, and submitted himself to the judgment of the Holy See; yet still the Pope forbad the Reading of his Theses, and when Picus Retir'd from Rome, he caus'd him to be Cited some time after. While these and when rith defined from a four forms, he cause that to be called one different enter things were thus depending, Alexander VI. granted him a Brief of Absolution, June the 18th in the year 1493. After this, Picus apply d himself wholly to the Study of the Holy Scripture, undertook to confute the Jews, and Mahometans, and to confound Judicial Aftrology; he refigned alfo his own Sovereignty, and diffributed all his goods among the Poor. He died at Florence, November 17. in the year 1494. His Theses which contain 900 Questions, were Printed at Rome in 1486. at Nurembers, in 1532. and at Collen, in 1619, and together with his other Works, which are an Apology for his Thefer; Seven Books upon the beginning of Genefit, a Treatife of Being and Unity, a Treatife of the Dignity of Man, Twelve Rules or Precepts for the Institution of a Christian Life, a Commentary upon the Fifteenth Pfalm, a Treatise of the Kingdom of Jesus Christ, and of the Vanity of the World, an Exposition of the Lord's-Prayer, a Book of Letters, Twelve Books upon Aftrology, Three Books upon Plato's Banquet. All these Works were Printed together at Venice, in 1498. and at Stratburg, in 1504 at Basil, in 1573, and 1601. and at Mirandula, in 1596. He wrote also other Pieces, whereof John Francis Picus of Mirandula his Nephew makes mention in his Life, viz. A Book of the Fidelity of the Version of the Bible by St. Jerom, against the Calumnies of the Hebrews; a defence of the Septuagint's Version upon the Psalms; a Treatise of the true Computation of Time; a Commentary upon the New Testament; a Treatise against the Seven Enemies of the Church; which are the Atheists, the Pagans, the Jews, the Mahometans, the Christian Hereticks, the Impious Christian stians, who are Catholicks in appearance, and the Impious and Heretical Christians; some Books against all Hereticks, and other Treatises of Philosophy, and Grammar.

The 900 Conclusions of Picus of Mirandula are for the most part Metaphysical and Scholastical Questions; many of them are upon the Philosophy of Aristotle and Plato, upon the Principles of the Cabbala, and of Magick, and some upon the Questions disputed by the Scholastical Divines. Upon this last he was attack'd, and Thirteen of them were accus'd of Heresie, Error, or Rashness. The 1st that Jesus Christ did not really descend into Hell, as to his prefence, but only as to his effects: The 2d. That an infinite pain is not due to a Mortal Sin of a finite Time, but only a pain that is finite; the 3d. That we ought not to adore the Cross, nor any Image, with the Adoration of Latria, no not in the fense of St. Thomas; the 4th. That he was not certain that God could be united hypoftatically to every Creature, but only to a Rational Creature; the 5th. That there is no Science that renders us more certain of the Doctrine of Jesus Christ, than the knowledge of Magick, and the Cabala: the 6th. That supposing the common Opinion that the Word may be hypoftatically united to an Inanimate Creature, then the Body of Jesus Christ may be really upon the Altar, tho' the Bread be not chang'd into his Body, nor annihilated; which is to be understood of the possibility of the thing, and not in any way as if it were actually io; the 7th. That its more reasonable to believe that Origen should be Saved, than be Damned: the 8th. That as no Person is of any Opinion, meerly because he would be of it; so neither can any Person believe, precisely, because he has a mind to believe; the 9th. That he who will maintain that the Accidents cannot subfift, unless they be sustain'd by the Eucharift, may nevertheless maintain the truth of the Sacrament, and believe that the substance of the Bread is not there; the 10th. That the words of Confecration are repeated by the Priest materially, and exactly; and not only by way of fignification; the 11th. That the Miracles of

Jelus Christ are not an evident proof of his Divinity, upon the account of the Operation, but

Johannes Pie upon the account of the Manner in which they were wrought; the 12th. That 'tis more improcus, of Miran- per to say of God, that he is Intelligent, or has Understanding, than to say of an Angel that he is a Rational Soul; the 13th. That the Soul does not understand nor conceive distinctly any thing but it self. Picus of Mirandula in his Apology, declar'd the Motives which his Adversaries might have to accuse him. He says, that some blam'd his Design, and the manner of his Philosophizing; others thought it was a Rashness in one of his Age to attempt such great things; fome reprov'd him for the great number of Thefes he had propos'd; and laftly, fome Divines accus'd him of Herefie; that he thought he ought not to be filent upon this Accusation, having learn'd from St. Ferom, and Ruffinus, that a Man ought to endure all forts of Reproaches, except that of Herefie, but under that he ought not to be patient. Nevertheless he answers the Objections which are made against his manner of Philosophizing, against the great number of his Thefes, and particularly as to his discovery of the secret of the Jewish Cabbala, and lastly he explains himself, and defends the Thirteen Propositions. As to the First, he confesses that we ought to believe that the Soul of Jesus Christ descended into Hell; but as to the manner of it there is nothing determin'd; and that the Soul being separate from the Body is no more in a place by its presence, but by its Operation; which was the only sense of his Proposition, and cannot be Condemn'd of Herefie. But on the contrary, those who Condemn it as such, are in Error, because they believe a thing to be of Faith, when it is not. As to the Second, That we must distinguish two things in Sin, the Aversion from God, and the Conversion to the Creature; and that we may also say, Pain is due to Sin in a two-fold sense; either as it shall be effectually endur'd. or as it is that which is juftly deferv'd: That Mortal Sin as it is an Aversion from God, who is an Infinite Good, is objectively Infinite, and deferves Eternal Pains; but that Eternal Pains will not be inflicted for Mortal Sin, except when the Sin is Infinite in its duration, viz. in case the Man continue in this Sin, and persevere in it through all Eternity: For if he repents of it before his Death, and continue in it only for a finite time, his pain shall not be Infinite. As to the Third, that the Opinion of St. Thomas as to the Adoration of the Cross, and of Images is this, that they are Worship'd as they are Images. That on the contrary, William Durant, Henry de Gandavo, Robert Holcot, and many other Divines maintain that we ought in no ways to adore an Image, nor the Cross, but only to Worship that which they represent; that he follow'd this latter Opinion as more probable, and rejected that of St. Thomas. As to the Fourth, That he does not affirm, as Henry de Gandavo does, that absolutely speaking, the Divinity cannot be united to a Creature devoid of Reason, but only he suspends his Judgment as to the Question. As to the Fifth, That it ought to be restrain'd to those Sciences which are not founded upon Revelation; and that it is of these only that he meant it. As to the Sixth, That it does no ways impeach the Real Presence of the Body and Blood of Jesus Christ in the Eucharist. He debates the Question, viz. Whether any other way may be alledg'd for explaining the Conversion of the Bread and Wine into the Body and Blood of Jesus Christ, than that of Transubstantiation, and whether to this end they may not pretend the Union of Jesus Christ with the Bread; and after he has produc'd the Reasons and Authorities on both sides, he answers to those which are brought to thew that another manner of explaining the Real Presence may be maintain'd different from Transabstantiation, and proves that his Conclusion does no wife favour this Opinion. As to the Seventh. He confesses, that the Heresies attributed to Origen are Impious, and have been justly condemn'd by the Church; but he maintains that he can aver without Rashness, that they have been falsly attributed to him; and that in case he had maintain'd them, he might believe that he had repented of them: That the Church has never determin'd that Origen is Damn'd; and lastly, that tho' it had done so, he would not be oblig'd to hold its Judgment in this as a matter of Faith, because it would be no more certain than that of Canonizing the Saints, which according to the Opinion of St. Thomas, is not of Faith. As to the Eighth Proposition, he maintains it to be true, because no Man can believe any thing, unless he has sufficient Motives which oblige him to believe it; but then it does not follow from thence, that the Act of Faith is not free. As to the Ninth, That it may be maintain'd, because we may affirm with St. Thomas, that there is a real distinction between the Existence and Essence of the Bread, and that in this Case God may preferve the Existence to Sustain the Accidents. As to the Tenth, That the words of Consecration in the mouth of Jesus Christ are to be understood in a Literal sense, because he gave effectually to his Apostles his Body which was to be broken, and his Blood which was to be shed; but in the mouth of a Prieft, who does not give his own Body and his own Blood, but the Body and Blood of Jesus Christ, which is no more to be broken or shed, they are to be consider'd only as a Narrative. As to the Eleventh, That the Miracles of Jesus Christ prove indeed precisely that he did them in the Name of God, but that which proves he was God, is that he did them by his own Authority. As to the Twelfth, He defends himself by the Authority of the Books attributed to St. Denis the Areopagite, who would not have any to fay that God is an Intelligence. As to the Thirteenth, He observes that this ought not to be extended to all forts of knowledge, but only to that fecret knowledge which the Soul has immediately from it felf.

His Treatise upon the Creation of the World, is rather an Essay than a perfect Work. The Treatife of Being and Unity is very Metaphyfical: That about the Dignity of Man, discovers divers Secrets of the Jewish Cabbala, of the Chaldean and Persian Philosophers. His Letters are full of Wir. There is a great deal of Reason and Learning in his Books against Astrology. In

fine, all the Works of this Author are written with much Elegance, Eafiness, and Cleanness; and in them he discovers as well the sharpness of his Wit, as the extent of his Knowledge. His Nephew John Francis Picus of Mirandula, has also left us many Works, which are printed John Francis with the preceding in the Edition of Bafil, in 1601. viz. A Treatife of the Study of Divine and Picus of Mi-Human Philosophy, wherein the compares Profane Philosophy with the knowledge of the Scrip. Fandula. ture; and shews how much more excellent this latter is, and what use we ought to make of the former: A Treatife to prove that we ought to meditate on the Death of Jesus Christ, and our own; a Treatife of Unity and Being, in defence of that written by his Unkle; a Treatife of the Imagination; two Treatifes of Phylicks, one of the first Matter, the other of the Elements; a Treatise of Imitation, address'd to Bembus, together with the Answer of Bembus, and the Reply, of Francis of Mirandula; Theorems of Faith, and of what we are oblig'd to believe; wherein he Treats very largely of the Principles of our Faith in 26 Theorems. After he has shewn that the Faith of Christians is well grounded, he proves in the 1st. Theorem, that we cannot be Say'd without Faith in Jesus Christ; but he believes that God will shew that favour to all those who observe the Law of Nature, as to give them Faith. In the 2d, That the Faith of a Chriftian is the Gift of God. In the 3d, That all those who have the Habit of Faith, give their confent to the Truths of Faith, which are proposed unto them, or at least do not oppose them with obstinacy. In the 4th, that every one is oblig'd to believe and observe all that the Catholick Church has determin'd, by an express or tacit Decision, at least as to what concerns Faith and Manners; for as to other things the may deceive, and be deceived; as in the Canonization of Saints, according to the Opinion of Thomas, and Panormitan. In the 5th, That every one is oblig'd to believe all that is litterally express'd in the Old and New Testament. In the 6th, That we are also oblig'd to believe and practise all that the Church has learn'd or receiv'd from the Apostles. In the 7th, That the same is to be said of those Truths which follow by necessary Confequence from fuch as are founded upon the preceding Principles. In the 8th, That we ought also to believe the Definitions and Decrees of Popes, when the Church does not oppose them. In the 9th, That the Truths which God reveals to private Persons are not of Faith, save only for those to whom they are reveal'd. In the 10th, That we ought to obey the Decisions of Bishops in their Dioceses, when they Condemn any Doctrines as contrary to Faith or Good Manners. In the 11th, That every one is obliged to believe and practise what is necessary for attaining happiness. In the 12th, That among Christians the difference of Dignities, States, and Understanding, obliges some to have more knowledge of Matters relating to Religion than others. In the 13th, That no Person is obliged to believe what one or many private Persons teach, but only the Doctrine of the Catholick Church is to be embrac'd by every one. In the 14th, That none is oblig'd to follow the Opinion of Saints and Doctors, and to give credit to their Miracles and Revelations. In the 15th, That we are not oblig'd to give Credit to the Words or Writings of Men, even in such things as do not relate to Faith and Manners. In the 16th, That in case a Council and the Pope be of contrary Opinions, we must adhere to the Decision of a Council; and when the Fathers of a Council are divided, we must follow the Majority. In the 17th, That when there are two Persons who call themselves Popes, we must endeavour to discover whose Election was Canonical; and in case it be difficult to know this, that it will be better to follow his Party who is thought to have the greatest probability on his fide, than to own no Pope at all. In the 18th, That when Divines or Interpreters differ about any Opinion, we must follow that which is thought to be most true; but if their Opinions happen to be equally probable, we must follow that which is taught by the most Famous and Holy Perfons. In the 19th, That in Matters of Controversie and Faith, a Man is not at liberty to follow what Opinion he pleases, when the thing is once defin'd. In the 20th, That when it is not determin'd, we ought to follow what is most agreeable to the Gospel, and best founded. In the 21th, That in case the Opinions appear to be equally reasonable, we ought to shun that against which Anathema's are thundred out. In the 22th, That in Controversies of Faith, which cannot be explain'd, we ought to suspend our Judgment. In the 23th, That those who have a pure heart, who pray to God without ceasing, that they may know the Truth, and have an humble submissive Spirit, cannot Err dangerously in matters of Faith. In the 24th, That those Truths which one is not oblig'd to believe explicitely at the beginning, because they were not explain'd and defin'd, become afterwards necessary Points of Faith when they are. In the 25th, That every Christian is instructed, Spiritually nourish'd and persected in the Unity of one only Church, and its Head. In the 26th, That 'tis not sufficient to have Faith, but it must be accompanied with good Works, whereof God is the Author; that we must love God, and live in conformity to his Will. After this Treatile follows a Piece upon a paffage of St. Hilarius, of the manner

in he juitifies these Predictions, which Prophets Divinely inspired, Angels, and even God himself has given us of things surver. The Six Books of the Examination of the Vanity of the Dostrine of the Gentiles, and of the Truth of the Christian Religion, oppose the Errors of Philosophers, and particularly those of the Aristoteleans. There are also Four Books of Letters written by this

after which Jesus Christ is in us, reported by Gratian in the Decree, Distinct. 2. de Consecrat.

A Translation of the Exhortation of St. Julian to the Greeks; a Poem upon the Mysteries of the

Cross; Nine Books of the prescience of Things, wherein he treats of the Divine Prescience, and

of that knowledge which some pretend to of things future, by Compacts with Evil Spirits, by

Aftrology, Chiromancy, Geomancy, &c. which he confutes at large in this Treatile; and there-

CHAP. IV.

of Pienza.

John Francis Author, which are almost all upon Profane Subjects; at the end of which there is a Discourse Picus, of Mi-address'd to Leo X. about the Reformation of Manners. There is not so much Wit, Vigor, Subtiley, nor Elegance in the Works of Francis Picus, as in those of his Unkle; nor yet so much Learning, but there is in them more folidity and evennels. This Prince was unhappy during his Life; for he was driven out of his Dominions by his younger Brother Louis, and being reftor'd in 1510, after the death of his Brother, he was again forc'd away two years after by the French; but at last he was restor'd a second time, and enjoy'd peaceably his Principality, 'till the year

1533. when he was cruelly Maffacred by Galeote the Son of Louis.

Augustin Parricius, of the Family of the Picolomini, Bishop of Pienza, is different from Autricus, bijesp gustin Patricius, Secretary to the Cardinal of Siena; he wrote the Life of Fabian Bencius, and a Relation of the Reception of the Emperor Frederick III. at Rome, by Paul II. These two pieces have been published by Father Mabilion, in the first Tome of his Cabinet of Italy. The same Fairieins being the Master of the Ceremonies under the Pontificate of Innecent VIII. composed a Book of the Ceremonies of the Pope, and the Church of Rome, which Christophlus Marcellus who was chosen Archbishop of Corfu did afterwards ascribe to himself, and publish'd under his own Name, under the Pontificate of Leo X. whereof he is accus'd by Paris of Crassis. Father Mabiffor has publish'd it in the Second Tome of the foresaid Collection; the Epistle Dedicatory of this Work by Patricius of Siena, to Innocent VIII. dated the first of March in 1488. and the I etter of Paris of Crassis, who relates what happen'd upon occasion of the publication of this Work by the Archbishop of Corfu.

Peter Shattus, Born at Strasburg, in 1459. a Canon of St. Peters in that City, after he had im-Petrus Shot- proved himself in the Sciences at the Univertities of Paris and Bologne, return'd into his own tus, a Canon of Country, where he died, in the year 1491. To him belong the Lives of St. John Bapriff, St. Peter's in St. John Evangelift, and St. John Chryfoftom, which are written in Elegiack Verse; the Encomium of Jehn Gerfen also in Verse, some Letters, and divers Questions about Cases of Conscience,

Printed at Strasburg, in 1498.

Arnold Bostius, or Boschius, a German Regular of the Order of Carmelites, in the Monastery flius, or Bof of Gant, where he died in 1499. has left us Two Books of Illustrious Men of the Order of the chius, a Car- Carthufiant, printed at Colen in 1609. He wrote also a Book of the Illustrious Men of his own Order, a Work against Vinent of Newfort, or Chateaumeuf; a Treatife of the four last things of a Man, a Piece of the Patronage of the Virgin, and divers Letters mention d by Trithemius.

Danat Boffius, a Milanese, born in 1436. flourish'd till the Year 1489. in which he finish'd Donatus Boshis Chronicle of the Archbishops of Milan: He was also the Author of a Chronicle of the fius, a Mila-Principal Revolutions in the World till his own time. These two Works were printed at Milan

Boniface Simonet, a Milanese, Abbot of the Monastery of St. Stephen, of the Order of Cistermanet, abbut cians, in the Diocefe of Placentia, Dedicated to Charles VIII. King of France, a Work about of the Order of the Order of the Perfectutions of Christians, and the History of the Popes from St. Peter to Innocent VIII. Ciftercians and writ many Letters divided into fix Books. This Work was printed at Milan in 1492, and

gustine.

Nicholas Barjan, of Placentia, of the Order of Hermites of St. Augustine, flourish'd in the janus, an Au- Year 1494. and defended the Preheminence of his own Order against that of the Friars Minors: He wrote a Work upon this Subject, printed at Cremona, in the Year 1500, a Treatile of the Mounts of Picty, printed at the same place in 1496. a Quadragesimale, and 77 Quodlibetical

Questions, about Predicable Matters, printed at Bononia in 1501.

Gabriel Biel, a Galriel Biel, of Switzerland, or according to others, of Spira, of the Order of Canons Regular Canon Regular. of Daventer, Professor in the University of Zurick, which was founded in the Year 1477. by Eberard Duke of Wittemberg, whither he fent for Biel, to teach Philosophy and Divinity, flourish'd there until the Year 1494. and within a little time after he died. He wrote a Commentary which is highly esteem'd, upon the four Books of the Master of the Sentences, printed at Bajil in 1512. and at Brescia in 1574. There is also attributed to him an Exposition of the Mass, which he only Copied from Eggeling of Brunswick, as he acknowledges at the end of that Work, printed at Lyons in 1542. at Venice in 1576. at Brescia in 1580. and at Bergamo in 1594. He wrote also many Sermons for the whole Year, and upon different Subjects, printed in 1499, at Basil in 1519, and at Brescia in 1583, and a Treatise of the Use and Value of Money, printed at Nuremberg in 1542. at Colen in 1574. and at Lyons in 1505. belides an Abridgment in Manuscript of the Book of William Ockam, and a Table to the Five Books of Sentences. This Author was one of the best Scholastick Divines of his Time.

Augustine Patricius, a Canon of Siena, Sccretary to Francis Picolomini, Cardinal of Siena, tricius, 4 Ca- wrote a Relation of the Transactions at the Assembly of Ratichonne, where he was with the non of Siena. Cardinal of Siena, whom Pope Paul II. fent thither to defire Succors against the Turk; and moreover a History of the Councils of Basil and Florence, Extracted from the Memoirs which he found at Bafil: 'Tis exact and faithful, written in very good Order, and in a neat and easse Method; and is inserted into the Thirteenth Tome of the Councils of Father Labbee.

John Baptifta His Hiltory of the Affembly of Ratisbonne is among the Hiltorians of Germany, publish'd by Freberus. John Baptista Salvis, or of Salis, of Liguria, of the Order of Friars Minors, who flourish'd about the Year 1480, and died after the Year 1494, is the Author of a Summary of Cases of Salis, a Friar Conscience, which is call'd from his own Name, Baptistiniana, printed at Paris in 1499. About

About the same time flourist d another Casuitt of the same Order, call'd Pacificus, who wrote Pacificus, a about the tame time nonlined another cannot the dame of the latter another, who wrote reaches, allo a Summary of Cafes of Confeience which go under his Name, Translated into Italian by Friar Minor. Francis of Treviso, a Carmelite, and printed at Venice in 1574. and 1580.

Angelus of Clavafio, of the same Order, and the same time, (for he died in the Year 1495.) Angelus de is also the Author of a Summary of Cases of Conscience, call'd The Angelick Sum, and printed Clavasio, a at Venice in 1490. and in 1569; at Straiburg in 1513, at Nuvemburg in 1498, and in 1538; Frin Minor, he wrote also some other Treatiles, as a Treatile of Restitutions, a Treatile, Entitled, The Ark of Faith, and others printed at Alcala in 1562.

There is a fourth Author Co-temporary with the laft, of the fame Nature, of the fame Coun-John Baptifia try, and of the same Order, call'd, John Baptifla Trovamala, or Novamala, who wrote an Al- Trovamala, or try, and of the same Order, call of from Daphija Libramani, of Novamala, a phabetical Summary of Cases of Conscience, Entitled, The little Rese, printed at Venice in 1499. Frist Minor-

at Paris in 1515. and at Strasburg in 1516.

Charles Fernand, of Bruges, Regent in the University of Paris, lost his Sight in his Youth, Charles Ferdiand yet became a famous Orator, Philosopher, Poet, and even a Preacher. About the end of nand, a Benzhis Life he was made a Beneditiine Monk, in the Monastery of St. Vincent of Mant, and died diffine Monk. in the Year 1494. His Works are these which follow, Two Books of the Tranquillity of the. Soul, two Books of the Immaculate Conception of the Virgin, four Books of Monaitical Conferences, the Mirror of Monastical Discipline, a Discourse upon the Observation of the Rule of St. Benedift: These Works were printed at Paris by Badius, the three first in 1512. the fourth in 1515, and the fifth in 1516. There are also some other Works of his in Manu-

fcript.
There was another Friar nam'd John Fernand, who wrote also some Christian Poems, among JohnFernand. the rest Hymns upon St. John Baptist, upon the Cross, and upon the Compassion of the Virgin,

Difcourses and some Sermons: He liv'd till the beginning of the next Century.

Marsslius Ficinus, a Florentine, Canon of the Cathedral Church of Florence, and Educated at Marsslius Fithe Expence of Laurence de Medicis, excell'd in the Greek and Latin Tongue, and in the cinus, a Camen Philosophy of Plato, whose Works he Translated. In his younger Years he lived like a Philosof Placence. pher, but being converted by the Preaching of Savonarola, he liv'd Religiously the rest of his Days, and died at Corregio, near Florence in 1499. aged Sixty Six Years. We shall not mention his Works of Philosophy, nor his Translation of Prophane Authors, but we cannot be excused from observing those which have some reference to Religion, which are these: A Treatise of the Christian Religion and of the Piety of Faith, Dedicated to Laurence de Medicis, and printed at Paris in 1510. and 1559. and at Breme in 1617; Eight Books of the Immortality of the Soul, and Eternal Happines; a Commentary upon the Epitiles of St. Paul to the Romans; Six Sermons; a Theological Discourse to God among his Letters; a Dialogue between Paul and the Soul, to shew, That we do not go to God without God; a Discourse of Christians to Sixtus IV. a Treatile of the Divinity of the Christian Law; a Discourse of Charity; the Translation of the Works attributed to St. Denys the Areopagite. All these Works may be seen in the Collection of the Works of Marsilius Ficinus, printed at Venice in 1516. and at Basil in 1561. and

John de Circy, of the Order of Cistercians, Abbot of the Monastery of Balerna, in the Coun- John de Cir-1576. ty of Burgundy, who was chosen General of the Order in 1476, opposed the Commendams vi. cyo, Abor of goroully in the Council of Orleans in 1477, and in the Council of Tours in 1478, and at the Beleria. Court of Pope Innocent VIII. of whom he obtain'd many Privileges for his Order: He Refign'd his Office of General, and died in 1503. He wrote an Abridgment of the Saints of his Order, and a Collection of the Privileges that have been granted to it, by Kings, Princes and Popes, printed at Dijon in 1491. and the latter at Antwerp in 1530. With an Exhortation to the Monks

Wernerus Rolwing of Laer, of the Diocese of Munster, a Carethusian at Colen, flourish'd at of the Order of Ciftercians. the end of this Century, and died in the Year 1502, aged Seventy seven Years, after he had Rolwink, of fpent 55 years in his Order. He wrote a Chronicle Entituded Fasciculus Temporum, from the Lact, 1 Catbeginning of the World, to the year 1481. which is to be found among the Hilforians of Ger-thulian. by Pilloriun, Printed at Frankfort in 1584. whereof the First Edition was at Lovain, to the year 1476, and a Work Entituled The Paradife of Conscience, Printed at Collen, in 1475. A Treatife of the Sacrament of the Eucharift, and of the benefit of Masses, Printed at Collen in 1535, a Sermon upon St. Benedill, Printed before the year 1494. He wrote also many other Works which have not been Printed; as a Calendary, a Martyrology, a Commentary upon the Epiftles of St. Paul, Seven Books of the Life of St. Paul, and some other Pieces, whereof he himself has given us a Catalogue, which is inserted by Trithemius, in his Book of the Illustrious Writers of Germany.

Bernard d'Aquila a Native of Fossa in Abruzzo, Proctor General of the Order of Friars Minors Errard D'Aat Rome, Flourish'd from the year 1480, to the year 1503, in which he died. He wrote some quila, of the Books of Instruction, as the Funeral, Printed at Venice in 1572. A Treatise for the Instruction Order of Fiture of those who have a mind to Marry, which is in the Collection of Law-Treatises; some Adver-Minas. tisements about a Spiritual Life, Printed in Italian at Venice, in 1572. There are also in Italy fome other Works of his in Manuscript; as the Abridgment of the Hiltory of the Illustricus Men of his Order in Italy; many Sermons, the Lives of St. Bernardin, and Philip of Aquila.

About

Antonius de About the same Flourish d Anthony de Balocho, of the Diocese of Vercelli, a Regular of the Balocho, a same Order, who wrote a Quadragesimale of the Twelve Excellencies of the Faith of Jelus Frist Minor. Christ, Printed at Venice, in 1592. and at Lyons, in 1504. A Treatise of Vertues, Printed at Haguenaw, in 1513. and a Quadragesimale in Manuscript of the Eternal Benefits of the Holy

Bernardinus At the same sime there Flourish'd also Bernardine of Tome, Sirnam'd the Little, a Regular of Tomitanus, 4 the same Order, who died in 1494. He has left us a small Treatise of the manner of Confes-Friar Minor. sion, Printed at Brescia, in 1542. and some Italian Sermons of the Persection of a Christian

Life, Printed at Venice, in 1532.

Bernardinus At the same time there Flourish'd also Bernardine de Bustis, a Milanese, a Regular of the same de Buftis, 4 Order, Author of an Office about the Conception of the Virgin, a Famous Preacher, who died Friar Minor. after the year 1500. He wrote many Sermons about the Virgin upon all her Festivals, and upon the Saturdays of the year, whereof there is a Collection made, and Printed at Milan, in 1494. and at Strasburg, in 1496. under the Name of Mariale; a Quadragesimale Printed at Strasburg in the same year; another Collection of Sermons for the whole year, and upon different predicable Matters, Printed at Haguenaw in 1500, at Lyons, in 1507, and 1525, and together with the Mariale, at Brescia, in 1588. There are also two Treatiles in defence of the Monuments of Piety, whereof he was the Founder in Italy, Dedicated to the Cardinal of Carvajal, written in the year, 1497. and printed at Milan, in 1503. He is also the Author of the Office of the Conception of the Virgin, and of the Office of the Name of Jesus, which the Cordeliers make use of.

Robert Carac. Robert Caracciolus, Born at Lycium in the Kingdom of Naples, of the Order of Friars Miciolus, Bishop nors, and afterwards Bishop of Aquila, had the Reputation of an excellent Preacher in this Century; he died in 1495, after he had been a Preacher for 50 years. There are feveral Collections of his Sermons printed at Venice, and at Bafil, about the end of this Century; a Treatife of the Formation of Man, printed at Nuremberg, in 1470. and a Mirror of the Chriftian Faith, Printed at Venice, in 1555. The greatest part of these Works were Collected and

Printed at Venice, in 1490. and at Lyons, in 1503.

Michael of Michael of Milan was also a Famous Preacher of the same Order; he has left many Sermons Milan, a Frier which were Printed at Venice about the end of this Century; a Method of Confession, printed at Venice, in 1513. a Treatise of the Christian Faith, some Treatises about Sins, and some Ser-

mons printed at Bafil, under the name of Michael de Cacano, in 1479.

Robert Gaguinus of Artois, of the Order of the Holy Trinity, or of the Redemption of Capinus, General tives, Studied at Paris in the Convent of the Mathurins, and there took the Degree of Doctor in of the Order of Law. He was chosen General of his Order in 1473, and employ'd in divers Embassies by King the Holy Itt. Charles VIII. and Louis XII. He died in the year 1501. May 22. He wrote Eleven Books of Annals of the History of France, from the year 300. to the year 1500, printed at Paris, in 1511. and at Frankfort, in 1520. This is his principal Work, which is written in a patfable file of Latin. But there are other Works of his which have more relation to Theological Matters, as a Treatife of the Immaculate Conception against Vincent of Chateauneuf, or New-Fort, Printed at Paris in 1598. a Discourse in Verse upon the same Subject, printed a-part; Poems of the passion of St. Richard the Martyr, the different Orders of Ecclesiasticks, of the Milery of Man, a Dialogue against the Sluggish, printed at Paris, in 1598.

Felinus San. Felinus Sandeus of Ferrara, Doctor in Law, began to teach the Canon Law in 1464. at 20 deus, Bishop of years of Age, in the University of Pisa, and continu'd there till the year 1481. that he was call'd to Rome by Pope Innocent VIII. to be President of the Rota. He was afterwards made Bithop in Partibus, and Coadjutor of the Bishoprick of Lucca, to which See he succeeded in 1499. A little while after this he was forc'd away by the Cardinal Julian, and afterwards reflor in 1501, and died in this Bishoprick in 1503. He wrote many Books of Law, printed at Basil, and afterwards at Venice, in 1570, among which his Commentary upon the 5 Books of Decretals, printed a-part at Venice, in 1498. and at Lyons, in 1549, and 1587. is one of the Chief.

Stephen Bru-

Minor.

Stephen Brulefer Doctor of Paris, of the Order of Friars Minors, taught Theology at Mayence, lefer, a Friar and at Meez towards the end of the Fifteenth Century, and died in a Convent of Britany, his Country, at the beginning of the next Century. There are feveral of his Treatifes of Theology. viz. Commentaries upon the 4 Books of the Sentences of St. Bonaventure, printed at Bafil in 1501. at Venice, in 1504, and at Paris, in 1507, a Treatife of the Trinity, some Sermons of the Poverty of Jesus Christ and the Apostles, printed at Paris in 1500. an Apology against a Bishop of the Order of Friars Minors, who blam'd the Friars of the Observance, because they affum'd another Name than that which is appointed by the Rule; a Treatife of Servile fear, and the Gifts of God; a Treatife of Formalities, according to the Opinion of Scotus, printed at Venice, in 1516. an Explication of the Identities and Distinctions of things, according to Scotus, printed at Basil, in 1507. a Discourse of the value of Masses, spoken in a Synod of Mayence. The greatest part of these Works have been printed at Paris, in 1499, and 1500.

Vincent of Bandelle, Born at New-Fort, in the Diocese of Tortona in Lombardy, of the Order Bandellus, Ge. of Friars Predicant, Doctor of Bononia, and chosen many times Vicar-General of his Order. neral of the and at last General in 1501. died in 1506. at the Age of 70 years. He was Famous for his Dominicans. Work of the Conception of the Virgin, which he Entitled, A Treatife of the Singular Purity and peculiar Prerogative of our Saviour Jesus Christ; wherein upon occasion of a Famous Dispute

he had at Ferrara about the Conception of the Virgin, he alledges many passages of 260 Authors, Vincentius to shew that the Virgin was Conceived in Original Sin. This Work which made a great noise Blondel, oenein its time, was printed at Bononia, in 1481. and at Milan, in 1475. and Re-printed a little fal of the Dowhile after. The Learning of the Author fufficiently appears from the great number of Teltimo-minicans. nies which he produces, and this he has Collected with so much exactness, that those who have written upon his Principles fince his time, can scarce find out any which he has not alledg'd; and the finencis and subtlety of his Wit appears in the Method which he observes, and the Anfwers he gives to the Objections that are proposid: But his Stile is neither Elegant, nor Police. He wrote also several Treatises, viz. An Explication of the Constitutions of his own Order, ree wind and the Acts of the General Chapters, printed at Milan, in 1505, an Explication of the Confituations of the Nuns of the same Order, and some other Tracks which concern the Discipline of his Order, printed at Lyons, in 1515.

of the Fifteenth Century of Christianity.

John Naucler, or Vergehaus, a German, Doctor in Law, Professor and Rector of the University Johannes of Tubinga, President of the Church of Stutgart, and afterwards of that at Tubinga, is the Au-Nauclerus of thor of an Universal Chronicle from the beginning of the World, to the year 1500. In this Tubinga. Work he shews much greater exactness and judgment than the far greater part of the Authors of this Nature. It was Printed at Tubinge, in 1515. at Collen, in 1544. and with the Addition of

Surius at Collen, in 1564, and 1579.

John Poleonydore, who had this Name by turning into Greek the Name of the place where he John Poleonywas Born, which was call'd Oude-Water, (i. e. Old-Waters) near Utrecht, was a Regular of the dorus, or Ve-Order of the Carmelites, in the Convent of Malines, and Flourish'd till the year 1507. He teraquinas, 4 wrote a History of his own Order, which he Entituled Trimerestus Anaphoricus, Panegyricus, de Carmeline. Origine, Statu & Progressu Ordinis Carmelitani, Printed at Mayence, with a Manual for the fame Order; and the Buckler of the Carmelites, printed at Venice, in 1570.

Oliver Maillard a Parissan, of the Order of Friars Minors, a Preacher at the Court of the Oliver Mail-French King, and the Duke of Burgundy, Flourish'd towards the end of this Century, and died lard, a Friar in the year 1502. He himself caus'd his Sermons to be Printed at Lyons, in 1499. which serv'd Minor.

only to discover that the way of Preaching was not very fine in his time.

Michael Francis, of the Order of Friats Preachers, a Native of Isle in Flanders, a Doctor of Michael Fran-Collen, Confessor and Preacher to Philip I. Arch-Duke of Austria, was made Bishop of Saluzzes cis, Bishop of a little before his Death, which happen'd in 1502. He has left us no Works, which give us Saluzzes. any great Idea of his Parts and Abilities, viz. Discourses upon the 7 pains of the Virgin, and upon the Fraternity Instituted to her Honour, printed at Antwerp; other Discourses upon the Fraternities of the Holy Rofary, Printed at Collen, in 1476. and at Paris, in 1518. a Commentary upon the Salve Regina, and some others of the same nature.

Nicolas Simon of Harlem, of the Order of Carmelites, Flourish'd about the end of this Century, a Carmeline. and liv'd until the year 1511. He is the Author of a Commentary upon the 2d. Book of the Decretals, and of a Treatife about the Power of the Pope, of the Emperor, and of a Council, Printed at Milan in 1505. and 1510. of many Lectures of Disputations, Printed at Venice, in

1497. of some Sermons Printed, and some other Works in Manuscript.

James Springer, a German, of the Order of St. Dominick, who was appointed by Innocent VIII. James Sprin-James Springer, a German, of the Order of St. Dominice, who was appointed by innecess visited and Henry Inglifter a Regular of the same Order, where a Piece Institute Dominical Company, together with Henry Institute a Regular of the same Order, where a Piece Institute Dominical Company is a property of the same of th divided into 3 Books, against Women who practise Witchcraft, Entituled Malleus Malesicarum, nicans. Printed at Venice, in 1576. at Frankfort, in 1580. and at Lyons, in 1620. He compos'd also a Book about the Institution and Approbation of Miracles, and of Indulgences of the Rosary of the Virgin, which was never Printed. His Collegue in the Office of the Inquisition, wrote a Treatife about the Power of the Pope, against the Monarchy of Rosellis, printed at Venice, in 1499.

John Raulin of Toul, after he had finish'd his Studies in the College of Navar, took the Degree John Raulin, a of Doctor in Divinity in 1479. and succeeded in 1481. to William of Castlefort, in the Go-Benedilline vernment of this College, and afterwards retir'd in 1497. into the Order of Cluny, which he Monk, reform'd in 1501. He died in the Month of February, 1514. Aged Seventy one Years. The Works Printed under his Name are these; Sermons upon the Advent, printed at Paris in 1516, and 1519. and at Venice, in 1584. Sermons for Lent in 2 Parts, printed at Paris, in 1523. and at Venice, in 1584. Sermons upon the Festivals of the Saints for the whole year, in 2 parts, printed at Paris in 1524. The Itinerary of Paradife, at Paris in the same year, and at Venice, in 1585. A Doctrinale concerning 3 Deaths, viz. Of Nature, of Sin, and of Hell, printed at Paris, in 1520. and at Venice, in 1585. Fourteen Sermons upon the Bucharitt, Fifty Five Letters, a Conference for the Feltival of St. Louis, another Conference held in the Convent of Cluny, about the perfection of the Order of St. Benedict, printed at Paris, in 1520. A Discourse of the Reformation of the Clergy at his General Chapter at Bafil, in 1478. All these Works were printed at Answerp, in 1612. and all the Sermons at Paris, in 1642. not to mention his Commentary upon the Books of Aristotle's Logicks, printed at Paris, in 1500.

John a Lapide, a German, after he had taken his Degree of Doctor at Paris, was one of the John a Lapide First Founders of the Universities of Basil, and Tubinga; he had many Benefices, but he quit a Garthulian, ted them all, to be made Canon and Preacher of the Cathedral Church of the City of Basil, and at last entirely renounced the World to become a Carthusian. He wrote besides many Books of Grammar, and Philosophy, a Discourse about the Qualifications requisite in a Priest; a Resolution of Doubts about the Accidents which may happen at Mals; a Summary of the Paffion of

John a Lapide Jefus Chrift; some Sermons, and Letters. The Resolution of Cases which happen at the Celebration of Mass, was printed at Venice, in 1516. at Constance, in 1596. and at Padua, in 1599. 'Tis observ'd, that he divided the Works of many ancient Authors into Chapters, and added Arguments before them. He was alive still in the Year 1494.

John de Deo, 3 Carthusian of Venice, wrote many Books of Morality, whereof the Chief is a a Carthusian. Treatise upon that Saying of one of the Wise Men of Greece, Know than thy self; which is divided into 3 Boooks, and Printed at Venice in 1480. and at Heidelberg in 1489. His other Works mention'd by Trithemius, are, a Treatile of Patience and Humility, the Mirror of Dying Perfors, the Crown of Old Men, some Sermons and Letters. He finish'd these Works in 1480. Trithemius did not know whether he was then alive, when he was Writing, in 1494.

John Trithe- John Trithemius, or Trittenhem, Born in the year 1462. in a Village of that Name. Scituate mius, a Bene upon the Moselle, near Treves, of Parents of an indifferent Fortune, having Studied in the Unidiffine Monk, versities of Treves, and Heidelberg, became a Monk in the Abby of Spanbeim, of the Order of St. Benedici, at the Age of 22 years, and was chosen Abbot of the same in 1483. He govern'd it for the space of 22 years, but at last he was forc'd to leave it, in 1505. by the Faction of some Monks; and after he had entirely refign'd his Abbots Place, he was chosen by the Bishop of Wirtzburg to be Governour of a Monastery in that City, where he spent the rest of his days in Study, and died in 1518. He was a Person of vast Learning, a Philosopher, Mathematician, Poet, Hillorian, and Divine; not to mention his knowledge in the Hebrew Greek and Latin Tongues, wherein he was vers'd, tho' he wrote not Elegantly or Politely. He wrote a very great number of Rooks, of History, of Morality, and Philosophy. Those of History are, a Catalogue of Ecclesiastical Writers, printed at Mayence, in 1494. which is the time when it was finish'd; printed at Paris in 1512, at Collen in 1531, and 1546, at Bisil in 1594. It contains the Lives, and a Catalogue of the Works of 870 Authors, with the general Characters of each Author. The Catalogue of the Illustrious Men of Germany, an Abridgment of the History of the first Kings of France, from Marconiz, until Pepin, printed at Paris in 1539. a Workfull of Fables, (as is also another Work of his, about the Origine of the French, printed at Basil in *Hewrote also 1547. *) A Chronicle of the Dukes of Bavaria, and the Counts Palatine, Printed at Frankfort, in 1544, and 1549. The Chronicle of the Monastery of Richenaw, from wherein becon, the year 330, to the year 1370, there are two Editions of it, the one is an Abridgment, tinues the Hi. printed at Mayence in 1559, and the other is very much larger, printed a little while ago in

flory of the Germany: The Chronicle of the Monastery of St. Martin in Spanheim, from the year 1044. to French, from the year 1511. These Hiltorical Works were printed together with two Books of Letters, at Pepin, to the Frankfort in 1601. To these we must add the Chronology of the Monastery of St. James of 29th year of Wirtzburg: 4 Books of the Illustrious Men of the Order of St. Benedict, printed at Collen, in Maximilian 1575, the Lives of St. Maximin Archbishop of Treves, and of St. Maximus Archbishop of May-Carlar, and the ence in Surius, at the 16th, and 18th. of November, and the Hiltory of the War in Bavaria, in 1514th. of Chrish, Whatt. 1504 in the Collection of the Historians of Germany, by Freherus. The Works of Morality and Chrish, Whatt. Piety, are his Sermons or Institutions to the Monks, printed at Strasburg, in 1486, at Antwerp, Lit. p. 163. in 1574, and at Florence, in 1577. A Commentary upon the Rule of St. Benedict, printed at Valenciennes, in 1608. an Abridgment of the Spiritual Life, 2 Books of the Temptations of Regulars; a Treatife against the Vice of Property in Monks, a Treatife in the praise of those who write Manuals, a Treatife of a Sacerdotal Life, a Discourse of the Vanity and Misery of Human Life, a Complaint of the sad Condition and Ruin of the Order of St. Benedict, which he attributes to the negligence of that Order in maintaining Holiness, and studying the Holy Scripture. These Works were printed at Florence in 1577. The Discourses spoken at the Chapters of his Order, a Treatife of the manner of Celebrating the provincial Chapter of Mayince; a Treatife of the Visitation of Monks, 5 Books of the Miracles done by the Invocation of the Virgin, at Dittelbach, and Wirtzburg, were printed at Mayence, in 1504. A Treatile in the praise of the Carmelites was printed at Florence in 1593, and at Lyons in 1639. An Encomium of St. Anne, an Office for the Festivals of St. Anne, and St. Joachim, were printed at Mayence in 1605. and at Collen in 1624. a Treatise of Providence, printed at Alterf in 1611. His Works of Philosophy, are a mystical Chronology of the Intelligences which move the Heavens, printed at Collen in 1576. 4 Books Entituled Antipalus Maleficiorum, a Solution of 8 Questions propos'd by the Emperor Maximilian, Entituled Royal Curiosity, were printed at Oppenheim in 1515. at Frankfort in 1550. at Mayence in 1605. at Douay in 1621. The Polygraphy in Six Books, wherein he explains the different ways of expressing our Thoughts in Writing, printed in 1318, and at Collen in 1571. The Steganography, or the Art of writing in Cyphers, printed at Frankfort in 1606. a Work which gave occasion to suspect him of Magick; a Treatise of Chymistry, printed in 1611. and at Strasburg in 1613. He wrote also many other Pieces which were never printed. Jerom Savonarola, Descended of a Family in Padua, was Born at Ferrara the 21st. of October,

natola, a Do-1452. He entred into the Order of St. Dominick in 1474. and made himself Famous by his frequent and fervent Sermons; and by the Austerity of his Life and his Preaching he acquired fo great Reputation in the City of Florence, that he Govern'd it for the space of 4 years as if he had been its Sovereign; until his Enemies took him by force out of his Monastery, in 1498. clapt him up in Prison, and Condemn'd him to be Burnt; which Punishment he suffer'd May 23. of the same year, with all possible Constancy, and with Exemplary Picty. He wrote a prodigious number of Moral, Spiritual, and Accetick Books, whereof here follows a Catalogue:

of the Fisteenth Century of Christianity. The Triumph of the Crofs, or of the Truth of Religion, divided into 4 Books; 5 Books of Jerom Savothe Simplicity of a Christian Life; 3 Books against Judicial Altrology; Explications of the narola, a Do-Lord's Prayer, and the Angelical Salutation; Treatiles of Humility, of the Love of Jefus minican-

Chrift, and of the Life of Widows; a Lamentation of the Spoule of Jesus Chrift against talle Apostles, or an Exhortation to the Faithful to pray unto God for the Renovation of the Church, and a Prediction upon this Subject; 7 Dialogues between the Soul and the Spirit, and 3 between Reason and Sense; 2 Books of Prayer, Rules about Prayer, and a Christian Life; an Explication of the Decalogue; a Treatife of the Sacrifice of the Mass, and its Mysteries; a Letter of frequent Communion, the Benefits granted to Christians by the Mystery, and by the Sign of the Crols; a Discourse of the manner of Living well, and tending towards God; a Letter to his Father upon his raking the Habit in the Order of St. Dominick; of the perfection of the State of Regulars; Rules for living with discretion, and according to Order in Religious Houses; many Letters to the Friars of his Congregation, of Spiritual reading to Sisters of the third Order of St. Dominick; a Discourse which he made at Receiving the Holy Sacrament after his Condemnation; a Treatife of the Degrees whereby we afcend to the perfection of a Spirirual Life; 7 Rules which ought to be observed by all Regulars; a Prayer or Meditation upon the Pfalm Diligam te Domine; a Treatise of the Mystery of the Cross; Meditations upon the Pfalms, 30, 50, 79, and many others; the Manual and Instruction for Confessors; 30 Sermons for the Sundays of the Year, and upon the Festivals of Saints; a Quadragesimale Compos'd of 48 Sermons; Homilies upon the Books of Exodus, Ruth, Efther, and Job, upon the Pfalms, and Canticles, upon the Ptophets, Ezekiel, Micah, Haggai, Amos, and Zachary; upon the Lamentations of Jeremy, and the first Epistle of St. John; and many Sermons upon different Subjects; a Course of Sermons for Advent, and another for Lent; some Apologetical Letters, and one in particular, to shew the Nullity and Injustice of the Excommunication pass'd against him by Alexander VI. of which he Discourses boldly; 3 Apologetical Letters to this Pope, an Apologetical Discourse upon this Text in Pfalm 7th. O Lord my God, I have hop'd in thee; an Apology for the Friars of the Congregation of St. Mark, of his own Order, which was Founded at Florence; 9 Dialogues of the Prophetical Truth, an Abridgment of Revolations, and many other Spiritual and Ascetick Letters. All these Works being for the most part written in Italian were printed at Florence, and in other places. He wrote also Commentaries upon many Books of Scripture; a Treatise of the Government of the Republick of Florence; Treatises of Moral Divinity, about Usury, Simony, the Defence of our Neighbour, and Theft; and when he was in Prison, he wrote a Commentary upon the 7 Penitential Psalms. The Works of this Author are full of Spiritual Thoughts, and Maxims of Piery; in them he speaks freely against Vices, and teaches a most pure and sublime Morality.

Elius Antony de Lebrixa, who turn'd his Name into Nebriffensis in Latin, a Spaniard, was Elius Antonot inferior to any person of his time, for beauty of Thought, and Learning of all kind. He mus Nebriswas Born in 1444 in the Village of Lebrixa, Scituate upon the Guadalquivir. After he had enfis, a Spa-Studied Mathematicks and Philosophy at Salamanea, he went into Italy, where he perfected him-nift Dollar. felf in the Languages, and Divinity. In the year 1473, being recall'd by Alphonfus Fonseca, Archbishop of Sevil, he restor'd the Study of Polite Learning, and the Sciences in Spain, by his publick Lectures. After the death of this Archbishop he left Sevil, and went to Salamanca, where he was honour'd with 2 Chairs, one of Grammar, and the other of Poetry; in which he labour'd to banish away that Barbarism which had reign'd in Spain till his time. He set himself to oppose the Schoolmen, who accus'd him of favouring Novelties, and in the year 1488. he retir'd to the House of John Stunica, Grand Master of the Order of Alcantara; but he was quickly recall'd to fill the first Chair of the University at Salamanca, which happen'd to become vacant. King Ferdinand knowing his worth, fent for him to his Court, in 1504. that he might write the History of his own Life, and Cardinal Ximenes employ'd him in publishing the Edition of the Polyglor-Bible. In the year 1513. he quite forsook the University of Salamanea, and addicted himself entirely to the Service of Cardinal Ximenes, who gave him the Government of his own University of Complutum, or Alcala d'Enarez, where Nebrissensis died, the 11th of July, in 1522. Aged 77 years. He wrote an infinite number of Books about Grammar, whereof we shall say nothing here; 2 Decades of the History of King Ferdinand, and of Queen Elizabeth, from the year 1509, and 2 Books of the War of that Prince against the King of Navar, in the year 1512. His principal Work of Divinity is a Treatise of Critcism for explaining 50 difficult places of Scripture, Entituled Quinquagene, printed by it self at Paris, in 1520. at Basil, in 1543. at Antwerp in 1600. and in the Great Criticks of England; there is much Learning and profound Judgment in this Work. There are also some Notes of his upon the Lessons taken out of the Epittles of St. Paul, and the Prophets, which are Read in the Service of the Church, upon the Prayers and Hymns of Divine Service, upon the Hymns and Psychomachia of Prudentius; a Paraphrase upon Sedulius's Poem about the Miracles of Jesus Christ, and some other Works.

are loft.

I shall now Present you with an Account of Some Authors whose Works are loft, which we have from Trithemius, who has preferv'd the Names of the Authors, and the Titles of their Books.

Writers of the JOHN of Duren, of the Order of Friars Minors, who wrote some Sermons and Treatiles upon 15th Century, J the Seven Mortal Sins, upon conceal'd Vices, and Confession. whole Works Tilman, of Hachenberg of the same Order, the Author also of some Sermons.

Hugo of Sletstat, a German Doctor, who wrote some Treatises of School-Divinity.

Paul of Venice, of the Order of Hermites of St. Austin, the Author of a Treatise against the Fews, of some Sermons, and many Books of Philosophy.

James of The falonica, of the Order of F. F. Preachers, the Author of some Sermons.

Thomas of Hisselbach a German Doctor, and Reader of Divinity in the University of Vienna, who spent 21 years in Commenting upon the first Chapter of Isaiah, and was the Author of a Commentary upon the Books of Sentences, of many Sermons, of a Treatife about the Decalogue, and of a Treatile about the 5 Senses of a Man.

Thomasinus, of the Order of F. F. Preachers, the Author of many Sermons.

Nicholas a Monk, of the Monastery of the Holy Cross, of the Order of Cifercians in Austria, who wrote 3 Books in honour of the Virgin, and fome Sermons.

Francis Bachen, and Michael Herbrant, of Duren, of the Order of Carmelites, the Authors of fome Sermons, and Works about their own Order.

Peter of Spira, of the Order of the Hermites of St. Austin, the Author of some Sermons.

and Philosophical Works.

Reinard of Fronthoven, the Author of some Sermons.

Henry of Coeffelde, a Carthufian, who wrote Commentaries upon Exodus, and the Epiffle to the Romans, and Compos'd Treatifes about the Monastick Vows, against the property of Monks, about the Inflitution of Novices; of the 3 Monastick Observances, of the Sacrament of the Altar, of the Myttical Circumcifion; a Panegyrick upon St. Paul the Hermite, some Sermons, and Letters. He died the 19th of July, in the year 1410 in the Carthufian Monaftery at Bruges.

Henry of Hachemburg, of the Order of Friars Preachers, the Author of some Sermons.

Fourdain, of the Order of the Hermites of St. Auftin, the Author of a Commentary upon the Revelations of St. Fohn, of an Apology for his own Order, and many Sermons.

Peter Bilhop of Citta-Nuova in Italy, who wrote a Dictionary of the History of the Bible, a

Commentary upon the Books of Sentences, and upon the whole Bible almost. Figure G mure a Professor in the University of Leipsick, who wrote 3 Books upon the Mass,

and divers Quetions.

The of Auchath, a Priest of Bamberg, who wrote a Treatise of the Sacraments of the Charch.

to no Doran is a boston ine, of the Order of Friars Preachers, was made Cardinal by Gregory XII. I cannot and the Cardinal of Raguja, and was fent by this Pope to the Council of Conthe white it was Sitting. He wrote many confiderable Books, viz. Commentaries upon Canceles, the Gospel of St. Matthew, the Magnificat, and the Epiftle to the tiled The Lamp of the Night, and another, the Itinerary of Devotion, and of Clarity; many Sermons, and some other Works.

Native of Bafil, wrote upon the Sentences, and Compos'd many

To sacros of Erford, wrote upon the Sentences, 4 Commentaries upon the Pentateuch, and the Epittles of Sc. Paul, and fome Sermons.

Galaiel of Spaceto, of the Order of F. F. Hermites of St. Auftin, wrote against the Hereticks, and the Francelli.

Peter Meurocenus a Venetian, and Cardinal, wrote upon the Decretals.

Film of Dendermonde a Carthufian, the Author of many Treatifes of Piety, viz. Of the Knowhedge of God, of the Restoration of Faln Man, of the Joy of Man, of the Faith of Christians, of the Conception of the Virgin Mary, of the Nature and Fall of Man, of the Love of God, the Sacrament of the Altar, and the Honour of God.

Authory of Genes an Augustin, the Author of a Treatise about the Figures of Mortality. Anthony of Parma, General of the Order of Camalduli, the Author of some Sermons.

All their Authors Flourish'd from the beginning of this Century, till about the year

John Placeb, a Professor in the University of Heidelberg, wrote upon the first Book of the Decretals, and the first Book of the Sentences; and Composid a Treatise against the Bohemians, and many Sermons.

John Dieppourg, Sirnam'd of Frankfort, a Doctor of the same University, wrote against the Hussites, a Treatise of Predestination, some Discourses, and Sermons.

Henry Gulpen, an Abbot of the Monastery of St. Giles of Nuremberg, of the Order of St. Be-Writers of the medich, wrote a Treatile of Penance, one of Consecration, and another of the Passion of Jesus 15th Century,

of the Fifteenth Century of Christianity.

Rodolphus of Bruffel, in the Bishoprick of Spira, a Professor in the University of Heidelberg, are lost. wrote Questions upon the Sentences, some Sermons and Discourses to the Fathers of the Council

Henry of Gande, a Professor in the same University, wrote a Book of Questions upon the Sentences, a Treatife of Celebration, divers Questions and Discourses.

Nicolas of Susat, a German Doctor, wrote upon the Sentences, some Sermons, and Que-

John Gritsch, of the Order of Friars Minors, the Author of some Sermons.

John Noblet of Paris, of the Order of Carmelites, wrote a Commentary upon the 4 Books of Sentences, 7 Books upon the Canonical Epistles, a Centiloquy of Enigma's.

Eimeric du Champ, Vice-Chancellor to the University of Collen, and Deputed by this Univerfity to the Council of Bafil, wrote a Piece about the Authority of Councils, a Commentary upon the 4 Books of Sentences, an Abridgment of Theology, divers Questions, and Sermons.

Nicolas Lackman, of the Order of Friars Minors, wrote upon the Sentences, and some

Peter of Colle, of the same Order, wrote a Treatise of the Authority of a Council, Commentaries upon the Sentences, and some Sermons.

Herman, a Monk of the Order of Ciftercians, of the Diocese of Munster, wrote also of the Power of the Pope, and a Council; a Treatife of Schism, and another of Neutrality.

John Gawer, a Carmelite, of Mayence, wrote a Treatife upon the 4 Books of Sentences, a Commentary upon Exodus, a Harmony of the Gospels, 3 Courses of Lent Sermons, and many

All these Authors Flourish'd from the time of the Council of Basil, until the year 1440.

Gerard of Stredam a Hollander, and a Carthusian, who died in 1443. wrore the following Treatiles of Pastoral Care, of the 7 Sacraments, of Vertues and Vices, of the Precepts of the Decalogue, some Sermons, and a Mirror of the Regulars.

John Ernest, a Doctor of Heidelberg, is the Author of 2 Books of Questions, of a Treatise about the Authority of a Council, of many Sermons, and some Discourses.

Bareholomen, a Carthulian, of the Monastery of Ruremonde, wrote many Treatiles of Morality, whereof some are to be met with in Manuscript in the Monastery of the Carthusians of Collen, where he died, in the Month of July, in 1446. and among others, the Treatiles of the Paffions, of the Vertues, of Prayer, Humility, Fraternal Correction, of the Praise of the Regulars, of Abstinence from Meat in the Order of Cistercians, and a Dogmatical Treatise of the Authority of the Council above the Pope.

Henry of Werlis, of the Order of Friars Minors, of the Province of Collen, wrote upon the Sentences, and a Treatife of Ecclefiaftical Power, and some Sermons.

Andrew of Utrecht, a Monk of the Abby of Spanheim, the Author of many Treatifes of

John of Rode of Treves, after he had taken his Degrees in the University of Heidelberg, and posses'd several Benefices, became a Carthusian in the Monastery of Treves, and was afterwards remov'd from thence by the Archbishop, to be made Abbot of the Monastery of St. Matthias, in that City, of the Order of St. Benedict, and to Reform it; who died there in 1439. He wrote a Book of Constitutions, and of the Qualifications of an Abbot.

John Canneman, a German, of the Order of Friars Minors, created himself much trouble, by afferting some bold Propositions about Ecclesiastical Power; he was the Author of an Apology in his own Defence, of many Sermons, and fome Questions.

John of Malines, a Doctor in Divinity, of the University of Collen, wrote upon the Sentences, and Pfalms, many Questions, and Sermons. These 2 last Authors Flourish'd about 1460.

John Abbot of Nivelle, wrote a Concordance of the Bible, and some Sermons. James Zenus, a Patrician of Vinice, who died in 1477. wrote the Lives of the Popes.

William Forleon, of the Order of Friars Minors, a Doctor of Paris, Mafter to Stephen Brulifer, wrote upon the Sentences.

Ambrose Coriolan, General of the Augustines, was the Author of the Commentaries upon the Rule of St. Auftin, of his Life, and a Panegyrick upon this Saint, and some Discourses.

Benedict Stendel of Halles a German, Doctor of the University of Erford, the Author of a Commentary upon the Pentateuch, and some Sermons.

Siffroy, of the Order of Friars Preachers, a Titular Bishop of Cyrene, and Vicar of the Siffridus, Archbishop of Mayence, wrote a Treatise of Usury, and another of Taxes, and Redemption, fome Sermons, Conferences, and Questions.

Godeschalchus of Meschede, a German of Westphalia, Doctor of the University of Erford, wrote upon the Sentences, some Sermons, Conferences, and Questions.

Henry of Piro, a Doctor of Collen, and afterwards a Carthufian, wrote some Observations upon the Statutes of his Order, a Treatife to the Novices, and some Sermons.

John Tinctor, a Doctor of Collen, wrote a Piece about the Differences between Scotus, and St. Thomas, and some Questions upon the Sentences. Fohn:

Writers of the John Beerz, of the Order of Carmelites, wrote a Commentary upon the Epistle to the Ro-15th Century, mans; some Treatises about the Law of God, about the Sacraments of the Altar, and some whife Works Sermons. are loft.

Gerard of Elten, a Doctor of Collen, and Inquisitor, wrote some Questions upon the Sentences,

fome other Questions, some Sermons, and Conferences.

John Soret, General of the Carmelites, wrote upon the Sentences, some Commentaries upon the Rule of his Order, and some Constitutions.

John of Lutrie, a Doctor of Erford, wrote upon the Sentences, some Sermons and Que-

flions. Alanus de la Roche, of the Order of Friars Preachers, being very devout towards the Virgin, wrote an Abridgment of the Virgin's Psalter, a Treatise of the Miracles of the Rosary, and fome Sermons.

Conrad of Zaberne, a German, wrote some Treatises about Singing, and some Sermons. Laurentius Calcaneus, of Bresse, a Knight, and Doctor of Law, wrote a Piece recommending hard Study, and about the Conception of the Virgin Mary, and of the 7 Mortal Sins.

John of Dorsten, a German, of the Order of the Hermites of St. Austin, wrote some

Seimons. Angelus le Saxon, of Brunswick, a Doctor of Erford, and Preacher at Mayence, wrote a Treatise

upon the Canon of the Mass, some Questions, and Sermons. Theodoric of Herxen, a German, of the Order of Friars of the Common Life, wrote many Treatiles of Piety, among the rest, some Considerations upon the Psalms, upon the Lord's-Prayer, upon the Ave. Maria, the Passion of our Lord, and the Desire of Death.

Dominic de Dominicis, a Venetian, Bishop of Torcello, and afterwards of Bresse, was the Au-

thor of some Treatises, and Sermons.

Lodovic Donar, a Venetian, Bishop of Bergamo, wrote upon the Sentences, and some Dis-

courfes Conrade of Rodemberg, Abbot of the Monastery of St. John of Richenaw, of the Order of St. Benedict, wrote in honour of the Virgin a thick Volume, Entituled, The Vine of the Lord of Hosts; because in praising her, he made use of the Similitude of a Cluster of Grapes. He wrote also the Exercise of Novices, a Preparation to the Mass, a Discourse about the Ruin of his Order; another about the Causes of the Ruin, and a 3d. about Pastoral Care, and many Conferences held in the Chapter of his Order. This Author died in the year 1486. on the 25th of

Stephen of Caiete, a Neapolitan, Dedicated to John of Bentevole, Councellor to Ferdinand King

of Sicily, a Treatise of the Sacraments, divided into 7 Books.

George Molitoris, of Nuremberg, Professor of Divinity at Erford, wrote upon the Sentences, and some Sermons, and Questions.

Nicholas of Wachenheim, Professor in the University of Heidelberg, wrote some Questions

upon the Sentences, some Sermons, and Conferences.

Michael of Milan, of the Order of Friars Minors, was the Author of many Sermons upon

John Cousin, a Portuguese, of the Order of the Carmelites, refuted the Heresies of his time, by word of mouth, and by Writing, and wrote a great Volume about Contracts and Exchanges, Entituled, Of Commutative Justice, divided into 4 Books, and also many Sermons. several Subjects.

Henry Prudent, a Prior of the Carthufian Monastery at Bruges, died in the year 1484. He was the Author of a Tetralogue of Devotion, divided into 3 Parts; wherein he brings in as Speakers, an Angel, and a Monk, Jesus, the Heavenly Father, and the Virgin.

Francis Diede, a Venetian, the Author of the Life of St. Roch, some Discourses, and Letters. Tilman, a Canon Regular of St. Austin, in the Monastery of St. Christophlus, of Ravengsburg, in the Diocese of Mayence, wrote some pieces of Devotion, as of the Spiritual Vine, of the Instruction of Novices, and some other little Exercises.

Nicolas of Creutznach, profess'd Divinity at Vienna, in Austria, towards the end of this Century, has left us 4 Books of Questions upon the Sentences, a Collection of Conferences and Discourses, many Sermons, and a Treatise of the Conception of the Virgin. He died in the

year 1491. Nicasius, of Voerde, of Malines, tho' he became Blind at 3 years of Age, yet this did not hinder him from acquiring great Knowledge in the Liberal Arts; for he was Professor of Law at Collen, was admitted Licentiate in Divinity at Louvain, was Ordain'd Priest by a Dispensation from the Holy-Sec. He was a Preacher, Confessor, and could say Mass by heart; he was admitted Doctor of Law at Collen, and has left a Commentary upon the 4 Books of Sentences, many Sermons, divers Questions and Letters address'd to Trithemius, who is a Credible Witness of the Truth of a Fact so extraordinary as this. He died in 1492.

Benedict Capra, a Lawyer of Pruffia, wrote upon the Decretals, and also John Andrew Bishop

of Aleria, in the Isle of Corfu.

The greater part of the preceding Writers Flourish'd after the year 1470, and died about the year 1490, those which follow, liv'd to the year 1494, wherein Trithemius finish'd his Treatife of Ecclefiastical Writers.

Dominic

seth Century,

Dominic Bolan, a Venetian, the Author of a Treatife about the Conception of the Virgin.

James of Straelen, a Divine of Collen, where upon the Revelations. James of Widemburg, the Founder of the College of Fribing, wrote a Commentary whose Works

upon the Epiftles of St. Paul, and a Sacerdoral Directory. Baprista de Ferrara, of the Order of Cannelites, wrote a History from the beginning of the World, Entituled Florida; a Treatise of the Decay of the Roman Empire, a Chronicle of Perrara, a Chronicle of his own Order, a Treatise of Mount-Sinai, 3 Books of the Life of St. Mathilda, and feveral Sermons.

Peter Brutus, Bishop of Cataro, a great Enemy to the Jews, has lest us a considerable

Work agaist them. William, of Air la Chapelle, a Preacher at Basil, and Reader at Ersord, wrote upon the Gospel of St. John, upon the Paffion of our Lord, an Itinerary of the Holy-Land, some Questions, and Laurence Burel of Dijon, of the Order of Carmelites, wrote an Heliad, and a Treatife of the Illustrious Men of his own Order. fome Sermons.

Hultrious Men of ins own Order, a Doctor of Paris, an Inquistor of the Faith in the Hubert Leonard, of the same Order, a Doctor of Paris, an Inquistor of the Faith in the Country of Liege, was made Bishop of Daris: He has left some considerable Works, as a Commentary upon the Gospel of St. Luke, a Titatise of Ecclesiastical Immunities, a Book against the Hereticks of Nivelle, a Course of Sermons for Lent, and many other Sermons; not to mentic Caracles of the Noblemen of France and an account of their Assault. tion his Genealogy of the Noblemen of France, and an account of their Actions.

John of Milbach, a Divine of Erford, wrote upon the Epistles of St. Paul, and an Encomium

of St. Ferem, and some Sermons, and Questions.

John of Roseau, a German, of the Order of Carmelites, lest the Commentaries upon the Book of Wildom, upon the Plalin Beati Immaculari, upon the Epistle of St. Paul to the Romans, and some Sermons.

John Bertram, of Newburg, taught at Erford, and Mayence, and left a Prologue to the Bible,

some Conferences and a Treatise of the price of the Mass.

John of Keyferberg, a German, and Preacher at Straiburg, wrote many Sermons, and to him we owe the first Edition of Gerfen's Works.

Sebastian Ticion, or Brane of Strasburg, the Author of many Christian Poems.

Fames Wimphelinge, a Priest of the Church of Spire, wrote a Poem, which is Dedicated to Bereholdus Archbishop of Mayence, Entituled. Of a Threefold Candor; a Piece in praise of the Virgin Mary, the Office of the Compassion of the Virgin, an Encomium of the Church of Spire, a Discourse about the Holy Spirit, some other Discourses, and Letters.

Josse Besselius, a German, wrote divers Pieces of Profane Learning, and some Ecclesiastical, as

that of the Ambition of a Christian, and some Tracts upon the Rosarya.

Giles Nettelet, Dean of the Church of Cambray, wrote a Collection of Morals, taken out of

the Epistles of St. Ferom. Theodoric of Osembruck, a German, of the Order of Friars Minors, and Preacher ar Collen, wrote a Treatile of the Passion of our Lord, a Manual of Simples, and a Discourse of Interiour Exercise, which he Read to Trithemius

Ferom of Padua, and Dominic Manchini, Italians, wrote each of them a Poem upon the Paf-

fion of our Lord.

We have omitted a Writer who is confiderable for his numerous. Works, whereof there is only one in Print, and that is John of Higen, or de Indagine, a Carthusian, who was admitted into the Carthusian Monastery of Erind, about the year 1475. Trithemius has given us a Catalogue of a great number of this Author's Spiritual Treatises, and Petreius has added to them a great many more, in his Carthusian Library, which make up a Catalogue of many Pages, containing 433 Titles of divers Treatifes, Moral, Spiritual, or Aketick. The two Books of the Perfection and Exercises of the Order of the Carthulians, were Printed at Collen, in the year 1608.

CHAP. V.

The History of the Greek Writers in the Fifteenth Century, and of their to a grant of the state of the works

Tho the Greek Empire was now in its Declemon, yet it still afforded a great many Inquifitive Men, who applied themselves to the Study of Eloquence, Philosophy, and Divinity, even till it was utterly rund. The Diputes they had with the Latins oblig of them to study the Subjects about which they could not easily shake off an experiment of the Diputes they had with the Latins oblig of them to study the Subjects about which all them with such a Spirit of Cayilling and Contention, as they could not easily shake off an experiment of the programment of the study of the case after them, did continually degenerate, and as an intersect good Learning short those who came after them, did continually degenerate, and as an intersect the Writers whereof we shall now give an account, may be look'd upon as the less good Authors among the Greek.

Simeon Archaelus of The Linguista, Flourish of at the beginning of this Century, and render do the Linguist of Languista Service, and his Learning. His principal Work is a Treatife of the Linguist was grade explains what belongs to Churches, Ministers, Sacerdotal Habits, the Linguista of the Linguista of the Celebration of the Mass, and the other Ceremonies of the Church, which was published by Father Cases in his Collection of the state, and the sacrament of the passes of the Church, which was published by Father Gaze in his Collection, at the end of his Rook about Penance. There are also many other treating the Massing Massing Languist About the Sacrament of Penance, at the end of his Rook about Penance. There are also many other Treating the Massing Massing Sacrament of Penance, at the end of his Rook about Penance. There are also many other treating the Massing Massing Sacrament of Penance, at the end of his Rook about Penance. There are also many other treating the Massing Massing Penance.

the Sacrament of Engage, at the end of his Book about Penance. There are also many other Treatifes in Manuscript of this Author in the Lation Library, of which Albertal has published the following Lukes; at 3, Answers to the Queltions of Gallets of Penapolis; a Treatife of the Priethood, Dedicated to a Monk; an Explication of the Creat; another Exposition of the

the Priethood, Dedicated to a Monk; an Explication of the Creed, wherein he thems phenge the Articles were taken, and against whom they were drawn up; Twelve Articles which contain the whole Faith of Christians, a Treatife against the Innovations of the Latins. Simeon died in 1429.

Joseph Brien. Jefph Briennus, a Monk of Conflatiningle. Flourish d under the Empire of Manuel Paleologie, nus, a Greek in the same of the Patient, a Monk of Conflatiningle. Flourish of the Latin; concerning the proceeding of the Latin; concerning the proceeding of the Holy Spirit, which are to be found in Manuelly in the Validan Library, where Allating who quotes them, saw them, He quotes also Sermons of the same Author about a Future Judgment, and Evernal Happingsh, He observes in one of these Discourses, that he spoke it in the year 1420 after the Bullet, and Lord.

Macarius Mass. Macarius Auters, a Monk of Monk. January 116, 14, 1432. Heavily a Mark Sars, like Italy, so Pope Marin V where he died, cres, a Greek the Emperor John Balagores, with Mark Sars, like Italy, so Pope Marin V where he died, Monk. January 116, 14, 1432. Heavily a Treatife about the Empire of Manuel Paleologie, who had a great Demotracy of These and the Lating Symptocal Treatife, about the Discourse are lived Marks. The Interior of Manuel Paleologie, who had a great Orthodox and lastly, a Dialogue against the Latine Which Demotracy and lastly, a Dialogue against a Piece which Demotracy Treatife against the Latine Archibition of Marinel Treatife against the La

Orthodox; and laftly, a Dialogue against a Ricce which Demetrius Cydonius wrote against Nil Cabellus.

At the lame cope by a Macaris. Archoliogo of Justin, while wrote a Treatile against the Latins, Archoliogo of At the same cope by a Macaris. Archoliogo of Justin and their followers.

At the same cope by a Macaris. Archoliogo of Justin, which falling into the lands of a control of the same cope also. Nicolas Sciengia.

At the same cope by a Macaris. Archoliogo of Justin and their followers.

At the same cope by a Macaris. Archoliogo of Justin and their followers.

At the same cope by a Macaris. Archoliogo of Justin and their followers.

At the same cope by a Macaris. Archoliogo of Justin and their followers.

And the same cope by a Macaris. All the same colors are same as a serie of the Capital and the Justin. Archoliogo of the Capital and Floquence of the nost able Men among the Greek, and gave occasion to many Books; but fome among thing injectedly employed the Union with the Latins, and continue genicus. Archoliogo of Ephelius.

Macaris. Bustin and Epipers.

Macaris. Bustin and wrote afterwards in defended the Capital and the Macaris. Among the latter, the most confiderable as "Macaris Remains", and continue fus.

and made choice of to speak in behalf of the Greeks, at the Conferences they were to have in the West with the Latins. There he maintain'd their Cause with all the subtilty and vigour which they could defire, and was almost the only Person who would not sign the Decree of Union; and in fine, the 1st. who stood up and wrote against it, after the Greeks who had been at Florence were return'd to Constantinople. There are in the 13th Tome of the Councils 2 Circular Letters of his address'd to all Christians, against the Council of Florence. He wrote a Profession of Faith, which is to be found in Manuscript in the Vatican Library, as also a Treatise about the Procession of the Holy Spirit against the Latins; a Letter to the Emperor John Paleologus, and another Letter to George Scholarius, against the Rites and Sacrifice of the Church of Rome. There is also a Treatise to shew that Consecration is made not only by the words of our Lord, but also by the Prayer and Bleffing of the Priest, which is Printed among the Liturgies. There is in the Acts of the Council of Florence, and in the History of Squropulus, a part of the Discourses which he spoke in this Council, and there are in the King's Library some other Manuceript Works of the same Author; as 2 Discouries of Purgatory, spoken at Ferrara; Answer to the Questions of the Cardinals, and about the Consecration of the Body of Jesus Christ; the Solution of two Questions proposed by the Emperor, and some Letters against the Latins.

of the Fifteenth Century of Christianity.

Mark Engenicus had a Brother nam'd John, who came with him to the Council of Florence, and John Engethere adher d to the same Party, who also wrote a Piece against the Council of Florence, out of nicus.

which Allatius relates some Fragments, in his Book of Purgatory.

George Gemistius Plethon, a Celebrated Platonick Philosopher, did no less oppose the Union George Gethan Mark of Ephefus; he fet himself against the Proposal which was made of beginning a Con-missius Pleference with the Latins; he gave Advices contrary to the Union in the Council of Florence; he thon, a Greek derided it when it was made, and stood up against it after he was return'd to Constantinople; Philosopher. he liv'd a long time, and wrote against the Latins. Allatius mentions two Treatiles which he wrote about the Procession of the Holy Spirit, which are in Manuscript, in the Vatican Library. Bestarion who had been his Scholar, writing to his Children after his Death, gives a fine Encomium of him. There are many Historical or Philosophical Works of this Author in Print.

To Gemistius we must joyn another Philosopher, Nam'd Amirutzes of Trebizonde, who was Amirutzes, 4 present also at the Council of Florence, disallowd the Union, and wrote against it after he re- Greek Philoturn'd to Constantinople; his End was unhappy, for he Apostatiz'd, and became a Maho-sopher.

We must not forget to place among the rest Silvester Squropulus, or Sogropulus, Grand Eccle-Silvester Squfiarch of the Church of Constantinople, who came with the Patriarch to the Council of Florence, ropulus, the was present there, was always against the Union, and yet Sign'd it; but he was no sooner re- Grand Excleturn'd to Constantinople, bur he declar'd openly against it, and wrote the History of the Council fiasch, of Florence after such a manner as was little to the advantage of that Council. This has been Translated and Publish'd by Robert Creighton, a Doctor of the Religion in England, and afterwards Bishop of Bath and Wells, and Printed at the Hague, in 1660. It is written by way of Memoirs, but with much finenels and purity; the Translation of it is not faithful in some pla- * Here Dupin ces; * and the Translator speaking of the Ceremonies of the Church, does often make use of flould bave Contemptuous and Reproachful terms, which do not at all agree with those which are in the mention'd the Original.

We must place in the number of those who were Enemies to the Latins, George Scholarius a George Scho-Monk, who is different from that George Scholarius who wrote for the Latins in the Council of larius, Enemy Florence; for this of whom we speak, was a Scholar and Friend to Mark of Epbesus, and is the so the Latins. Author of a Treatife against the Council of Florence, Printed in Greek at London, without the

Date of the year. He wrote many Letters, which Allatius saw, and quoted.

Lastly, we must add to these Authors Manuel or Michel Apostolius, a Learned Man, but Poor, a Learned Man, but Poor, a Learned Man, but Poor, a Learned Man, a Lear whom Cardinal Bessarion maintain'd a long time; but he being mov'd by Envy against those chel Aposto-Learned Men who deserved Praise and Commendation from him, set himself to Write against lius. them, and so drew upon his head the Rebukes of Ressarion, who abandon'd him; insomuch that he was forc'd to retire about the end of this Century into the Isle of Crete, where he got a livelyhood by Writing Books, and teaching Children. Then it was that he wrote a Treatife against the Doctrine of the Latin Church, contain'd in the Decree of Union made by the Council of Florence, which is published by Monsieur Le Moine, in his Collection of Pieces. He wrote also a Treatise of the Procession of the Holy Spirit against Plethon, wherein he Reprimands that Philosopher, because he did not found his Doctrine upon Principles of Divinity, but upon Arguments of Philosophy, whereof Allatius makes mention.

Among the Greeks who finculty embrac'd the Union and maintain'd it to the last, there was none Bessarion, a more Illustrious than Bessarion, who from being a Monk of the Order of St. Basil, was advanced Cardinal. to be Archbishop of Nice, that he might affist and speak in behalf of the Greeks, at the Conferences with the Latins. He behav'd himself worthily in this Employment, and spoke with a great deal of Eloquence in the Council of Florence. After he had Disputed earnestly for the Greeks, he came to a Temper, and was the chief promoter of the Union: By this means he became odious to the Greeks, who were displeas'd with it, and therefore he ftay'd in Italy, and was honour'd with the Dignity of a Cardinal, or rather he honoured the Purple which he wore, by his Learning, Wisdom and Piety. He deserved to have been Pope, and should have been so, if he would have made some advances to obtain that Supream Dignity, but he preferr'd Retirement, Study and Repose

died in 1472. Aged 77 years, after his countries from this Embassie into France, whither he had Cardinal. been fent by the Pope.

The Works of Beffarion which now remain are these which follow; a Treatise of the Sacrament of the Eucharit, and of the words of Confectation, wherein he proves that the Bread and Wine are chang'd into the Bedy and Blood of Jelus Christ, by vertue of the words of our Lord, and not by Prayer, and adjusers the Objections of the Greeks, by explaining their Liturgy according to the Doctrine of the Greek Fathers; a Dogmatical Discourse about the Causes of Schilm, and another about Union, in the Acts of the Council of Florence; a Treatife address of the Council of Florence. Alexis Lascaris, concerning the Procession of the Holy Spirit, and in Desence of the Desimition of the Council of Florence, related in the 13th Tome of the Councils, p. 1228. A Letter of the Procession of the Holy Spirit, an Apology for Veccus, together with a Confutation of the Trearise of Palamas; a Letter to those of the Patriarchate of Constantinople, and an Answer to 4 Atnuments of Planudes about the Procession of the Holy Spirit; which works were published by arcadius, and printed at Rome, in 1630. These are all the Theological Works of Beffarion, nor to mention those of Philosophy, which discover that he was as great: a Philosopher as Divine. He defends the Philosophy of Plato in 4 Books, against George of Trebizonde who attack'd it; he wrote about that Philosophers Books of Laws, and a Treatise of Name and Art, address d to George of Trebizonde; he Translated the Metaphysicks of Aristorie and Theophrastus, which Works were printed at Venice in 1503. and 1516. He wrote a Letter to the Governour of the Children of Prince Thomas Paleologus, about their Education, which is publish'd by Pontanus, in his Notes upon the History of Phranza, printed at Ingolftar, in 1504, and by Menifins at Leyden, in 1613. There was also printed at Islebon in 1603. An Exhortation to Christian Princes to make that against the Turks; and Bzovius has inserted into his History a Discourse which Bessarion made upon the death of the Emperor Manuel Paleologus. There are also some Letters of his in Print, and in Manufeript.

There is no Greek Author of this time, who has left us more Works in favour of the Lating George Scho. than George Scholaria, who was Professor at Constantinople, who being Consulted at 1st by John larius, who was Pateologia, about the project of Union, answer'd him very freely came afterwards with him into the of the Latins West, and was present at the Council of Florence, where he declared for the Union. He wrote upon this Subject a Letter address d to the Greek Bishops, and 3 Discourses to the Council about Peace; and after the Council was ended, he defended fromly the 5 Articles of its Decree, about the Procedion of the Holy Spirit, Unleavened Bread, Purgatory, the Happiness of Souls after Death, and about the Primacy of the Pope, in an Excellent Apollogy printed in Latin at Dilingen, in 1581. in Greek at Rome, in 1577. and in Greek and Latin 1628. He wrote also a Treatile about the Percedion of the Holy Spirit against Mark 1888. Treatife about the Procession of the Holy Spirit, against Mark of Ephesus, which remains imperfect, and was never yet printed. But besides these Books of Controversie with the Greeks, he wrote allo other Treatiles about Religion, viz A Dialogue about the Mysteries of the Trinity, and Incarnation, between a Christian, and a Mahometan, printed at Frankfurt, in 1583. an Abridgment of the Dogmats of Religion, printed at Basil in 1556, and at Helmstadt in 1611.

A Treatise of Predestination, address d to Joseph a Monk of Thessalvaire, printed at Ausburg in 1593, and at the end of St. Basil's Works of the Edition in 1618. A Discourse about the Trinity, printed at Venice in 1501. all which Works are in Latin, in the last Bibliotheque of the Fathers. He wrote also many other Treatiles which are in Manuscript, or lost. This Author wrote with ease, abounds in words, is Noble in his Expressions, and solid in his Reafonings.

Joseph, Bishop of Metona.

Joseph Bishop of Metona, maintain'd also the Union made at the Council of Florence, and wrote upon this Subject an Answer to the Treatise of Mark of Epholus, against the Council of

Florence, related at the end of the Acts of this Council.

Gregory Mamas, the Protofyncelle.

Gregor, Sirnam'd Memas the Protofracelle, Confellor to the Emperor, and afterwards Patriarch of Confrantinople, after he had done much towards the Union which was made in the Council of of Florence, maintain'd it also against Mark of Ephelia, by refating the Letter which this Author wrote against the decree of Union, and justifying all the Articles which it contains, in an excellent Apology which is at the end of the Acts of this Council. There is also a long Letter of this Author about the Procession of the Holy Spirit, address d. to Alexis Commenus, the Emperor of Trebigonde, wherein he justifies the doctrine of the Latins, and the Addition made to the

Creed: It was published by Allacius, in the first Tone of Orthodox Greece.

To these Authors we must joyn John Physiadenus, under which Name we find in the same Book of Allacius, an Apology for the Council, witness by way of Dialogue; but its very probable, as Allacius has shewn, that this Book is Foleph's of Meetina, of whom there is a Letter found against Mark of Ephelus, in Tome Manuscripts under the same Name.

Andrew, Arch. bilbop of Isidere, Arch ought rather to be connibilton of Kio to the Latin Church.

Andrew Archbishop of Rhodes, who was sent by Pope Esgenius to the Council of Basil, where he spoke a Discourse, defended in the Council of Florence the Cause of the Larins; and Islame Archbishop of Kiovia in, Russia, who was also one that acted for the Larins in this Council, ought rather to be confider'd as one for the Latins, than for the Greeks, fince he always addien'd

We may also place in this Rank the Monk Hilarion, who wrote a Tract of the use of Unleavened Bread in the Eucharift, according to the doctrine of the Latins, publish'd by Allatius in Greek Monk.

the first Tome of the Orthodox Faith,

As to George of Trebizonde, and John Argyropulus, who retir'd into Italy, the former before George of the taking of Constantinople, they may be look'd upon rather as Learned Men, than as Divines. Trebizonde, Nevertheless the former wrote a Letter to John Paleologus, exhorting him to come to Florence, and Argyrorather than to Bafil; 2 Treatifes of the Procession of the Holy Spirit, against the Sentiment of pulus. the Greeks, which are publish'd by Allatius in the first Tome of Orthodox Greece. He Treats also in the last, of the Unity of the Catholick Church, and of the Primacy of the Church of Rome; and alledges that the 5 Patriarchal Churches have a kind of Subordination one to another, according to their Rank and Degree; and that during the Vacancy of the Church of Rome, the Government of the Universal Church belongs to the Patriarch of Constantinople. This Author wrote also a Discourse upon these words of Jesus Christ, about St. John the Evangelist, If I will that he tarry, &c. wherein he alledges that Sr. John never died; which was printed at Basil in 1543. and the Martyrdom of St. Andrew of Chio, who was Martyr'd by the Turks, which is Related by Surius, at the 22th of May. He Translated many Works of the Fathers, viz. The Commentaries of St. Cyril upon the Gospel of St. John, and his 14 Treatises about the Trinity, many Homilies of St. Chrysoftom, the Treatise of St. Gregory of Nyssen, of the Life of Moses, the many Flommies of St. Basil against Eunomius, and Eusebius's Treatise of Evangelical Preparation. As to Books of St. Basil against Eunomius, and Eusebius's Treatise of Evangelical Preparation. As to John Argyropulus, the only Theological Treatise which we have of his, is a Work of the Procesfion of the Holy Spirit, in defence of the Decree of the Council of Florence, which is publish'd by Allatius in the first Tome of Orthodox Greece.

There are also some other Greek Authors of this Century, whose Works are purely Histori-GeorgePhrancal, as George Phranza an Officer of the Emperor's Court, who wrote the Byzantine History, Za.

from the year 1260, to the year 1476, which is publish'd by Pontanus, and printed at Ingolstadt,

in 1604.

Matthew Camariote, who wrote a Letter about the taking of Constantinople by the Turks, Matthew Camade Commentaries upon Synesius, and a Treatise of the Light of Thabor, against the Barla- mariote.

Ducas wrote the Byzantine History from the year 1341. to the year 1462. which was printed Ducas, a Greek

at Paris in 1649.

George Codinus Curolopata, was the Author of divers Pieces about the State, the Empire and George Co-City of Constantinople, which are printed at Paris in 1655.

Laonicus Chalcondylus wrote the History of the Turks, from the year 1300. to the year 1463, lopata.

which is printed in Latin at Paris, in 1550. and at Basil in 1556, and 1562. in Greek and Laonicus Chal-Latin at Geneva, in 1615. and at Paris, in 1650.

Nicolas Secundinus, who serv'd as an Interpreter to the Council of Florence, wrote an Abridg-Nicolas Sement of the Hiltory of the Turks, until the Taking of Constantinople, which is printed at Lou. cundinus. vain, in 1553.

CHAP. VI.

Of the COUNCILS held in the Fifteenth Century.

THere were very few Provincial or National Councils held in the Fifteenth Century, the Church being then divided by Schisms, and busied in attending upon General Councils. Here follow some which are most Remarkable.

The Council of Oxford, in the Year 1408.

The Council held at Oxford, in 1408. by Thomas Arundel Archbishop of Canterbury, made The Council of Oxford, in Thirteen Regulations, to put a stop to the Progress of Wickless's Errors.

The First is, That no Ecclesiastick Secular or Regular, shall be admitted to Preach the Word 1408.

of God, until he has been examin'd and approv'd by the Bishop of the Diocese.

The Second, That no Person shall be permitted to Preach in the Church, or in the Churchyard, unless he be approv'd.

The Third, That the Preachers shall Preach after a manner suitable to their Auditory, with-

out inveying against the Disorders of the Clergy.

The Fourth, That nothing shall be Taught about the Sacraments, or the Faith, but what is agreeable to the Doctrine of the Church.

The Fifth, That Masters of Arts shall not Treat of Divinity, nor suffer their Scholars to Treat of it.

The

A New Ecclesiastical History CHAP. VI.

The Council of The Sixth, That no Books shall be published, which are not approved by the Universities of Oxford, in Oxford, or Cambridge, or by Twelve Doctors Chosen by the University, with the consent of the Oxford, in

The Seventh, That no Translation shall be made of the Scripture into the vulgar Tongue, which is not approv'd by the Ordinary.

The Eighth, That no Proposition shall be advanced which has a bad sense, under pretence that tis capable of a good fense.

The Ninth, That the Points of Doctrine decided by the Church shall not be disputed, and the Authority of the Decretals and Synodal Constitutions shall not be opposed.

The Tenth, That a Priest shall not be admitted to Celebrate Divine Service out of his own Diocese, without a Testimonial from his Bishop.

The Eleventh, That the Heads of Colleges shall take care to inform themselves of the Life and Manners of their Scholars, and to punish those who are Convicted of Heresie.

The Twelfth, That those who do not observe these Constitutions shall be thrust out of their Benefices.

The Thirteenth, That the Process shall be drawn up Summarily and Extraordinarily in Matters of Herefie, as in Cases of High-Treason.

The Council of Saltzburg, in 1420.

The Council of Eberhard Archbishop of Saltzburg, Legat to the Holy-See, held in the year 1420, in his Me-Saltzburg, in tropolitan City a Council, wherein he publish'd 34 Decrees.

In the First, He declares that 'tis an Error to Teach that a Curate or Priest who is in a state of Mortal Sin cannot Absolve or Consecrate; and that 'tis not true that a Bishop or Curate cannot Absolve a Priest from the Crime of Fornication.

The Second is, That Provincial and Diocesan Synods shall be held as is Ordain'd by the

The Third Abrogates the Customs that are Establish'd contrary to the Liberty of Churches. The Fourth Ordains, That no Person shall be admitted to Holy Orders, who has not first

The Sixth Excludes Bastards from the Order of the Clergy.

The Seventh Forbids Inferiour Judges to hinder an Appeal to the Superiour. The Eighth, Orders Parish-Priests to give an Honourable Revenue to their Curates, The Ninth, Forbids to pronounce a Sentence of Interdict lightly, or impertmently.

The Tenth, Explains the Duty of Prelates, and to whom they ought to have a regard in their

The Eleventh Forbids the Chaplains of private Chappels to Celebrate Divine Service there, without making their submission to the Bishop, or Arch deacon, and enjoyns them to come to

The Twelfth, Deprives those who extort Absolutions by violence, of the benefit of them. The Thirteenth, Ordains that no Person shall be excus'd for neglecting to execute the Order of his Superiour, under pretence of loss of Goods, or Corporal damage, unless the thing be prov'd, and that as to Negative Commands, no Excuse shall be admitted.

The Fourteenth, That Refignations of a Right shall be made in the presence of the Bishop, or the Official, after the Parties shall have taken an Oath that they are serious.

The Fifteenth, Regulates the manner of Citing those whom the Curates dare not Cite, because they fear them.

The Sixteenth, Forbids to traduce the Clergy before a Laical Tribunal.

The Seventeenth, Renews the Canons concerning the modesty of the Apparel of Ecclesiasticks, and forbids Regulars who are made Bishops, to quit their Religious Habit.

The Eighteenth, Deprives Concubinary Clergy-men of their Benefices, and declares them incapable of pofferfing them.

The Nineteenth, Decrees, That Clergy-men who have a Benefice, before they take possession of it, shall make Oath before the Bushop or the Arch-deacon, that they have not committed Si-

The Twentieth, Forbids Patrons, or Collators of Benefices, to detain any thing, upon any pretence whatfoever.

The One and Twentieth, Excommunicates those who have stollen any thing, unless they restore it within a Month.

The Two and Twentieth, Declares that he who Mortgages any Demain upon the account of which he has a Right of Patronage, does not Mortgage that Right.

The Three and Twentieth, Leaves Clergy-men and others at liberty to make a Testament. The Twenty Fourth, Ordains that Divine Service shall be said for an Archbishop or Bishop when they are dead; for the former, in all the Bishopricks of the Province, and for the second, in all the Parishes of his Diocese.

The Twenty Fifth, Forbids a Curate to hear Confession from, or Administer the Sacraments to any Person who is not of his own Parish, unless he has desir'd and obtain'd leave of the proper of the Fifteenth Century of Christianity.

The Twenty Sixth, Deprives of the Right of Patronage, those who rob the Churches whereof The Council of they are Patrons, after the death of the present Possessor. Saltzburg, in The Twenty Seventh, Forbids Priests to give a Treat upon the day of their first Mass. 1420.

The Twenty Eighth, Enjoyns Parish-Priests to teach their Parishioners the form of Baptism.

The Twenty Ninth, Forbidsthe Processes which are made about Churches.

The Thirtieth, Ordains that the Constitutions of the Council of Constance against Simoniacks, shall be publish'd 3 times in a year in the Cathedral and Collegiate Churches.

The One and Thirtieth, Excommunicates those who Bury the Dead in a Church-yard during

The Thirty Second, Is against the Huffites.

The Three and Thirtieth, Orders the Men that are Jews to wear a Corner'd Cap, and the Jewish Women a little Bell, to distinguish them from others.

The Thirty Fourth, Is against Luxury, and the Ornaments of Women.

The Council of Collen, in 1423.

This Provincial Council held under Theodoric Archbishop of Collen made 11 Regulations.

The Council of Collen, in The First, is against Concubinary Clergy-men. The Second, Is against the Lords who forbid their Subjects to have any Commerce with 1423.

Ecclesiasticks. The Third, Enjoyns the Officials to observe the Common Law in Cases of Appeal,

The Fourth, Forbids under pain of Excommunication to abolish the Customs introduc'd by the piety of the Faithful.

The Fifth, Forbids to appoint any but Priests to be preachers of Indulgences. The Sixth, Forbids Canons and other Clergy-men to prattle during the time of Divine Service, under the penalty of being depriv'd for 8 days of the Distributions.

The Seventh, forbids Parish-Priests to take Mendicant Monks for Vicars, when they can have

The Eighth, Concerns publick Concubinaries.

The Ninth, is concerning the destruction of the Hussites, and Wicklefits.

The Tenth, Ordains, That a Bell shall be rung every Friday at Noon, and every day at Sun-Rising, and that Indulgences be granted to those who say certain Prayers when it Rings. The Eleventh, Ordains the Celebration of the Feast of the Compassion of the Virgin Mary.

The Council of Paris, in 1420.

John of Nanton, Archbishop of Sens, held in the Month of April, in 1429. a Council of the The Council of Bishops of his Province at Paris, where he drew up 40 Articles of Regulations concerning the Paris, in 1429. duty and behaviour of Ecclesiasticks, Monks and Canons Regular, the Observation of Sunday, the Licenses dispensing with the Banns of Matrimony, which he forbad to grant easily.

The Council of Tortose, in 1429.

In the same year Peter Cardinal of Foix, Legate of the Holy-See, held a Council in the Pro- The Council of vince of Tarragona, at Tortose, wherein he publish'd 20 Decrees about Divine Service, the Orna-Tortose, in ments of Churches, the Instruction of Youth, the Qualifications of Benefic'd Men, the Rights of 1429. Bishops and Churches, &c.

The Council of Angers, in 1448.

John Bernard Archbishop of Tours, held a Council of his own Province at Angers, in 1448. The Council of wherein he made 17 Regulations, The First, Concerning Rescripts.

The Second, About the time of Ordination.

The Third, Of the Life and Manners of Clergy-men. The Fourth, Of Benefic'd Men who do not Refide.

The Fifth, Of Observing Silence in the Quire. The Sixth, Of Plays, and Feasts that are forbidden.

The Seventh, Which forbids to Preach out of Churches, and Ordains that none shall use in preaching exceffive Clamours, or extraordinary Gestures.

The Eighth, Forbids Abbots to detain the Goods of vacant Priories.

The Ninth, Regulates the Rights of Vilitation.

The Tenth, Is against Concubinaries, and about the Forms which are to be observ'd in pronouncing an Excommunication.

The Twelfth, Forbids Clandestine Marriages, and Night Revels.

The Council of Angeis, in 1448.

The Thirtcenth, Is for the Immunity of Churches.
The Fourteenth, Forbids to carry about the Relicks of the Saints for Gain.

The Fifteenth, Orders that Indulgences granted by the Holy-See, shall be publish'd by Persons

who are knowing, and known, and of a good Life.

The Sixteenth, Concerns the Publication of the Decrees of this Council.

The Seventeenth, Gives the Diocesan Bishop a Power to Absolve from the Censures Enacted by Synods.

The Council of Soissons, in 1456.

John Juvenal of Ursins, Archbishop of Rhemes, held in 1456. a Council of his Province at Soissons, in Soissons, wherein he Resided, Publish'd and Ordain'd the Execution of the Regulations made by the Council of Basil, which were confirm'd in the Assembly of Bourges. 1456.

The Council of Toledo, in 1473.

This Council was call'd together by Alphonfus of Carilla, Archbishop of Toledo, in the Burrough of Aranda, where he published 29 Regulations about Ecclesiastical Discipline. The Council of Toledo, in The First, For the Celebration of Diocesan and Provincial Synods. 1473.

The Second, enjoyns Parish-priests to take care that they Instruct the People in the chief Articles of Religion.

The Third, Forbids the promotion of those to Holy Orders, who understand not Latin. The Fourth, Forbids to receive the Clergy of another Diocese, without a Letter from their

The Fifth, and Sixth, Are about the Habit of Bishops and Clergymen, whereby they are for-

bidden to wear Garments of Silk, or such as are shorr, under pain of a Fine. The Seventh, Is about the Observation of Sunday, and the Festivals.

The Eighth, Forbids Ecclefiasticks to wear Mourning.

The Tenth, Forbids to admit those Ecclesiasticks who do not understand Latin, to Parish-Cures, or Prebends.

The Eleventh, Forbids Clergy-men to play at Dice. The Twelfth, Enjoyns Priests to Celebrate Mass at least 4 times in a year,, and Prelates

3 times, under pain of being Fin'd.

The Thirteenth, Forbids Preachers to preach, without the Bishop's Leave.
The Fourteenth, Is against Inserior Clerks, who do not use the Clerical Habit, and the Tonsure.

The Fifteenth, Forbids Clergy-men to provide Souldiers to Temporal Lords, except to the

The Sixteenth, Forbids to Celebrate Marriage at any other time than what is permitted by the Laws of the Church, and Condemns those Clergy-men to be Fin'd, who give the Nuprial Blessing at the times forbidden.

The Seventcenth, Is against Clandestine Marriages. The Eighteenth, Excommunicates those who Buy or Sell the Revenues of vacant Benefices. The Nineteenth, Forbids to Act Comedies, or other Plays, to make Masquerades, to repeat

Songs, or hold profane Discourses in Churches.

The Twentieth, Deprives of Christian Burial those who die of the Wounds they have receiv'd in a Duel, even tho' they should have receiv'd the Sacrament of Penance before their death.

The One and Twentieth, Ordains the same Penalty against Ravishers.

The Two and Twentieth, Excommunicates those who prejudice the Immunities of Ecclefiasticks.

The Three and Twentieth, Ordains that the Excommunication which is past in one Diocese, shall be observ'd in all others.

The Twenty Fourth, Lays an Interdict upon that place, which drives away a Clergy-man by The Twenty Fifth, Forbids to exact or receive any thing for Ordination, either before or violence

after it, not so much as for the Seal, or the Wax.

The Twenty Sixth, Declares that the Penalties Enacted against Benefic'd Men, shall extend

to all forts of Prelates. The Twenty Seventh, Grants the Bishops power to Absolve from the Censures that are past

in a Synod. The Twenty Eighth, and Twenty Ninth, Ordain the Publication of these Decres in the Diocesan and Cathedral Synods.

The Countil of Sens, 1485.

Trisland of Salazar, Archbishop of Seni, assembled in 1485. a Synod at Sens, wherein he con-The Council of stress the Constitutions made in another Synod, held 25 Years before by Louis of Melun, Arch-Sens, in 1485. bishop of Sens, upon 4 Heads;

The First, About the Celebration of Divine Service.

The Second, About the Reformation of the Clergy, the Duty of Prelats, the Habits and Behaviour of Ecclefiafticks.

The Third, About the Reformation of F.egulars.

The Fourth, About the Duty of Lay-non towards the Church, viz. the Celebration of Feflivals, the Payment of Tithes, Marriages, Ecclefiaftical Immunities, &c. These Regulations
were drawn out of the Councils of Basil, of Lateran, from the pragmatick Sanction, the Decretals and other provincial Councils.

The Council of Roan, in 1445.

We have also 40 Articles of Constitutions, from a Council held at Roan in 1445. by Raoul The Council of Russel, Archbishop of that City, and the Eishops his Sustragans, which contain many good Re. Roan, in 1445. gulations about the Discipline of the Church. There is one against the Superstition of those who give particular Names to the Images of the Virgin, as, Our Lady of Recovery, of Pity, of Confolation, of Grace, &c. because this gives occasion to believe that there is more Vertue in one Image than another.

CHAP. VII.

An History of the Wicklesites and Hussites, of John Wickles, John Huss, and Jerom of Prague, of their Errors and their Condemnation.

JOHN Wicklef, an English Doctor, and Professor of Divinity in the University of Oxford, An History of and Rector of Lutterworth in the Directe of Lincoln, stourish'd with good Reputation in Wickles. that University, until the Diffensions happened at Oxford between the Monks and the Seculars, by which he was oppressed and engaged to declare against the Interest of the Pope and the Church. He had been chosen by the Seculars Head of a College, founded at Oxford for the Scholars of Canterbury; but the Monks being newly admitted into that College, had a mind to prefer a Regular to that Place; whereupon Wicklef and his Regulars drove them out of the College. These being expelled, had recourse to Simon Langham, Cardinal and Archbishop of Canterbury, who took them into his Protection, and order'd Wicklef to refign up that Place to a Monk nam'd Homy Wodebull; but Wicklef refus'd to obey, whereupon the Archbishop sequestred the Revenues of the College. The Affair was carried to Pope Urban V. by Wicklef and his Affociates, and he appointed a Cardinal to hear the Cause, who decided it in favour of the Monks, and order'd that Wicklef and his Affociates should leave the College after they had made Satisfaction to the Monks. The Pope confirm's this Sentence by his Bull, published in 1370. Thus Wicklef was obliged to refign; but this Difgrace diffurfted him against the Court of Rome, and put him upon feeking out some way of Revenge. The Belief of the Authority of the Pope and the Church in Temporals was then sufficiently established in England, and the Jurisdiction of Bishops there was of a very large Extent. Wicklef set himself to oppose both the one and the other, in which Contest he found many Complices and Protectors, because the Doctrin which he espous'd was favourable to the King, whose Power was weakned and diminished by that of the Pope and the Bishops, to the great Lords who were in Possessing and channel by that the Church, and had a mind to shake off the Yoke of Ecclesiastical Censures; and to the People, to whom the Tax of Peter-pence and the oriented Impositions of the Church of Rome were burdenforme. The Books of Marshin of Padus, and John of Jande, and some other Authors, who had written of Ecclefiastical and Temporal Power according to the Interest of Princes, against the Pretentions of Popes, furnish'd him with Matter enough upon this Subject; and he did not only blindly follow the Extravagances into which these Authors had fall'n, but carried the matter higher, and let himself to teach and pieach publickly against the Jurisdiction of the Pope and the Bishops. When this Doctrin begun to Ipread and make a Noise, Simon Sudbury, Archbishop of Canterbury, affembled in the Month of February, 1377, a Council at London, to which he caused Wicklef to be cited, to give there an account of his Doctrin. Wicklef came thither accompanied with the Duke of Lancaster, who had then the principal Share in the Government of

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Councils at

London 4-

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An Hillory of the Kingcom Edward III, drawing near his end, and being weak in Body and Mind) and with many other Lords: and there he defended hisfield, and was difinifed without any Condemnation. But Pope Greary XI, being advertised of the Doctrin which was fpread by Wicklef in England, and of the Pro ection he met with to fave him from Condemnation, wrote to the Bithops of Inglitud, no cause him to be apprehended, or if they could not compass that, to cite him to Rome, and at the same time sent them 19 Propositions advanced by Wickles, which he condemns as Herencal and Egronegus. The Doctrin contains in these Propositions may be referr'd to . Hears: The Iff is, That God hath not given his Church Temporal Revenues to polfels them always, and that Temporal Princes may take from it the Possession of them for just Reasons; the ad, That the Church cannot make use of Excommunication and other Censures to exact emporal Revenues, and that Excommunication has no effect at all but only in so far as it is agreeable to the Law of God; the 3d, That every Priest lawfully ordein'd has sufficient Power to administer the Sacraments, and consequently to absolve all contrite Persons from any Sin wharfoeve; the 4ti, That all forts of Ecclefialticks, even the Pope of Rome himfelf, may be reprov'd and accus'd by their Inferiours, tho' they be Lay-men. These Letters of Gregory being brought into England, and delivered to the Prelats of the Kingdom after the Death of King Edward, they held a Council at Lambeth about the end of this Year, where Wicklef appeard, and now a 2d time avo ded Condemnation by the Protection of the Lords and the People, who declar'd to fleutly for him, that the Bishops durst not do any thing but command him to be filent after he had explain'd the Propositions in a Sense wherein they may be maintain'd.

The Minority of Richard II, who succeeded his Father Edward at Twelve years of Age, gave occasion to great Insurrections of the common People against the Nobility, to the great Disturbance of the Kingdom. The Sedicious shook off the Yoke of the Lords and the Magistrares, refue'd to pay them their customary Dues, robb'd them of their Estates, massacred the Archbishop of Canterbury, made themselves Masters of London, kill'd the King's principal Officers, and committed an infinite number of Outrages throughout the whole Kingdom. Wicklef had no hand in these Seditions, altho his Doctrin may have given occasion to them; but he continued still to foread his new Doctrins, and added to them fome new Errors more dangerous than the former.

William Courtnay, Ar hoishop of Canterbury, having a mind to put a stop to this Disorder, call'd

together at London, in May, 1382. a Council confifting of 8 Bilhops, and many Doctors and Batchelors of Divinity and Law, wherein he condemned 24 Propositions of Wicklef or his Difficient

ples, viz. 10 as Heretical, and 14 as Erroneous, and contrary to the Definition of the Church.

and drew after him a great number of Disciples who taught the same Doctrin.

The 10 frit are as follow, 11t, That the Substance of Material Bread and Wine remains in the Sacrament after Conferration; 2dly, That the Accidents do not remain without a Subject in this Sacrament; 3dly. That Jefus Christ is not there indentically, truly and really, according to his proper. Corporal Prefence; 4. That a Priest who lives in Mortal Sin, does not at all ordain, confectate, or paptize; 5. That when a Man is contrite as he ought to be, his External Confeffion is useles; 6. That there is no Foundation in the Gospel, to believe that Jesus Christ established the Mass; 7 That God is obliged to obey the Devil; 8. That if the Pope is a Reprobase and a wicked Mar, and confequently a Member of the Devil, he has no Power over the Faithful, except perhaps by the Emperor; 9, That we ought not to acknowledge any Pope fince Orban VI. and that every Nation ought to live as the Greeks do, according to their peculiar Laws; 10. That it is contrary to the Holy Scripture, that Ecclefialticks should have Temporal Revenues. The Propositions Erroneous are these, 1st, That a Prelat ought not 10 excommunicate any Person whom he does not know to be excommunicated by God; 2. That he who excommunicates otherwise, is a Heretick, and excommunicates himself; 3. That a Prelat who excommunicates a Clergy-man, that appeals to the King or his Council, is a Traytor to the King and Kingdom : 4. That those who abstain from Preaching or Hearing the Word of God, upon the Account of Excommunication from Men, are indeed excommunicate, and shall be treated as Traytors at the Tribunal of God; 5. That a Priest or Deacon has Authority to preach the Word of God, tho they have no Power from the Holy See, or a Bishop; 6. That those who are in Mortal Sin are no longer Bilhops or Prelats, nor fo much as Temporal Lords; 7. That Temporal Lords may take a way the Temporal Revenues from Ecclefialticks, who live in a Cuftom of Sin, and that private Persons may correct their Superiors when they commit a Sin; 8. That Tithes are pure Alms; That the Parishioners may detain them upon the account of the Sins of their Pastors, and need not pay them but when they please; 9. That private Prayers applied to a Person by the Ecclesisticks or Regulars, are no more to the Advantage of that Person than

General Prayers; 10. That those who enter into a particular Monastery, render themselves more

incapable of objerving he Commands of God; 11. That the Saints who instituted Regulars,

whether they be Mendicants or fuch as are endow'd, did fin in making fuch a Foundation;

12. That the Regulars y ho live in private Houles, are not at all of the Christian Religion; 13.

acknowledg'd that these Propositions were hererical and erroneous, at least in some sense, which Councils at they determined in their Declarations. There Restrictions did not please the Archbishop of Can-London aterbury, who, nquir'd of them a pure and simple Condemnation, and caus'd tell them by the guiss Wick-Doctors there present at the Assembly, that the Answers of these Two Divines, were insufficient, ich heretical, decei ful, erroneous and malicio s.

In puriuance of this Declaration, he furnmon'd the accus'd to answer purely and simply, and they being unwilling to do it off hand, he gave them time till the 27th of the fame Month. The like Admonition he gave to John Alf Van, Mafter of Arts in Oxford, who was also cited; but he answered more infolently than the Two former. The Acts of the Council do not inform us what these Divines did afterwards; but there are some Historians who relate that Herford and diffion perfifted in their Errors, and that Kapington renounc'd them, d that Wicklef himfelf, when he came to this Council, made a Confession of Faith wherein he recracted his Errors, and own'd the real Presence of Jesus Christ in the Eucharist. Howsoever this be, the Council condemn'd the Errors of Wicklef and his Disciples, and obtained a Declaration of King Richard. a Declaration against all those who should teach or preach this Doctrin, wherein he permits the Archbishops and Bishops to cause them to be apprehended. In pursuance of this Proclamation, the Archbilliop of Canterbury and the other Prelats, caus'd those among the Wicklefites to be feiz'd who publish'd new Doctrins, or wrote for them with greater Warmth. In the mean time, Wicklef died a little while after at Lutterporth, Dec. 31th in 1384, and left many Books behind him for the establishing of his Doctrin. The chief of them is his Treatife, entituled, A Trialogue, wrote in form of Dialogue between Alethia, (i. e. Truth) Pfeudis, (i. e. a Lye) and

Phronese, (i. e. Wisdom) which is divided into 4 Books.

In the 1st he treats of God; in the 2d of Men and Angels; in the 3d of Vertues and Sins, of The Trialogue Grace, Liberty and the Incarnation of Jests: Christ; 4. in the, last of Signs or Sacraments, and of of Wickles the Four Ends of Man. The principal Errors contain'd in thele Books, are as follow, That God cannot but do but what he does; that every thing which happens comes to pass by Necessity; that God could not hinder the Sin of the irst Man, nor pardon it without the Satisfaction of Jesus Christ, and that it was impossible but the Son of God must be incarnate, make Satisfaction and die; That God acts by Necessity, that he cannot hinder Sin, that he can save none but those who are actually fav'd, that he he wills Sin to bring good out of it. As to the Sacraments he admits the number of Seven, but he does not think that this Name agrees to them all univerfally, i, c. according to the same Idea; he deries Transubstantiation, and the real Presence of the Body of Jesus Christ in the Eucharist, and maintains, that the Substance is really Bread, and the Body of Jesus Christ sacramentally and figuratively; he believes that Infants may be sav'd without the Haptism of Water, and those that are damned suffer the Pain of Sense. The Sacrament of Order is not univocally fo with the other Sacraments, 'tis a Power and not a Sacrament. He fays, That in the time of St. Paul and the Primitive Church, there were but Two Orders; he condemns the Riches and fecular Power of the Ecclefiafticks, and the Foundations which are made for Perpetuity. He admis the Sacrament of Marriage to come under the general Idea of a Sacrament, but he pretence that it is only made by the internal Confent of the Parties, and that it were as good, nay better to express it by Words de futuro, than by Words de prasenti. He believes that external Penance and the Confession which is made to a Priest, are not necessary, and that they may be left off; he observes that Extreme Unction has not much Foundation in Holy Scripture. After this he declaims against the Institution of the Orders of Friars Mendicants, against Mendicity, against Fraternizies and Indulgences. The Style of this Work is dry and Scholastical, there is but little Solidity, and much Heat and Passion in his

This is almost the only Work of Wickles which has been printed. There appeared in Germany The Works of in 1525, written in English with this Title, The Little Gate of Wicklef, composed against Tran-Wicklef. Substantiation, and printed at Ninemberg in 1546, and at Oxford in 1612. It is a Work of some of his Disciples, since it was not written till 1395. There was also Two Books of Wickles in English publish'd by James, and printed at Cxford in 1608, viz. a Request to Richard II. and all the Orders of the Kingdom, that they would reduce the Friars Mendicants to their Duty, and a Memorial containing 50 Articles of Érrors or Crimes whereof he accuses them. There are also in Historiaus and Acts of Council, some Propolitions and Declarations of Wickles. He translated the Bible into English, and his Version is to be found in M. S. in some of the Libraries of England, as also, a Commentary upon the Pfalms and the Canticles, upon the Epistles and Gospels, upon fome felect Patfages of Scripture, an Harroony of the Evangelists, Sermons for the whole Year,

and many other Treatifes of Doctrin or Morality.

While the Works of Wicklef were spreading after his Death, and his Diciples continued still to publish their Errors, Thomas Arundel, who succeeded William Courtney in the Archbishoprick of A Council as Canterbury, held a provincial Council at London in 1396, wherein he condems 18 Articles London a drawn out of the Trialogue of Wicklef: Whereof the 1th is, That the Subfance of Bread congainf the times upon the Altar after Confecration, and that it does not ceafe to be Bread; the 2d, That Wicklefites. as John was Elias by a Figure and not personally, so the Bread is figuratively the Body of Jesus Christ, and that without doubt these Words, This is my Body, are a figurative way of speaking, like that, John is Elias; the 3d, That in the Chapter, Ego Berengarius, it was determin'd that the Eucharist is naturally true Bread; the 4th, That those who determine, that the Children of

That the Regulars are obliged to get their Livelihood by the Labour of their hands, and not by begging; 14. That those who give Alms to the Regulars who preach, and who admit them, are excommunicate. These Propositions being censur'd in the Assembly held June 12st, Mr. Nicholas Herfard, and Philip Rapington, a Canon-Regular, Professors of Divinity, were summon a to appear to give their Opinion about them. After they had made a General Protestation, that

they would fubrit to the Decisions of the Church, and obey the Archbishop of Canterbury, they

London 4ş zirift ike Wicklefites.

the Fa thru to the fact that the policy of the strained of the we ought for to believe or practife every thing which the Pope and Cardinals enjoyn, but only what follows clearly from Scripture, and that all other things ought to be rejected and despifed as heretical. Widford was employed to defend the Condemnation which was decreed in this Countly which he d d in a Book written on purpose, which is printed in the Collection of Orthunia Grain, when in he opposes the Etrops of Wicklef, not by Scholastical Arguments, but by Authorities drawn from the Holy Scripture, the Fathers and the Canon-Law: His Treatise is folid and learned for that time, tho it is not well-written.

Another Con-Wicklef by Thomas Arundel, in 1408.

At all Thimas A undel utterly banish'd the Hereste of Wickles, by the Constitutions which he temnation of made in a Synod hel 1 at Oxford in 1408. wherein he ordains, 1st, That no Ecclesiastick, when mage in a synowher at Oxford in 1408, wherein he ordains, lift, That no Ecclefiastick, whether S cular to Regular, shall be suffered to preach, unless he be authorized and approved by the Bishop is actly follow those who shall preach any Doctrin contrary to that of the Church, shall be partifictly everely; 3. That the Professors shall teach no new Doctrin, nor suffer their Scholars and it is that no Book of Wirkles, or any others, shall be read unless it be approved by the Churchity of Oxford, or of Cambridge, or by 12 Doctors whom these Universities shall populate it, 3, That no Version of the Scripture into the vulgar Tongue shall be read, unless it be, approved by the Doctors Bishop, or a provincial Council; 6, That none of the Propositions which are condenned shall be maintained, and that no Person shall oppose the Doctrins and Fractice servers of by the Church as the Worthin of the Cruse. of Images, and of the Doctrins and I racine street d by the Church, as the Worship of the Cross, of Images, and of the Reliques of Spirits; 71 That no Priest shall be admitted to the Celebration of Mals in another Dioces, unless he has a Letter recommendatory from his Bishop, or some others in the Dioceses where he has a Letter recommendatory from his Bishop, or some others in the Dioceses where he has livid; 8. That the Principals and Heads of Colleges shall take Care to examine week Months is Morals and Doctrin of the Scholars, and to punish those who shall add

mine every Monthi is Morals and Doctrin of the Scholars, and to punish those who shall advance any. Errors; I assist, That, all those who are accused by common Fame, or suspected of Herely, shall be condemn'd after a simple Cication, if they do not appear. These Constitutions were jubilist at Ladon the next Year, and constituted by the King's Authority.

In the state Table Pope fold XXIII condemn'd in a Council at Rome, the Books of Wickles, is the practice to all those who had a mind to defend his Memory, the Term of 9 Month's to appear of ore the Holy See, and to alledge what they might think convenient in his Defence. In the same search in Odeastie was convicted and condemn'd of Hereiy at London, and savid his Life for this think; by escaping our of the Tower of London, where he was Prisoner; but being reaker in 1414, and convicted of Rebellion, he was butner. Many other Wicklestees suffered after the same manner. At last the Prelais of England being supported by the Royal Authority, us a their a most Englandours to exterminate this Herely utterly out of the Kingdom, and hindred it from receiving any publick Sattlement there.

demned.

and hadred it from receiving any publick Settlement there.

The Books of This Books of The kife deing carried into Bohemia by Peter Payne, an English man one of his Wicklef car.

Disciples, spead there so far in a little time, that the greatest part of the Masters and Scholars ried into Bohemia by Peter Payne, an English man one of his wide for the University of Prague had got them into their Hands. Sbrnko, Archbishop of that City man, and con- being insorted in and foresteing the Mischief they would produce, made 2 Orders in 1403. one address to all he Members of the University of Prague, wherein he cajoyns them to bring him the Biots of U cklef, that those in which any Errors were found might be burnt; and the other add clid to all the Parist priests and Preachers, wherein he ordains them to teach the People; that after the Pronunciation of the Words of the Holy Sucrament, there remained nothing but the I ody of Jesus Christ under the Species of Bread, and the Blood of Jesus Christ in the Cup. There was then in the University of Prague a Master of Arts and Batchelor

of Divinity, Nam'd 3ohn Huss, or of Hussenitz, the Place of his Birth, who had taught Gram- John Huss des or Divinity, and having afterwards applied himself to the Study of the Holy Scripture, fends the Book mar, and Philosophy, and having afterwards applied himself to the Study of the Holy Scripture, fends the Book and the Latin Fathers, was become an able Preacher, and Chaplain in the Church of the Holy of Wicklef. and the Latin Fathers, was become an able Freacher, and Chaptain in the Church of the Hoty Innecents, call'd Bethlehem, at Prague. He was one of those who were most respected in the University of that City, because he had obtain'd of Wncessaus the King, the Revocation of the Privileges of other Nations, in favour of the Bohemians; for the University of Prague being Founded by Charles IV. after the Example of that at Paris, it was composed of four Nations, Founded by Charles IV. after the Example of that at Paris, it was composed of four Nations, Example of the three latter Nations being almost all Ger-Behemia, Bavaria, Saxony, and Poland. Those of the three latter Nations being almost all Germans, and having 3 Voices against one, were become absolute Masters of the greatest part of the Professors Chairs and Places, and Governors of all the Affairs of the University, Disposers of the Chief Benefices in the City, to the utter Exclusion of the Bohemians, who depended entirely upon them, until that John Huss obtain d of King Wencessaus the Revocation of the Privileges of these other Nations, and the Restoration of the Bohemians to the Principal Places of the Univer-The Professors of other Nations being offended at this Treatment, retir'd to Misnia, and carried away with them more than 2000 Scholars. John Huss having by this means acquired a great deal of Credit and Authority in the University, easily perswaded many of its Members great the first Order of the Archbishop was an Infringment of the Privileges and Liberties of the that the first Order of the Archbishop was an Infringment of the Privileges. University, which the Members ought to enjoy, whereby they were allow'd to Read all forts of Books; and that the second contain'd an involerable Error, in that it seem'd to affirm that there was nothing but the Body of Jesus Christ under the species of Bread, and nothing but his Blood was nothing but the Body of Jesus Christ under the species of Bread, and nothing but his Blood was nothing but the Body of Jesus Christ under the species of Bread, and nothing but his Blood was in the Cup. Upon this Ground they appeal'd from these Orders to Pope Gregory XII. who was in the Cup. own'd for Pope in Germany. Their Appeal was receiv'd, and the Archbishop of Prague was Cited to Rome by the Pope. But this Archbishop having inform'd Alexander V. that these Errors of Wicklef began to take root in Bohemia, by the means of their Sermons who had read his Books, obtain'd from him a Bull, whereby the Pope Commissions him to hinder the publishing of these

rors in his Province.

In vertue of this Bull, he Condemn'd by a Definitive Sentence the Writings of John Wicklef, John Huss

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The Conjectual of the Market of the Mar Errors in his Province. proceeded against 4 Doctors who had not brought to him the Copies which they had of them, and by another Sentence forbad them to Preach in any Chappels, whatever Privilege they might Rome. have. John Huss, and some other Members of the University of Prague, and the Patron of the Chappel of Bethlehem, made their protestations against the Proceeding of the Archbishop of Prague; and on the 25th of June, in 1410. entred a new Appeal from his Sentences. The Affair being carried before John XXIII. he order'd that John Hufs, who was accused of Preaching many Errors and Herefies, should appear in Person at the Court of Rome, and granted a Commission to Cardinal Colonna to Cite him. John Huss excus'd himself, and so order'd the matter, that Wencestaus King of Bohemia, the Queen, the Barons, and the University, sent to the Pope to pray him that he would dispense with John Huss's Personal presence; that he would not suffer the Kingdom of Bohemia to be defam'd by accusing them of Heresie, that he would give leave to Preach the word of God freely in their Chappels, and that he would fend Legates to fit upon the Place, at the Expence of the Bohemians, for correcting Abuses, if any such there were. John Huss sent 3 Proctors, who appear'd for him before Cardinal Colonna, and alledg'd Excuses for his Absence; protesting that they were ready to answer on his behalf; but the Cardinal shew'd no regar'd to them, declar'd him Contumacious, and as such, Excommunicated him. These Proctors having appeal'd to the Pope, he appointed the Cardinals of Aquileia, Brancas, Venice, and Zabarella, to draw up the Process of this Affair. These Commissioners confirm'd the Judgment given by Cardinal Colonna, and carried the matter higher, by extending the Excommunication which was pass'd against John Huss, against his Disciples, and his Friends; they declar'd him a Ringleader of Herefie, and pronounc'd an Interdict against him. But notwithstanding this Decision, from which he appeal'd to a future Council, he continu'd still to Preach and publish his New Doctrins by word of mouth, and by Writing, tho' he was driven away from the Church of Bethlehem, and had retir'd to the place of his Nativity. At this time he wrote many Letters, and Compos'd his Treatife of Reading the Books of Hereticks; wherein he maintains, that it cannot be absolutely forbidden; but he particularly justifies Wickles's Book of the Trinity, answers a Treatise written against Wickles, by one Stokes an English-man, and another

nameless Author, who had written against him, and accus'd him of Disobedience. After this, he sets himself to declaim against the Clergy, the Pope, and the Cardinals: At the fame time he wrote a Discourse to prove that the Vices and Faults of Ecclesiasticks ought to be perfiss in but reprov'd in Sermons. He handles allo other Questions, whereof one respects the Blood of Jesus Opinions. Christ, of which many pretend to have a Relick, and in what sense Jesus Christ may be called Bread. As to the First, He determines, that Jesus Christ being Glorified, did take up with him all his own Blood, and that there is no Remains of it on Earth; and that the greatest part of the Miracles which are reported about the Apparition of the Blood of Jesus Christ, are the Fraucks and Impostures of Coverous Men. In the Second, He maintains that Jesus Christ may be called Bread; but neither in the one nor the other does he depart from the Doctrin of the Church, about the Transubstantiation of the Bread and Wine into the Body and Blood of Jesus

Christ.

John Huss

ohn Hufs Opinions.

At the same time Peter of Drefden being driven out of his own Country, came to Prague, and perswaded Jacobelle of Missia, a Priest of the Chappel of St. Michael, to preach up the Re-esta-blishment of the Communion under the Species of Wine. The Hussias embraced this Opinion, and began to Preach that the use of the Cup was necessary to the Latty, and that the Sacrament should be Administred under both kinds. Sbinko seeing this Disorder, implored the help of Wencestaus; but when this Prince did not afford any Cure to these Novelties, the Archbishop had recourse to Sigismund King of Hungary, who promis'd him that he would come quickly into Bohemia, to set in order the Affairs of the Church in that Kingdom; but before he could make this Journey Sbinko died in Hungary. Wencessaus Advanc'd to his Place an Ignorant Man, Covetous, and Negligent, Nam'd Albicus, who never troubled himself about his Church, nor took any care to oppose the Hussites, but suffer'd them to continue their Sermons.

The Bulls of John XXIII. Publish'd at Prague, in 1412. against Laodislaus King of Naples, by which the Pope order'd a Croisade for making War with this Prince, and granted Indulgences to all those who should go to this War, furnish'd ample Matter to John Hust, who was now return'd to Prague, who Declaim'd against the Indulgences, the Croisades, and Confuted these Bulls. The Populace being animated by his Discourses, began to publish that John XXIII. was Antichrift; the Magistrates having caused some of the most Seditious to be apprehended, the Common People put themselves in Arms to deliver them, and the Magistrates had much ado to pacifie them, by promifing that no hurt should be done to the Prisoners. But they were so far from keeping their word, that they order'd them to be secretly Executed in the Judgment-Hall; and the Blood which ran out from the place of Execution, discovering the Massacre of these Men to the Common People, they took Arms again, carried off by force the Bodies of those who were put to death, Interr'd them Honourably in the Church of Bethlehem, and look'd upon

The Magistrates having a mind to publish their Reasons why they opposed the Doctrin of the Huffires, call'd together many Doctors of Divinity at Prague, who drew up a Centure of Forty Five Propositions of Wicklef, and put a Preface before it; wherein they affert the Authority of the Pope, the Cardinals, and the Church of Rome, and accuse the Husties of Faction. It was about this time that John Huls wrote a great many Books and Discourses against the Censure of these Doctors, whom he calls Pratorians. He maintains some of the Articles which they had Condemn'd, viz. Those which concern'd the Liberty of Preaching, the Power of Secular Princes over the Revenues of Ecclefiafticks, the voluntary payment of Tithes, and the forfeiture which Spiritual and Temporal Lords make of their Power, when they live in Mortal Sin.

He wrote a Great Treatise about the Church, to consute the Presace of that Censure, wherein he maintains that the Church confifts only of those who are predeftinate; That Jesus Chist is the Head and Foundation of it; That the Pope and Cardinals are only Members of it, and that the other Prelates are Successors to the Apostles as well as they; That none is oblig'd to obey them, but when they Command what is agreeable to the Law of God, and not in things that are evil, or indifferent; That an Excommunication which is groundless does not bind at all. He answers also particularly the Writings of Stephen Paletz, of Stanislaus Zuoima, and of Eight other Doctors, who had written against the Censure, and caus'd a Writing to be fix'd up upon the Church of Bethlehem, wherein he accuses the Clergy of Six Errors. First, Of believing that the Priest by saying Mass becomes the Creator of his Creator. Second, Of saying that we ought to believe in the Virgin, in a Pope, and in the Saints. Third, That the Priests can when they will, and when it pleafes them, remit the pain and guilt of Sin. Fourth, That every one must obey his Superiors, whether they Command what is just, or unjust. Fifth, That every Excommunication, just, or unjust, binds the Excommunicate. Sixth, About Simony. He wrote two particular Pieces against the second of these pretended Errors; wherein he confesses that we must believe the Church, and the Saints; but maintains, that it cannot be said that we must believe in the Church, as 'tis said that we must believe in God, which was never affirm'd by any Catholick. He infinuates in one of these two Pieces, that Confession to a Priest is not necessary. He wrote also at the same time three thick Volumes against the Clergy; the 1st, Entituled The Anatomy of the Members of Antichrist; the 2d, Of the Kingdom of the People, and the Life and Manners of Antichrift; the 3d, Of the Abomination of Priests, and Carnal Monks in the Church of Jesus Christ, and some other Tracts against Traditions, about the Unity of the Church, Evangelical perfection, the Mystery of Iniquity, and the Discovery of Antichrist. His heat and pasfion transport him against the Clergy in all these Pieces, and the same Principles and Errors are

John Huss goes to the Council of Conftance.

The Council of Constance being now appointed, the Pope and Emperor Invited John Huss to come thither, and give an account of his Doctrin; and that he might do it with all freedom, the Emperor granted him a safe Conduct, whereby he gave him leave to come freely to the Council, and return from it again. John Huss before his Departure out of Prague, caus'd some Placarts to be fix'd upon the Gates of the Churches in that City, wherein he declares that he went to the Council to answer all the Accusations that were made against him, and that he was ready to appear at the Court of Conrad Archbishop of Prague, to hear all those who had any thing to say against him, and to justifie his Innocence. He demanded also of the Bishop of Nagaret the Inquisitor, whether he had any thing to propose against him, from whom he received a favourable Testimony; but when he presented himself at the Court of the Archbishop who had

called an Affembly against him, he was denied admission. After this he parted from Prague, John Huss accompanied with the Lord Wences of Dunbar, and John of Chlum, to go to Constance; and goes to the thro' all the Cities as he went, he made publick Declarations that he was going to the Council Council of to inflifie himself, and to answer the Acculations that should be made against him; and exhorted Constance. all those who had any thing to say against him, to be there present. He arriv'd at Constance November the 3d, in the year 1414. His Adversary Stephen Paletz came thither a little time after; and having joyn'd with Michael of Causis, who had formerly been a Parish-Priest at Prague, but went from thence to stay at the Court of Rome, they declared themselves to be his Accusers, and drew up a Memorial of his Errors, which they presented to the Pope, and Prelates of the Council.

John Huss was Order'd twenty six days after his Arrival, to appear before the Pope, and The Process of Cardinals; thither he went, accompanied with the Lord John of Chium, and declard to them John Huß, that he was ready to fubmit to their Correction, in case he should be Convided of having raught dawn up in The Cardinals astremards restrict to Consider when the condition of the control of the Council of any Error. The Cardinals afterwards retir'd to Consult what they should do with John Huss, Constance, and left him in the mean time under a strong Guard. The Result of their Consultation was, that he should be put in safe Custody; whereupon they told John of Chlum that he might withdraw, but as to John Huss, he was Conducted to the Chantry-House of the Church of Constance, where he was kept for Eight days, and from thence remov'd to the Prison of the Convent of Friars-Preachers, where he fell Sick. His Accusers presented a Petition to the Pope, containing the Heads of the Acculation which they had to propose against him, and desir'd that Commissioners might be nam'd to draw up his Process. The Patriarch of Constantinople, and two Bishops were the Persons Commission'd, who heard many Witnesses against 30hn Huss, and order'd his Books to be Examin'd. While this Process was drawing up, Pope John XXIII. retir'd from Constance, as we have already said, and his Officers who had the Charge of keeping John Huls follow'd him, and left the Keys of the Prison to the Emperor Sigismund, and the Cardinals, who deliver'd John Huls into the hands of the Bishop of Constance, by whose Order he was shut up in a Castle beyond the Rhine, near to Constance. The Council at this time in Session 5. April the 6th, in 1415, appointed the Cardinals of Cambray, and St. Mark, the Bishop of Dol, and the Abbot of the Cistercians, to finish the Process of John Huss, and renew the Condemnations which were passed against the Doctrin of Wicklef, especially that of the 45 Articles Censur'd by the University of Paris, and Prague; and in the next Seffion, held the 17th of the same Month, the Council joyn'd to these Commissioners a Bishop for each Nation, and granted a Commission to Cite Ferom of Prague, the Companion and Friend of John Huss, who was next to him one of the principal Preachers of this new Doctrin. He had Travelled very much, and was admitted Master of Arts, not only in the University of Prague, but also in those of Pain, Collen, and Heidelberg, where he was accused of making disturbances. He had Travelled into England, where he had Copied out the Books of Wicklef, and return'd into Prague, leven'd with his Doctrin, he combin'd with John Huss to propagate it. He arriv'd the 4th of April at Constance, and understanding how John Huss had been treated, and that he also would be seised, he retired the next day to Iberlingen, an Imperial City near Constance, and wrote from thence to the Emperor and Council to defire a safe-Conduct; one was presented to him, which gave him leave to come, but not to return. He caused a Protestation to be fixed up, wherein he declares that he would appear before the Council to justifie himself, if a safe Conduct were granted him, and demands of the Lords of Bohemia an Act of his Declaration. After this he began his Journey to return into Bohemia; but he was stop'd at Hirfau, by the Officers of John the Son of Prince Clement, Count Palatine, who had the Government of Sultzbach, and afterwards carried away to Constance, by Louis, the Son of the same

The Council before they proceeded against the Persons of John Huss, and Jerom of Prague, The Condemin the 18th Seffion, held May 4. Condemn'd the 45 Articles of the Doctrin of Wickliff, which nation of the were Centur'd by the Universities of Paris, and Prague: The first 24 are the Propositions Wicklist, by Censur'd by Simon Courtnay, Archbishop of Canterbury. The 25th, That all those who are the Council of obliged to Pray for such who intangle themselves with Temporal Affairs are Simoniacks. The Constance. 26th, That the Prayer of a Reprobate is of no value. The 27th, That all hings happen by an Absolute Necessity. The 28th, That Confirmation, Ordination, and the Consecration of Churches are reserv'd to the Pope and Bishops from no other Motive but Covetousness and Ambition. The 29th, That Universities, Studies, Colleges, and Degrees were introduc'd only by a vain Superstition, and do as much mischief to the Church as the Devil. The 30th, That we ought not to fear the Excommunication of the Pope, because it is the Censure of Antichrist. The 31ft, That those who found Cloysters commit a Sin, and those who enter into them are Diabolical Men. The 32d, That to Enrich the Church, is to act contrary to the Law of Jesus Christ. The 33d, That St. Sylvister and Constantine fail'd in Endowing the Church. The 34th, That all the Regulars of the Order of Mendicants are Hereticks, and all those who give them Alms are Excommunicate. The 35th, That those who enter into Religious Houses, put themfelves out of a capacity of working out their own Salvation, and that they shall never be Sav'd, unless they Apostatize. The 36th, That the Pope and all the Clergy who have Revenues are Hereticks, as also all those who approve them. The 37th, That the Church of Rome is the Synagogue of Satan, and the Pope is not the immediate Vicar of Jesus Christ and the Apostles.

Council of Constance.

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The Condemna- The 38th, That the Decretal Epiftles are Apocryphal, that they pervert Men from the Faith of sion of the dr. Jesus Christ, and that the Clergy who study them are Fools. The 39th, That the Emperor, sides of and Secular Princes were seduced by the D:vil, when they Endow'd the Church with Tempo-Wick'et, by the ral Revenues. The 40th, That the E'ection of a Pope by the Cardinals, was introduc'd by the Devil. The 41st, That it is not necessary to Salvation, to believe that the Church of Rome is Supream over all other Churches. This Article may be explained after the following manner; It is an Error if by the Roman Church be understood the Universal Church, or a General Council, and in as much as it denies the Primacy of the Pope over other particular Churches. The 42d, That its a folly to give credit to the Indulgences of the Pope, and the Bishops. The 43d, That the Oaths which are made for the confirming of Civil Contracts and Matters of Commerce, are unlawful. The 44th. That Austin, Benedict, and Bernard are Damn'd, if they did not repent of receiving Revenues, and Infittuting Religious Orders; and that all from the Pope down to the meanest of the Regulars are Hereticks. The 45th, That it was the Devil who introduc'd all Religious Houses. The Council Condemn'd, together with these 45 Propositions, the Books of Wicklef, and forbad the Reading of em, declard him a Notorious and Oblitinate Heretick, who died in Herefie, Anathamatizd, and Condemn'd his Memory, Ordain'd that his Body and Bones should be dug up, if they could be distinguish'd, and thrown out of Holy-Ground.

On the Fourteenth of the same Month, the Lords of Bohemia and Poland presented a Petition to the tion of the 170. Emperor and Council, wherein they defir'd John Huss to be set at liberty, who had been Seiz'd and Imprison'd contrary to the safe Conduct of his Imperial Majesty, and complain'd of a Report which was spread about, that in Bohemia the Blood of Jesus Christ was carried in Vessels Unconsecrated, and that Coblers heard the Confessions of the Faithful, and Administred the Sacrament of the Eu-

The Bishop of Litomissel perceiving that this Accusation concern'd him, desir'd that he might have leave to answer for himself. The Council put off this Affair till the 17th of May, on which day a Bishop answer'd in the Name of the Council, that John Huss had no safe Conduct when he was first Summon'd, that he had it not till after he had been Cited to Rome, and Excommunicated by Alexander V. That he was a Ring-leader of Herefie, and that he had Preach'd his wicked Doctrin even fince his arrival at Constance, and therefore it was just to seize him. The Bishop of Litomissel said that it was certain the new Sectaries gave the Communion in Bohemia to the Laity in both kinds, and affirm'd that 'twas necessary to Communicate after this manner; and that if the Clergy oppos'd it, they ought to be look'd upon as Sacrilegious; that he knew also that the Blood of Jesus Christ was carried to the Sick in Unconsecrated Vessels, and that he had heard from Persons worthy of Credit, that a certain Woman of that Sect had taken the Communion by her felf, and had faid that the Absolution of a good Lay-man was of more value than that of a wicked Priest; moreover, that he had never said that the Coblers did take Confessions, or Administer the Sacraments; but that it was to be fear'd this might come to pals, unless the Council provided a Remedy against it. Two days after, the Lords of Bohemia presented a Memorial to the Council, in Reply to the Answer which had been made to them on behalf of the Council; wherein they maintain'd that John Huss had a safe Conduct from the Emperor, from the 25th of July, of the preceding year; that it was none of his fault that he had not appear'd at Rome, which he could not do without danger of his Life; and that it was not at all true that he had Preach'd at Constance, for he never went for one moment out of the Hospital where he was Lodged. They produc'd at the same time a Declaration which John Huss made the first of September, 1411. wherein he protests that he was fally accused of teaching that the substance of material Bread remain'd in the Eucharist; that the Body of Jesus Christ is in the Host when it is elevated, and is not in it afterwards; that a Priest who lives in Mortal Sin does not Confecrate; that the Lords may take away the Temporal Revenues of Churches, and refuse to pay them Tythes; that Indulgences are of no use, that Clergy-men may lawfully be kill'd, and some other Errors. The Council not making any Answer to the Boliemians, they presented to it a new Libel on the last day of May, wherein they declare that John Huls had many times protested that he would not depart from the Truth, nor teach any Error: They maintain that the Propositions which his Enemies had drawn out of his Books were mutilated and falfified, on purpose to put him to death; they prayed the Council to set him at liberty, that he might be heard for himfelf, and offer'd to give Bond for him: To this Libel they joyn'd the Certificate of the Bishop of Nazaret. The Patriarch of Antioch answer'd in the Name of the Council, that they could not set John Huls at Liberty; but that on the 5th of June they would fend for him to the Council, and permit him to speak for himself, and give him a favourable hearing. The Lords of Bohemia meeting with a refulal from the Council. address'd to Sigismund, but they could obtain nothing more from him.

In the Congregation which was held June the 5th, it was Resolv'd, that before they sent for John Huft, the Articles drawn out of his Books should be Examin'd, and that they should be Condemn'd even without hearing him; but the Emperor upon the Request of the Lords of Bohemia, caus'd to tell the Prelates that they must hear him, before they Condemn'd him. Whereupon he was fent for, and was order'd to own his Books; and then the first of the Articles whereof he was accused was read unto him. He had a mind to defend himfelf, but he could not be heard that day. On the 7th of June the Emperor came to the Congregation of the Prelates,

Prelates, and John Hufs being brought thither was accused of teaching, that the Substance of ma-The Communication terial Bread remain'd in the Eucharift after Confecration, which he conftantly denied. 'Twas tion of the objected to 'em, That he had followed the Errors of Wicklef; to which he answered, That he Protes againg

of the Fifteenth Century of Christianity.

had taught no Error, and that he knew not whether Wicklefhad taught any in England; but that he John Huis, did not oppose the Condemnation of the Books of Wicklef by the Archbishop of Prague, upon any other Account, but because he had condemn'd some Articles which he thought maintainable, viz. That Pope Sylvester and Constantine had done ill in granting Revenues to the Church; and that as to the Article which affirms, That a Priest being in mortal Sin, doth not Consecrate nor Baptize; he had limited it by saying, That he does Consecrate and Baptize, but unworthily, because being in mortal Sin, he is an unworthy Minister of the Sacraments of Jesus Christ. He maintain'd also, That Tithes were Alms, tho' Men were obliged to give them. Lastly, he declar'd, That he had never obstinately maintained any of Wickles's Propositions; but that he did not approve of condemning them without bringing Reasons for the Condemnation taken out of the Holy Scripture. Afterwards he related the difference which he had with his Archbishop, and how having appealed from his Sentence to Rome; and not being able to obtain Justice there, he had afterwards appealed to Jesus Christ. He confessed, That he had sometimes said, that he had some Hopes that John Wicklef was saved, and that he could wish his Soul were where his was; but he deny'd that he had flir'd up the common People to take up Arms, or was the Cause of the Commotions in the Kingdom of Bohemia; and also that it was by any Fault of his that the German Nation had quitted the University of Prague. The Cardinal of Chambre and the Emperor, when they fent him back again to Prison, exhorted him to submit to the Decision of the Council, and not to persist obstinately in his Errors: He answer'd, That he took God to Witness, he was come to Constance upon no other design, but only to change his Opinion, if any one should make it appear to him that he was in an Error. The next Day he was brought again before the Assembly, and after they had read to him 89 Articles, which were said to be drawn out of his Books, they exhorted him to submit to the Council and abjure his Errors; he made answer, that there were many of these Propositions which he had never maintain'd, and that as to others, he was ready to explain his Opinion, and inform the Council of his Thoughts about them. After many Disputes he was sent back to Prison, and then a Resolution was taken to put him to Death by burning, if he did not retract.

On the 7th of July, John Huls was conducted to the Place where the 15th Session of the The Condemna. Council was held, and after the Bishop of Lody had made a Discourse about the Destruction of tion of John Herefies, the Proctor of the Council demanded that the Process against 30hm Huss should be fi-Huss nisted. The Errors of Wickles's Doctrin were read, viz. about the real Presence and Transub-

ftantion, about the Salvation of Infants dying without Baptism, about Confirmation and Confeffion made to Priests, about Marriage, about the Primacy of the Pope, about the Forfeiture of those who are in mortal Sin, of their Power and Rights; about the Unprofitableness of Religious Orders, the Liberty of paying Tithes or not, the Ecclefiastical Jurisdiction, of the Revenues of Churches, the absolute Necessity of Events, and about some other Questions more metaphyfical. These Errors being condemn'd in the Council, 30 Propositions were read, drawn out of the Books of John Huss, which may be reduced to the following Dogmes, viz. That the Church does confift only of those who are predestinate, that the Pope is not the Head of the Roman Church, that Ministers who are not righteous and predestinate are no true Ministers, that Hereticks ought not to be deliver'd up to the Secular Power, that Ecclefiaftical Obedience is an Invention of Man, that all Priests have the Power to preach, and that Excommunication ought not to debar them from it. John Huss explain'd some of these Propositions, and defended many of 'cm. Many other Articles of Accusation were also read, which were prov'd by Witneffes against him, and afterwards upon the Demand of the Proctor of the Council, his Books were condemned, and he was declared a manifest Heretick, convicted of having taught many Herefies and pernicious Errors; of having despised the Keys of the Church and Ecclefiastical Censures, of having seduc'd and given Scandal to the Faithful by his Obstinacy, and of having rafhly appealed to the Tribunal of our Lord Jesus Christ; and thus the Council having censur'd him for being obstinate and incorrigible, ordain'd that he should be deposed, degraded and deliver'd over to the Secular Power; which was presently put in Execution. The Bishops appointed by the Council stript him of his Priestly Garments, degraded him, and having put upon his Head a Mitre of Paper, on which there were Devils painted with this Inscription, A Ring-leader of Herefie, they delivered him up to the Emperor, who put him in the hands of the Duke of Bavaria. His Books were burnt at the Gate of the Church, and he was led to the Suburbs, was tied to a Stake and burnt alive, persisting even until Death in his Errors. His Ashes were gathered together, and thrown into the Rbine.

He wrote while he was in Prison some Treatises about the Commands of God, of the Lord's The Works of Prayer, of mortal Sin, of Marriage, of the Knowledge and Love of God, of the three Enemies John Huls. of Man and the seven mortal Sins, of Repentance, and the Sacrament of the Body and Blood of

our Lord; and some Days after he arriv'd at Constance, he drew up a little piece about the Communion in both kinds. He wrote also in Prison an Answer to the Propositions drawn out of his Books, which had been communicated to him, and prepar'd three Discourses; one about the Sufficiency of the Law of Jesus Christ, the other to explain his Faith about the last Arcicles of the Creed, and the third about Peace, and forme Letters to his Disciples in Behemia. All R 2

The Works of these Treatises of John Huss, and other Acts which we have hitherto mention'd, are to be John Huss. found in the first Tome of his Works, printed at Nuremberg, in 1558. The second contains a Harmony of the four Evangelists with Moral Notes, many Sermons, a Commentary upon the feven first Chapters of the first Epistle to the Corinthians, Commentaries upon the seven Canonical Epiftles, and upon the 109 Pfalm, and those which follow to the 119; a Piece against that Proposition, that a Priest is a Creator of the Creator, wherein he does nevertheless maintain Transubstantiation, as in all his other Works: But he pretends that it cannot be faid, That the Priest is the Creator of the Body of Jesus Christ, because the Body of Jesus Christ exists before the Bread is chang'd into it: A Treatife of the Adoration of Images, wherein he maintains, that the Humanity of Jesus Christ ought not to be ador'd with the Worship of Latria, but only with the Worship of Hyperdoulia; and that the Images of Jesus Christ ought not at all to be ador'd, not only with the Worship of Latria, but even with an internal Worship, altho we may bow the Knee, pray, fet Wax Candles before the Images, and use before them any external Signs of Adoration, which belong to the thing which they represent.

A New Ecclesiastical History

CHAP. VII.

of Prague.

After John Huss was executed, Jerom of Prague being in Prison, was urg'd to abjure his Ertion of Jerom rors, which he consented to do; and being brought to the Council, he read in the 19th Session. held September 23, his Retractation, wherein he anathematiz'd the Errors of Wicklef and John Huss, and protested, That he was in every thing of the same Sentiments with the Roman Church. the Holy Apostolick See, and the Holy Council; and profess'd that he would follow their Doctrin above all things, chiefly about the Keys, the Sacraments, the Orders, the Offices, and the Cenfures of the Church; about Indulgences, the Relicks of Saints, Ecclefiaftical Liberty, the Ceremonies, and every thing which concern'd the Religion of Jesus Christ; and lastly, That he approv'd the Condemnation of the Articles which the Council prescribed, acknowledged that they were faithfully drawn out of the Books of John Huss, and that he was justly dondemned. He explain'd also his Opinion about the Reality of Universals, and the Faith of the bleffed. and at last swore upon the Holy Gospels, That he would for ever adhere to the Faith of the Church, that he would for ever Anathematize those who oppos'd it, and that he submitted to all the Severity of the Canonical Penalties, and eternal Damnation, if he had or should teach a contrary Doctrin. But notwithstanding this Retractation, he was carried back to his Prison, and was prefently accused of being infincere in making this Retractation, and of teaching still the same Errors: New Articles of Accusation were also brought against him, and it was proved, That it would be dangerous to let him go; insomuch that his Commissioners could not set him at Liberty, as they wisht. He quickly repented also of his Abjuration, and of condemning John Huls; and having defired Audience of the Council, he was twice heard in the general Congregations held in the Month of May, 1416. in which One Hundred and Seven Heads of Accufation were proposed against him, to which he endeavour'd to give an Answer; and lastly made a Discourse, wherein he declared, That he repented of this Retractation, and of having approv'd the Condemnation of John Huss and Wickles. The Fathers of the Council being fully fatisfied by his own Confession of his Relapse, sent for him to come the 21st Session, held May the 30th, wherein after the Bishop of Lody had made a Discourse, Ferom of Prague declard. That he still persisted in his last Retractation, but yet he professed to hold Transubstantiation : whereupon he was condemned as a Heretick relapfed, deliver'd over to the Secular Power, and led away to Death, which he endur'd with great Constancy.

The Troubles Bohemia.

The News of the Death of John Huss was no sooner carried to Prague, but it stirr'd up the Huffites to Sedition; who robb'd the Palace of the Archbishop, and the Houses of the Ecclesiasticks, and massacred many Persons. The Nobility of Bohemia and Moravia being incensed by the Breach of Promise made to them, made a League among themselves, That they would never receive the Decrees of the Council, spoke aloud in defence of the Memory of Fohn Hufs and Jerom of Prague, and wrote Letters very fiercely upon that Subject to the Council; who wrote also back to them in their own Justification, and perswaded them, That John Huss and Jerom of Prague had been justly condemned: The Council also ordered a very great number to be cited of those who defended the Person and Doctrin of John Huss, against whom it pronounced the Sentence of Condemnation. Then it was, that the Sect of the Huffites begun to be divided into two parts; whereof one were called Calixtines, because the principal Point wherein they differ'd from the Church, was about the use of the Cup, whereas the other part denied Transubstantiation, and the real Presence of Jesus Christ in the Eucharist, and had many other Errors about the Sacraments, which last Party were called Thaborites. It was not long before they declar'd War against the Catholicks; for having gathered together near 30000, they begun to rob and deftroy the Churches, and to commit many Outrages. The City of Prague was not exempt from them; for they made themselves Masters of it, and massacred some of the Magistrates. In the mean time, King Wenceslaus died in 1418. and the after his Death the Kingdom of right belonged to the Emperor Sigismund; yet the Hussies set up against him the Famous Zisca, who having gathered together some Troops, and built him a strong place, which he named Thabor, obtained many Victories over the Emperor Sigismund, and made himself Master of all Bohemia. Zisca dying in 1424, the Sect was again divided into two Parties, whereof one still retained the Name of Thaborites, and the other took that of Orphelines; but however, they were divided among themselves, they were both united in the Harred which they bore to the Roman Church, and join'd together when they confulted about fighting against the Roman Catholicks, whose Armies they descated also twice, when they were under the Con-Tee Troubles duct of Cardinal Julian.

The Pope and Emperor perceiving that it was not possible to reduce them by Force, resolv'd Bohemia. to try if they could bring em back into the Bosom of the Church, and to their Duty, by invi- A Departition to try if they could bring em back into the Boltom of the Church, and to their Duty, by invi-from the Boltoting them to the Council of Boltot. The Emperor wrote to them about it, and the Council fent minss to the Deputies to invite them to come thither, with Promites of all kind of Safety and Liberty. Council of Back to the Council of Back to These Advices when they arrived found them divided amongst themselves; for the Orphelines 61. and the common People would have no Person sent thither, alledging the Example of John Huls and Jerom of Prague; but the Nobility thought it would be more expedient to fend Deputies thither, that they might find out some means of allaying the Commotions in the Kingdom of Bohemia, and of reftoring Peace there. The Council granted them a very ample fafe Conduct, and they fent a solemn Deputation of 300 Persons, at the Head whereof were the Famous Captain Procopius, John Rocksana, a Priest and Disciple of Jacobel, Nicholas Galecus, a Thaborise, and Peter Pain, an English-man. The Bohemians reduced their Pretentions to four Heads. First, That the Eucharist should be administred to the Lairy in both kinds. Second, That the Word of God might be freely preach'd by those whom it belonged, i. e. by the Priests. Third, That the Ecclefialticks should have no more Revenues, nor temporal Demesnes. Fourth, That publick Crimes should be punished by the Magistrates. They declared in a publick Letter, That they maintained no other Articles but these Four; That they were ready to defend them, and charged the Deputies to the Council not to depart from them. When they arriv'd there the Cardinal Julian made a fine Discourse to them about the Benefits of Peace, and exhorted them to submit to the Judgment of the Church: They answer'd, That they defired nothing more than Peace; That they had never despised the Church nor the Councils, but they had been unjustly condemned, and without being heard by the Council of Constance; That they maintain'd nothing but what was founded upon the Golpel; That they were come to give an Account of their Doctrin; That they defired to be heard publickly, and that the Lay-men might have leave to speak as well as the Ecclefiasticks; they proposed afterwards four Articles, which they insisted upon, and chose four Persons to defend them. John Rocksana spoke upon the first Arricle about the Communion in both kinds, and John Ophragufa, a Dominican was made choice of by the Council to answer him; which he did in a Discourse that lasted eight Hours. Nicholas Galecus, a Thaborite, made a Discourse upon the Article of punishing publick Crimes, wherein he maintain'd that the Crimes of Ecclefialticks, and even their Disorders in Matters of Religion, ought to be punished by the Secular Magistrates; Giles Charliere, Dean of Chambre, answered him in a Discourse four Hours long. Ulric a Priest, among the Orphelines, maintain'd the Article about the Liberty of preaching; Henry Kalteisen, a Dominican of Colen, refuted him in a Discourse, wherein he enlarged about the Hierarchy. At last, Peter Pain an Englishman, undertook to prove, That it was unlawful for the Clergy to have Demains and temporal Revenues; John Polemar, Arch-Deacon of Bayeux, and Auditor of the Rota, made a Discourse to the contrary. These four Discourses of the Catholick Doctors, are inserted into the 12th Tome of the Councils; the Discourses of the Bohemians are to be met with in Manuscript. These Disputes begun in the Month of January, 1433, and lasted Fifty Days without any Success, for the Deputies of the Bohemians perfifting in their Opinions returned back into Bohemia.

The Council fent Deputies to them, to fee if they could be brought to any Accommodation, A Treaty of the who dealt with the Nobility, which thereby became suspected to the Thaborites and Orphelines. Council with The Nobility on their part resolved to shake off the Yoke of Procopius and the Thaborites, a- the Bohemians. gainst whom they made War, and chose for their General Assign de Risenburgh; the Thaborites and Orphelines, were deseated in a great Battel, where Procopius was kill'd. After this Defeat the Emperor Sigismund was acknowledged for King of Bohemia, and the Deputies of the Council made a Treaty with the Bohemians; whereby it was agreed, That the Bohemians and the Moravians should be re-united to the Church, and should conform in every thing to its Rites, except as to Communion in both kinds, as to which Rite it was allowed, That those who had a Custom of communicating after this manner, might still preserve it: It was also agreed, That the Council should decide whether this Practice was according to a Divine Precept, and should regulate the Matter by a general Law, as they should think most convenient for the Benefit and Salvation of the Faithful; That if the Bohemians perfifted afterwards in defiting to communicate in both kinds, they fhould fend an Embaffy to the Council, which should leave the Priests of Bohemia and Moravia at Liberty, to communicate in both kinds, such Persons as were come to the Age of Discretion, who defired it, provided they gave a publick Advertisement to the common People, That the Flesh of Jesus Christ is not alone under the Species of Bread, nor the Blood alone under the Species of Wine, but that Jesus Christ is whole and intire under each Species. The Emperor agreed also to leave the Revenues of the Church, by way of Mortgage, in the Hands of those who were possessed of them, until they were redeem'd for a valuable Confideration. The Bohemians granted leave to the Monks, and other exiled Perfons, to return into their own Country; upon condition nevertheless, that the Monasteries which had been demolished should never be rebuilt. The Archbishoprick of Prague was promiled to Rocksana, and the Disposal of the Churches of Bohemia was left to the Pope, and Six Years were allowed to the Orphelines and Thaborites, to come in and accept of this Treaty, which was confirmed at Ratisbone, and perfectly concluded at Iglam. Rocksana, with four

mians.

The Treaty of other Pricels promifed in the Name of all the Clergy, who were of his Party, to obey the Pope, and received Absolution from the Legats of the Council; but the same Day he gave the Comwith the Bohe munion publickly in both kinds to a Lay-man, which was pretended to be an Infraction of the Treaty, because he was in a strange Church; yet this Contest was husht, for fear lest it should break the Peace.

CHAP. VII.

Sigismund is in Bohemia.

The Emperor Sigismund made his publick Entry into Prague, in the Month of September, 1436. acknowledged Philbert, Bishop of Constance, and some other Prelats sent from Basil, restor'd the Ulages and Ceremonics of the Reman Church in the Churches of Prague. Rock/ana being frustrated of the Hope that was given him, that he should be made Archbishop of Prague, quickly renewed the Troubles; but he was forc'd to fly, and the Rebels were executed or dispersed. The Emperor Sigismund dying in 1437. Albert of Austria; who had espoused his Daughter, was declared King of Bohemia in spite of the Intrigues of the Empress Douairiere, and of some of the Lords of Bohemia.

The Decrees of While these things were transacted in Bohemia, the Council of Basil in the 30th Session, held the Councils at the 22d of December, 1437. made a Decree concerning the Communion in both kinds; wherebest the Com- in it declares. That the Faithful, whether Lay-men or Clergy-men, who receive the Commumunion in both nion and do not confecrate, are not obliged by a Divine Command to receive the Sacrament of the Eucharift in both kinds; That it belongs to the Church which is govern'd by the Holy Spirit, and with which Jesus Christ will continue unto the end of the World, to regulate after what manner it ought to be administred to those who do not consecrate, as it shall judge most expedient, with respect to the Sacrifice and Salvation of the Faithful; That whether we communicate in one kind or in two, the Communion is useful to those who receive it; That we must not at all doubt but Jesus Christ is whole and intire in each kind; and lastly, That the Custom of giving the Communion to the Laity in one kind, was juftly introduced by the Church, and by the Holy Fathers, has been observed for a long time, and approved by Divines and Canonifts, which ought therefore to be efteemed a Law; and that it is not lawful for any Person to condemn it, or change it without the Authority of the Church.

Albert of Austria lived but two Years after his Election, and when he died he left his Wife Bohemia un. big with Child of Laodiflaus. After his Death, the Bobemians choice for King Albert Duke of der the Success- Bavaria, who refused to accept of a Kingdom that did not belong to him, and exhorted them fors of Sigil- to acknowledge Landislam: Whereupon they address'd themselves to the Emperor Frederick, and offered him the Government either in his own Name, or as Tutor to the young Prince. The Emperor advised them to chuse Governours until Laodislaus came to be of Age; and they chose Tascon and Mainard, whereof the former favoured Rocksana, and the latter was intirely a Catholick. The Death of the former was the Cause of the Ruin of the latter; for the Complices of Rocksana not being able to endure him, chose George Pogebrac for their Captain, who made himself Master of Prague, thut up Mainard in the Citadel, where he died, and remain'd sole Governour of the Kingdom of Bohemia even after Laodislaus had taken Possession of it, and he succeeded this Prince, who died in 1458 at the Age of Nineteen Years. He banish'd the Thaborites, to whom Rocksana was no less an Enemy than the Catholicks themselves; but he maintained the Usage of communicating in both kinds, which became common in the greatest part of the Churches of Bohemia, tho' that Precaution was not observed of advertising the People, that there was no Necessity of this Usage. The Cardinals Carvasal and Eneas Sylvins. Legats in Bohemia, used all their Efforts to abolish this Practice, but in vain; for Pogebrac and Rocksana maintain'd it, which gave occasion to Pope Paul II. to proceed against Pogebrac, declare him a Heretick, and to give away his Kingdom to Matthias King of Hungary; who after he had made War for some time against him, made Peace with him, and left him in peaceable Possession of his Kingdom in spite of the Emperor and the Pope. Altho' Pogebrae and Rocksana had totally ruin'd the Thaborites, yet there remain'd many Persons who were tinctur'd with their Principles, that separated from the Calixtines, and made a new Sect under the Name of The Brethren of Bohemia. When they declar'd themselves openly, they had for their Captain a Cordwainer named Kelesisky, who drew up for them a Form of Faith; and for their Pastor. one named Matthias Convaldus; they re-baptized all those who were admitted into their Sect, they explained themselves darkly about the real Presence, resuled to adore Jesus Christ in the Eucharift, and were mortal Enemies to the Clergy and the Roman Church; infomuch, That they made no great Scruple of joining with the Lutherans and Calvinists, as we shall hereafter

CHAP. VIII.

An History of the Errors Publish'd and Condemn'd in the Fifteenth Century, Chiefly by the Faculty of Theology at Paris; all whose Censures are here Related.

WE shall now give you an Historical Account of the Errors that were Censur'd in the Fifteenth Century, by the Sentence given against John Monteson a Dominican, and against those of his Order, by the Faculty of Theology at Paris. For tho' this Affair was begun in the preceeding Century, yet it was not ended till the beginning of this, whereof here follows the Relation.

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John Monteson, a Catalonian, of the Order of Friars-Preachers, Doctor of Divinity of the A Confuse of Faculty at Paris, advanced in 1387. many Erroneous Propositions in his Acts De Vesperiis, and the Errons of de Resompta, and in his publick Lectures. The Faculty of Theology being certainly inform d John Montede Resompta, and in his publick Lectures. The racuity of these who were Regulars, to Expression of this, appointed three Deputies who were Seculars, and three who were Regulars, to Expression of this, appointed three Deputies who were extracted, but these being unwilling to make their *i.e. a Partel of Deputies the Resolution Resolution of the Resolution Resolution (**). amne the Caure from whence they are the faculty appointed Six more who of Paper Report, unless there were a greater number of Deputies, the Faculty appointed Six more who of Paper gave their Opinion in Writing; whereupon the Faculty being affembled July the 6th of the same confiling of 3 year, Condemnd the 14 following Propositions, and declared that this Regular ought to retract of 4 fixers. them. 1st, That the Hypostatical Union in Jesus Christ is greater than the Union of the three Persons in the Essence of God. 2. That it was possible he should be a meer Creature, who could merit for himself and all others after the same manner as the Soul of Jesus Christ did, by the affiftance of habitual Grace; tho' it was not at all possible that he could Redeem and Save Man with the same Convenience and Sufficiency as Jesus Christ. 3. That a pure Rational Creature cannot really see the Essence of God as the Blessed do. 4. That 'tis possible there should be a meer Creature more perfect than the Soul of Jesus Christ as to merit, such as was the Grace of the Soul of Jesus Christ. 5. That such a Creature if he were in the World, would be above all kinds of Creatures. 6. That it is not a Doctrin contrary to the Faith, to suppose it absolutely necessary that any Creature should exist. 7. That a thing may exist necessarily, and yet be produc'd by a Cause. 8th, That its more agreeable to the Faith to say that some other thing is absolutely necessary, besides the first Being, than to say without Exception that he is the only necessary Being. 9th, That tis a Herefie to affirm that a Proposition contrary to Scripture may be true; (this Proposition is not Condemn'd, but only so far as it is meant universally of all Propositions which are contrary to Scripture, tho' this contrariety be not evident.) 10th, That it is expressy contrary to Faith, to say that every Man except Jesus Christ did not contract the guilt of Original Sin. The Faculty Ordain'd that this Proposition should be retracted as falle, scandalous, offensive to Pious Ears, and presumptuously advanced, notwithstanding the probability of the Affirmative in that Question, viz. Whether the Blessed Virgin was Conceiv'd in Original Sin? The 11th, That 'tis expresly contrary to Faith, to say that the Blessed Virgin Mary Mother of God did not contract the guilt of Original Sin. 12th, That it was as much contrary to Scripture to say that one Person only was exempt from Original Sin, as Jesus Christ was, as to except ten. 13th, That 'tis more expresly contrary to Scripture, to say that the bleffed Virgin was not conceived in Original Sin, than to affirm that the was Bleffed and Victorious in the Instant of her Conception and Sanctification. 14th, That in the explication of Holy Scripture, whether the Church define a Matter, or the Doctors explain it, or some exception be deduc'd about it, we must not draw any Decision, Declaration, or Exception, but only from the Scripture it felf. The Faculty declar'd that this Propolition ought to be retracted as false and erroneous, if the meaning of it be, that the Expolition or Exception ought to be found expresly, or explicitly in Scripture; and that there are many general Propositions in Scripture which have Exceptions that are not expresly set down therein, whereof they give for an Example the following Propositions: Every thing which enters into the mouth is cast forth; all Men from the highest to the lowest are addicted to Coverousness; no Man hath ascended into Heaven, but the Son of God who came down from it; if we fay that we have no Sin, we deceive our felves, and the truth is not in us. The Faculty observes afterwards, that this Rule is prejudicial to the Decisions and Usages of the Catholick Church, because in the Primitive Church there were many explications of Scripture by Revelation, or by the Inspiration of God, and by the Information of the Apoltles. John Monteson was acquainted with this Censure by the Dean of the Faculty, and Charitably admonified to retract these Propositions; sout instead of doing it, as he had promifed, he protefted that he would defend them till death. Then the Faculty of Theology accused him to the University, which approv'd the Sentence of the Faculty, and presented it to the Bishop of Paris (Peter Orgeniont) who being the ordinary Judge in such Matters, order'd

John Monteson to be Cited, who not appearing, he publish'd a Sentence on the 23d of August. wherein he forbids under pain of Excommunication, Iplo Fatto, to maintain or teach the Propositions which had been Condemn'd, and ordains that John Monteson should be taken up, Arrested, and clapt up in Prison, with the assistance of the Secular Power, if it were neces-

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The Appeal of Monteson appeal'd from this Sentence, and from the Decision of the Faculty, to Pope Cle-John Monte ment VII. who Refided at Avignon, and went to that City to maintain his Appeal. The University sent thither on their behalf for Deputies, Peter of Ailly, Giles of Champs, and John of Neuville, Doctors of Divinity, together with Peter of Alinville Doctor of the Canon-Law. After this Affair had been debated in many Consistories, in presence of the Pope and the Cardinals, (in one of which Peter Ailly made a Discourse which was very acceptable to the Pope, John Monte- in defence of the Cause of the University) the Cardinal of Embrun in the Name of the Pope, fon Condemn'd forbad Monteson to absent from the Court of Rome until his Affair was determin'd by the decision by the Prp., of the Holy-See; but notwithstanding this Prohibition, Monteson foreseeing that the Event would not be favourable to him, and that this Prohibition was made for no other end but to feize him, and fend him back to Paris to make his Retractation there, as the Deputies of the University should require of him, he retir'd secretly from Avignon, and went into Arragon, where he embrac'd the Obedience of Urban VI. and wrote in his favour against C'ement. After his departure, this Pope appointed Guy the Cardinal of Palestrina, the Cardinal of St. Sixtus. and Amelius Cardinal by the Title of St. Eusebe, to judge of this Affair, and order'd them to make a Process against Monteson. They caus d to search for him in the place where he Lodg'd at Avignon, and having learnt by the Search which was made, that he went from thence August the 3d, in 1388, they caus'd him to be Summon'd by publick Placarts, Sentenc'd him as Contumacious, and declar'd him Excommunicate; they ordain'd also that this Excommunication should be folemnly publish'd, and Excommunicated those who should hold any Correspondence with him. The Sentence of these Cardinals is dated January 27, in 1389, and was thunder'd out against him at Paris the 17th of March following. While these things were Transacted at Avignon, the University of Paris being highly offended

flop of Ev-Dominicans.

with the Behaviour of John Monteson, and his Superiors who protected him, and of other Domifor of Ev-reux, and many tions which they had advanced against the Belief of the Immaculate Conception, and in defence of the Doctrin of John Monteson. We have many of these Retractations in the Registers of the Faculty of Divinity at Paris. The most Remarkable is that which was made by William Valon Bishop of Evreux, and Confessor to the King, in the presence of his Majesty, the Deputies of the University, and the Chancellor of the Church of Paris, on the 21st of February, in 1388 where he retracted what he had faid in favour of the Doctrin of John Monteson. After this follow the Retractations of John of St. Thomas, on the 21st of March in the same year; of Friar Adam of Soiffons, on the 16th of May, in 1389. of Richard Mary in the same year; of John Adam in the Month of August; of Peter Chancey in the Month of October, and of John Nicholas in the Month of September of the same year. All these Friars-Preachers were obliged to retract the Propositions they had advanc'd, or other publick Discourses against the Immaculate Conception of the Virgin, and against the Feat of the Conception.

The Common People were no less Scandaliz'd at the Doctrin of the Dominicans than the Divines, and conceiv'd so great a hatred against them, that they durst hardly appear in publick. At last, when the Confirmation of the Condemnation of Monteson was obtain'd from the Pope, the University made a Decree, wherein they exclude from their Society all those who would not Swear to maintain the Condemnation of the Errors of Monteson, and Ordain'd that for the

future those who would take any Degrees, should take the same Oath.

The Dominicans being perswaded that this Censure impeacht the Doctrin of St. Thomas, sans excluded would not take this Oath, and therefore were excluded from the Faculty, which render'd them from the Unit fo odious, that after this they were not admitted to Preach, nor to take any Confessions, nor do any other Office; and the Common People did not only refuse to give them their usual Alms, but also abused and persecuted them. The Dominicans to allay this Storm, had recourse to the Pope, and in their general Chapter held in the Province of Tholoufe, in 1389. they appointed ten Doctors of their Order to go and maintain the Cause of St. Thomas at the Pope's Court against the University of Paris, who should be maintain'd at the expence of the Regulars of their Order, who should all contribute towards it; viz. the Doctors 20 Sous, and the other Regulars 10 Sous, as is to be seen in the Original Instrument, which is in the hands of Monsieur Baluzius.

The University at this time caus'd a Treatise to be written in its own defence, which is at the University the end of the Master of the Sentences; wherein they undertake to prove, 1st, That the Fain its own de-culty of Theology, and the Bishop of Paris, have not exceeded their Power in Condemning the Propositions of John Monteson. 2dly, That these Propositions are justly Condemn'd. 3dly, That the Doctrin of St. Thomas was not approved by the Church after such a manner, that the Approbation could hinder the Execution of the Sentence given by the Bishop of Paris.

As to the first Point, the Faculty distinguishes two forts of Approbations or Condemnations of Error; the one Doctrinal and Scholastical, and the other Authoritative and Judicial; and divides this latter into Sovereign and Inferior. This distinction being supposed, it lays down the following following Conclusions. 1st. That it belongs to the Holy Apostolick See to define Matters ATreatife of which concern the Faith, by a Supream Judicial Authority. 2d, That it belongs to the Bishops the University to decide them by the same Authority, but which is Inferior and Subordinate. 3d, That it be-in its own Delongs to Divines to give a Doctrinal Judgment upon these Matters, fince it is their Duty to teach fence.

the Holy Scripture, and to make use of it for rejecting Heretical Opinions, and approving Catholick Truths. 4th, That the Bishop and the Faculty of Theology may joyntly or feverally Condemn Heretical and Erroneous Propositions, after the manner which has been now explaind. 5th, That the Condemnation which is pass'd by the Faculty, may be even judicial with respect to its Members. 6th, That the Superior Judge ought not to hinder the Bishop nor the Faculty to proceed to some Condemnation, unless it be in a Cause very favorrable, nor to delay 'till the Appeal is made before him, without mature deliberation. From these Conclusions they draw the following Inferences. First, That the Faculty of Theology may Condemn the Errors of Monteson Doctrinally. Secondly, That this Faculty being joyn'd to the other 3 Faculties, may pronounce this Sentence before the Bishop of Paris the ordinary Judge. Thirdly, That the Faculty of Theology may forbid these Propositions to be maintain'd and taught in their Schools, and the Bishop of Paris may order the same prohibition in his Diocese. Afterwards they answer an Objection, which the Dominicans made, that some of the Propositions of Monteson were taken out of St. Thomas, whose Doctrin had been formerly Condemn'd by the Faculty of Divinity at Paris, but was maintain'd by Stephen Bishop of Paris, and approv'd by Uchan V. in his Bull to the University of Tholouse, wherein he ordains that the Doctrine of St. Thomas shall be followed by all Divines. They add, that it belongs only to the Holy See to Decide, Condemn, and approve in Matters of Faith. To this the Faculty answers, that they always protested their Intention never was to Condemn the Doctrin of St. Thomas, which was very different from the Propositions of Montesen, tho' it could not be concluded from the Bull of Urban V. that it was approv'd in all things, and there were many Propositions in his Works which might be accused of

As to the Second Point, which concerns the Propositions Condemn'd, the Faculty observes in the first place, that tho' a good sense may be put upon a Proposition, yet it may be Condemn'd, as that which ought to be retracted upon the Account of a bad fense. After this they relate the 14 Propositions which are Censur'd, and the Qualifications which signific upon whom the Condemnation falls, and refer them to a Treatise which was written by Peter of Ailly to maintain

As to the Third Point, the Faculty remarks that a Doctrin may be approv'd by the Church 3 ways. 1. As uleful, probable, and common amongst Scholastick Divines. 2. As a Doctrin which every one is obliged to believe to be true in all its parts. 2. As a Doctrin which is neither Erroneous nor Hereical in any part: For, add they, there are many Propositions false which do not concern the Faith, and do not bring a Man into a damnable Error, which cannot be accused of Heresie because that implies a corruption of the Christian Faith. The Doctrin approvid in the first way may contain Falsities, and even Errors, which is therefore more common and ordinary; besides this, an Approbation may be either express, or tacit, a Toleration or an Owning. These Principles being supposed, the Faculty maintains, that the Doctrin of St. Thomas was approv'd only in the first fense, and not in the two other fenses, and that it contains Contradictions and Errors in matters of Faith, whereof they bring Examples raken out of his Works; and they also produce other instances of many Saints, and many Authors who fell into some Errors, viz. St. Peter, St. Ciprian, St. Jerom, the Master of the Sentences, Gratian, St. Anselm, Hugo de Sancto Victore, and some others, whose Doctrins they affirm to be held in greater veneration than that of St. Thomas. They maintain particularly that the Doctrin of St. Thomas about the absolute necessity of some Creatures, is Erroneous, or at least suspected of Error, and refuted by many Reasons.

They observe also that he is too much addicted to apply Principles of Philosophy, and Sentences of Philosophers to Conclusions of Divinity, wherein he does ill; for, fay they, Divines ought not to speak as Philosophers do, as St. Aultin remarks in the 10th Book of the City of God, Chap. 23. in these words: "Philosophers do freely make use of what terms they please, and are "not at all afraid to offend Religious Ears about fuch things as are very difficult to compre-"hend; but as to us we must not speak but according to a certain Rule, for fear lest the liberty " which we take of using some terms as we please, should convey an Opinion of the things them-

" felves, which is disagreeable to Piety.

We do not find that the Dominicans obtain'd of the Court of Rome any Decision in their Fa- The Restoravour; but on the contrary, we see that to put a stop to the Persecution which they endured, tion of the Dothey were obliged to Celebrate in France the Conception of the Virgin as others did, and no minicans, longer to maintain publickly that the was Conceiv'd in Sin, but to be filent as to that Question. By observing this Conduct they procur'd their own Repose, and were restor'd to their Functions; but they remain'd still excluded from the Faculty for the space of 25 years, because they would not take an Oath to approve the Condemnation of the Propositions of Monteson, until at last the Faculty admitted them upon the importunate Request of the King, August 21. in 1403, upon Condition that they should Renounce the Appeal they had made from the Decree of the Faculty, and that those who were admitted into the Faculty should promise for the future to obey this Decree of the Faculty.

The Proofs of The Affairs of John Petit made no less noise in the University of Paris than that of Monteson; John Petit, this Doctor in Divinity of the Faculty of Paris, undertook to maintain the Action of John Duke and bis Con of Burgundy, who had caus'd the Duke of Orleans to be Assassinated, and wrote upon this Subject a Treatife intituled, The Justification of the Duke of Burgundy, wherein he maintains that it was lawful for a private Person to put a Tyrant to death. This Book being for some time shelter d from Censure by the Power of the Duke of Burgundy, was at last Censur'd in 1414. by the Faculty of Theology, at the instance of John Gerson, and Condemn'd by Gerard Montague Bishop of Paris, and John Poles the Inquisitor. The Censure of the Faculty is to be met with among the Works of Gerson; it contains 9 Propositions, with convenient Qualifications, whereof the 7 first concern the point in question; that its lawful to kill Tyrants, and that those who do it, do not only deserve to be exempt from any Punishment, but ought also to be Rewarded. The Eighth Proposition which is Condemn'd as Erroneous is this, That to observe always the literal fense of Scripture is to kill a Man's own Soul. The 10th, which is Condemn'd as Erroneous and Seditious is this, that no Man is bound to observe that Alliance or Oath which he has made, when it happens that this Oath or Alliance is contrary to the welfare of his Spoule or Children who made them. The Bishop and Inquisitor by one and the same Sentence did joyntly Condemn the Doctrin of John Petit as Erroneous in Faith, and good Manners, and as Scandalous; they Ordain'd that the Copies of his Book should be brought to them, and forbad any to maintain or teach such Propositions. This Sentence is dated February 23. in 1413. according to the Stile of the Gallican-Church; i. e. according to our way of Reckoning in 1414. It was Publish'd the 25th of the same Month, and the Propositions of John Petit were publickly burnt. The King on the 16th of March of the same year, publish'd Letters Patent directed to his Parliaments, wherein he confirms the Sentence of the Bishop of Paris and the Inquisitor, and Ordains that they should cause it to be enter'd in their Registers, and to be executed; but it was not enter'd in the Register of the Parliament of Pars, till the 4th of June, in 1416.

The Duke of Burgundy appeal'd from this Sentence to Pope John XXIII. who appointed three Cardinals to Examine it, whole Opinion was that it was null; but Gerson carried this Affair to the Council of Constance. The Duke of Burgundy wrote to em upon this Occasion, and demanded that nothing should be done against the Book of John Petit but in the presence of his Ambassadors. Martin Porree Bishop of Arras objected to Gerson that he had not faithfully extracted the Propositions out of the Book of John Petit, and that he did not take them in the sense

of the Author.

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The Condenna. The Council appointed Deputies to examine this Affair, which was warmly debated on both tion of the Er- fides ; and at last in the 15th Session of the Council held July the 6th, in 1415. the Proporors of John fition of John Petit, that 'tis Lawful and even Meritorious for a Vassal or Subject to kill a Tyrant, was Condemn'd as Heretical and Scandalous, without naming the Author, but only declaring in General that those who should defend it obstinately should be reputed Hereticks, and punished as fuch. The Duke of Burgundy fent to Paris John Montleon his Almoner, to engage the University, or at least the Nation of Picardy, to pray the Dauphin that he would write to the Council a Letter Condemning the Conduct of Gerson in this Affair, as having forg'd a Proposition which was none of John Petit's. Gerson on his part sent a Declaration to the University of Paris, against all those who should hinder the Duke of Burgundy from acknowledging publickly that he had committed a Crime, by causing the Duke of Orleans to be Assassinated.

The Faculty of Theology at Paris passed also in this Century many other doctrinal Censures. From the year 1389, they had declar'd by their Conclusion dated September the 19th, against

1389, against many Propositions of the Magical Art, wherein Compacts made with the Devil are excused, and the Superstitions of that detestable Art, to which a notable Vertue and Efficacy is at-

In 1408, the same Faculty Consulted about a Question moved in the Diocese of Saintes, whe-A Conclusion of ther we may believe that some of the Blood of Jesus Christ shed upon the Cross was still remaining upon Earth? To which they answer'd May 28. that this Opinion was no ways con-

trary to Piety.

In the same year the Faculty Condemn'd 5 Propositions advanc'd by Friar John Gorel of the sheBlood of Je-Order of Friars Minors, Licentiate in Divinity, and obliged him to retract them. These Proposhe Errors of fitions are, First, That the Sacrament of Penance does no ways operate by its own vertue in him John Gorel who has Grace, because the principal effect of that Sacrament concerns only the Remiffion of about the Hie. Sins. Secondly, That he who has rightly confessed, can no ways be obliged to confess a second time. Thirdly, That it no ways belongs to Parish-Priests as Parish-Priests, to Preach, take Confessions, give Extream Unction, and to Bury, nor to receive Tythes, because they were not Instituted by Jesus Christ, nor the Primitive Church. Fourthly, That it agrees more effentially and naturally to Regulars than to Pariffi-Priefts to Preach. Fifthly, That Parifi-Priefts who have any other means to live upon cannot receive Tythes. The Faculty Condemns these Propositions, and declares that Parish-Priests are Prelates and Hierarchs of an Inferior Order, to whom the Right belongs of hearing Confessions, and of Administring the Sacraments, which agrees to the

A Conclusion Regulars only by accident. In 1426, on the Month of October the same Faculty having Consulted about the Obligation and in 1426. about Manner of observing Sundays, and Pestivals, ordered Giles Charlier to draw up a Writing. the Celebration wherein they lay down certain and folid Principles about the Celebration of Sundays, and of Sunday.

decide, 1st, That every Man is obliged to fer apart some time, which ought to be particularly A Conclusion of and only imploy'd in worthipping God; 2dly, That this time under the old Law, was Saturday; the Ficulty in 3dly, That the Obligation to observe Saturday, was not a Law purely positive, and ceremonial, 1426. about but also moral and natural; That the Observation of Sunday succeeded under the new Law to the Gelebration that of the Sabbath; 5thly, That we ought to attend the Service of God on Sundays and Festi-of Sunday.

of the Fifteenth Century of Christianity.

vals; 6thly, That we may on Sunday do fuch Works as are Liberal, both Spiritual and Corporal, which concern the Service of God or Charity towards our Neighbour; 7thly, That we ought to abstain from servile Works, of which there are three forts; first, Sin; secondly, the Service which we pay to another Man; thirdly, every Imployment or Action which hinders us from applying our felves to the Service of God, without reckoning the Works which concern that Service; 8thly, That these last Works are always lawful; 9thly, That it is more criminal to fin on Sunday than on another Day; 10thly, That no Man is obliged to abitain from these fervile Works, which are necessary for the Preservation of the Body, as the dressing of Meat, a Man's defending himself when he is attack'd, and in danger of his Life; 11thly, That these fervile Works, whose end is temporal Gain, are unlawful on Sundays and Festivals; 12thly, That tis not lawful on these Days to keep Markets for such things as are not necessary to Life, and chiefly during the time of Divine Service; 13th, That one may buy and fell the Necessaries of Life on these Days; 14th, That when there is some Necessity, a Dispensation may be granted for labouring on Sandays; 15th, That this Necessity cannot be described by a general Rule, but in these Cases we must have Recourse to the Judgment of a wise and good Man; 16th, That those who have a mind to abstain on these Days, from buying, selling, and doing fuch things as are even necessary to Life, ought not to be dissuaded from it; 17th, That the Transgression of this Command is very criminal.

A Regular of the Order of Friars Minors, called Peter Chonac, having advanc'd and preach'd The Saitifalli-A Regular of the Order of Pritats Milhors, cancer 1 the John Land and preached on of Peter fome erroneous Propolitions, and spoke some Words prejudicial to the Faculty, was obliged to Chonac to the

make Satisfaction in 1428. In 1429, John Sarrazin, Licentiate in Theology, of the Order of Friars Preachers, was dela- Acensure of the ted to the Faculty, and accused of having advanc'd, in his Act de Vesperiis, Eight Propositions Errors of Sarconcerning Ecclefiaftical Jurisdiction, contrary to the Doctrin of the Faculty, viz. 1st, That all razin, conternthe Powers of Jurisdiction in the Church, which are different from that of the Pope, are from ing the Hierarthe Pope in their Institution and Collation; adly, That these Powers are not of Divine Right, cby, in 1430, nor instituted by God immediately; adly, That Jesus Christ says nothing of these Powers, but

only of the Supream, to which he intrufted the founding of his Church; 4thly, That when any thing is decreed in a Council, all the Authoricy which gives force to its Decrees, refides only in the Pope; 5thly, That there is no Text in the Gospel, by which it expresly appears, That the Power of Jurisdiction was granted to any other Apostle but St. Peter; 6thly, That it is repugnant in some manner to Truth, to affirm that the Power of Jurisdiction in Inserior Prelates, whether Bishops or Parish-Priests, is immediately from God as the Power of the Pope is; 7thly, That no other Spiritual Authorities can do any thing of Right against the Pope; 8thly, That the Pope cannot commit Canonical Simony, which is forbidden by a positive Law. The Faculty having caus'd these Propositions to be examin'd by Deputies, obliged Sarrazin to retract them publickly, and to make Profession of eight Propositions contrary to them, wherein he owns, 1st, That all the Powers of Ecclefiastical Jurisdictions, which are different from that of the Pope, are from Jesus Christ as to their first Institution and Collation, and from the Pope and the Church, as to their Limitation and Ministerial Dispensation; 2dly, That these Powers are of Divine Right, instituted immediately by Jesus Christ; 3dly, That we find in Scripture, that Jesus Christ founded his Church, and expressly instituted other Powers besides that of the Pope; 4thly, That when any thing is decided in a Council, the Authority which gives force to its Decrees, does not refide only in the Pope, but chiefly in the Holy Spirit and the Catholick Church; 5thly, That there are express Texts in the Gospel, by which it appears, That Jesus Christ has given his Apostles and Disciples an Authority of Jurisdiction; 6thly, That 'tis agreeable to Evangelical and Apostolical Truth, to affirm, That the Power of Jurisdiction in inferiour Prelats. whether Bishops or Parish-Priests, is immediately from God; 7thly, That there is a Power, viz. That of the Church, which can do something of Right in certain Cases against the Pope; 8thly, That every Man, in this Life, having the Use of Reason, of whatsoever Dignity, Authority and Preheminence, even the Pope himself, may commit the Crime of Simony. This Retractation was spoken by Sarrazin, in an Assembly of the Faculty, March the 30th, 1429. according to the way of reckoning in France at that time, i. c. in 1430.

In 1432. The Faculty was confulted in the Name of the Bishop of Evreux, and the Inquisitor A Confure of a of that Diocese, about a Proposition which one had advanc'd, That the Admenitions of Bishops Proposition 4. are Abuses, and it declar'd by its Conclusion, dated May the 16th, That this Proposition was re-bout the Admoproachful, prefumptuous, rash, scandalous, tending to Sedition and Rebellion, and to weaken nitions of Bithe Ecclefiastical Censures, contrary to the Doctrin of Jesus Christ and the Apostles, and favou-supp.

rable to some Errors condemn'd in the Council of Constance.

In 1442, Nicholas Quadrigarii, a Doctor of Divinity, of the Order of Friars Hermites of A Centure of St. Austin, having advanced in his Act de Vesperiis, two Propositions; 1st, That every thing the Errors of which happens by Divine Providence, comes to pass necessarily; the other, That there is no Quastigarii other Power of Jurisdiction in the Church but the Pope's, which is immediately from Jesus and Augustin. A Cerfure of

Hierarchy, in

1448.

Priefts.

Christ, was obliged by the Order of the Faculty, to retract these two Propositions on the 9th of January, and to make Profession of the contrary Doctrin.

In 1448. a Regular of the Order of Friars Minors, having advanc'd in the Diocese of Tourthe Propositions nay, many Propositions contrary to the Rights of Parish-Priests, like those which had been forof a Friar Mimerly advanced in 1429. by John Sarrazin; the Grand Vicars of the Bishop address'd themfelves to Giles Charlier, who wrote a piece to refute them, which is agreeable to the Doctrin of the Faculty of Theology at Paris, in the Censure against Sarrazin.

In 1451. 3thn Bartholemen, of the Order of Friars Minors, advanc'd at Roan in his Sermons A Censure in 1441, against many Propositions contrary to the Rights of Parish-Priests, chiefly about Confession; viz. That the Propositions the Parishioners may freely confess themselves to Regulars Mendicants, without asking leave of the of John Bar- Parish-Priests: Whereupon the Proctor of the Archbishoprick caus'd an Information to be tholomew, a drawn up against him, and the Affair being brought before the University of Paris, this Regular Friar Minor, appear'd in the Affembly of the University December the 4th, and refuting to own that the Pacontrary to the rishioners were obliged to confess themselves once a Year to their Parish Priests; it was resolved, Rites of Parish That the Degree of a Licentiate should be denied him, and that the deciding of the Question

should be referred to the Faculties of Theology and Law.

The Differences In 1456, this Queltion was ftarted again with some Warmth in the University, upon occaof the Univer- fion of a Bull obtain'd from Pope Nicholas V. by the Mendicants, who gave them leave to take finy with Regu. Confessions, to the prejudice of the Right of Parish-Priests, established by the Canon Omnis utriufq; Sexus; and also, by Order of the Clementine Dudum. The University understanding that it had been presented to the Official of Paris by some Regulars Carmelites, interposed an Bull of pries:
Appeal, and cited the Mendicants to appear on Monday, May the 24th, to declare to them, lege white they
That they should be excluded from the University, upless they renounced the obtaining of that Bull, and would promife to obtain the Revocation of it within a certain time. The Mendicants having appear'd, and refusing to do it, the University declared them perjured and excluded

from their Society.

The Mendicants instead of procuring the Revocation of that Bull, address'd themselves to Pope Calliftus; complain'd of the Treatment they met with from the University, and obtain'd of him a Bull, which confirm'd that of Nicholas V. and null'd all that the University had done against them. Notwithstanding this, the University continued firm, and the Mendicants were obliged to feek out some ways of Accommodation; the Archbishop of Rhemes, the Bishop of Paris, and the Parliament concern'd themselves in the Affair. At first it was proposed, That the Mendicants should declare they pretended not to acquire any new Right by this Bull: But this Propofal appear'd to be captious, and was not at all accepted. Several other means were afterwards proposed, which were also rejected, and none but one was accepted, viz. That the Mendicants should refer the Examination of this Bull to a future Council; and that in the mean time, they should adhere to the Definition of the Council of Lateran, and the Doctrin of the Gallican Church; but the Mendicants refused to submit to this Condition. In the Month of September, Pope Califtus granted a Bull wherein, for promoting Peace, he revokes all the Privileges granted to the prejudice of the Clementine Dudum, which he orders all to observe. This Bull was fent to the University, and read in the Affembly held February the 3d, in 1457. At last the Mendicants resolved to submit in order to their Restauration, and interposed the Authority of Prince Artis of Brittainy, Count of Richmont, Conflable of France, who came with the Archbishop of Rhemes, and the Bishop of Paris, to the Assembly of the University, which was held the 18th of that Month; where it was proposed, That in order to the restoring of Peace to the University, the Bull in question should remain in the hands of the Bishop of Paris; and that the Regulars Mendicants should be re-admitted into the University, as they were before this Contest, upon Condition that they would obey the Bull of Califus III. which had revoked that of Nicholas V. The Prior of the Dominicans demanded this in the Name of all the rest; but because he had not done it with Submission enough, the Constable was obliged to bring the Regulars back into the Affembly, and to cause them to make a most humble Supplication by the Mouth of the Prior of the Augustins; after which they were admitted, upon Condition that they should never make use of that Bull which remained in the Hands of the Bishop of Paris, That they would obey the Bull revocatory, and cause it to be approved within a Year by their Generals; and that they would no more, for the future, obtain such Bulls under pain of the fame Exclusion. On the 11th of July following, a Friar-Preacher came to wait upon the Rector of the University in the Name of his General, and declared to him, That he had Orders to forbid the Friars of his Order to enter into the University upon these Conditions. The Rector made him no Answer, but summon'd the Friars Preachers to ratifie the Agreement, and when they refused to do it, upon the Account of the Prohibition of their General, the University excluded them yet a second time from their Society until at last they were brought to supplicate on the eighth of October, That they would receive them, and promife to observe the Treaty made in the presence of the Constable.

In 1465, the Faculty order'd its Deputies to examine three Propositions, which had been maintain'd in the Schools that are in the Street at Fouarra, by a Scholar who answer'd about Physicks; 1st, That every Man is an infinite number of Men, and that an infinite number of Men have but one Soul; 2d, That no Man shall be corrupted, tho' a Man ought to be corrupted; 3d, That each part of a Man is Man. The Faculty condemned these Propositions, and re-

ferr'd the Propositions of other Respondents, which do not concern the Faith, to the Decision of the University. In 1470. about the end of the Month of August, the Faculty condemn'd also a Proposition A Censure in like those of Sarrazin and Quadrigarii, concerning Ecclesiastical Jurisdiction, viz. That the Apo. 1470. against

files did not receive their Power immediately from Jesus Christ, but from St. Peter, which was ad- some proposivanced by John Meunier, of the Order of Friars Preachers; who made Satisfaction, by de-tions concerning claring, That he knew not that the Faculty had condemned this Proposition, and that he sub- the Hierarchy.

mitted to their Decision.

In the same Assembly a Doctor of Divinity, of the Order of Friars Minors, called Donat A Censure of Dupy, who had obtaind from the Pope an Exemption of his Order, and was principal of the some propost-College of Lombards, where he stay'd, desir'd to be admitted to Profess, representing that he signs concerning was not a Regular but in Name, and making great account of the Services he had done in the the Hierarchy. Restoration of this College. The Faculty thank'd him, but they would not grant his Desire. left they should infringe the Regulations made concerning the number of Professors of the Men-

In the Month of November in the same Year, the Faculty of Theology at Paris was consulted A Conclusion of by that of Louvain, whether the Propositions of the Creed which respect the Future, such as the Fittulia a. these. Jesus Christ will come, The Resurrection of the Dead will happen, Be true, whether those who bout the Truth affirm it do not fall into the Error of them who think that all things happen by Necessity? And of some propose the Faculty answered affirmatively by its Conclusion, on the 12th of this Month.

In 1477, the Faculty being affembled January 15th, condemn'd this Proposition, which had Creed. been advanced by a Divine called William Millets; viz. Loar one correct regions are congistured by three Proporties, whereof one is not God, and declared it (candalous, falle and erroneous: The Proportion about the Trially. been advanc'd by a Divine called William Milletin; viz. That the three Persons are constituted by A Consure of a

Theologue who advanc'd it, fubmitted to this Condemnation.

In 1482. John Bethenceurt, a Professor of Meaux, presented to the Faculty the following Pro- A Consure of an position, which was preach'd in the Diocese of Saintes; That every Soul which is in Purgatory erroneous propois delivered from it as foon as any gives for it fix Blancs of Alms to the Church of St. Peter of fition about In-Saintonge. This Proposition was founded upon a Bull of Indulgence granted by Pope Sixtus IV. dulgences. to this Church August the 2d, 1476. The Faculty declar'd by its Conclusion November 20th, That

fourteen Propositions, which were advanced by Friar John Angeli, of the Order of Friars Mi- fome proposi-

this Proposition was not in that Bull, and ought not be afferted or preach'd. At the Beginning of the next Year, the Chapter of the Church at Tournay fent to the Faculty The Censure of

nors. in the Sermons which he preach'd during the Lent of the preceding Year, in the Cathe- tions about the dral Church at Tournay, and the Parish-Churches of St. Peter and St. Quintyn. The Faculty Hierarchy, adhaving examined them, condemn'd them by its Conclusion, dated February the 1st. Here follow vanc'd by John the Propositions and their Qualifications. Proposition 1st, The Friars Minors being presented and Angeli. admitted by the Bishop, are much more proper Priests and true Rectors than the Parish-Priests, because they hold their Power of the Pope, whereas the Priests hold it only of the Bishop: Qualification, Whatever may be faid of the first part of this Proposition, by reason of the Equivocalness of the Word Proper; the Faculty declares, That the Proposition in it self, and as to all its parts, and the Proof of the last part, wherein 'tis said, That the Priest receives only his Power from the Bishop, is scandalous, erroneous in the Faith, destructive of the Hierarchical Order; and that it ought to be publickly retracted and abjur'd, for the Preservation of that Order. The second Proposition, A Parishioner who has confess'd to these Friars, has satisfied the Decretal Omnis urrius; Sexus, and is not obliged to confess himself once a Year to his proper Rector, nor to desire leave of him: The Qualification, This Proposition according to the Terms wherein it is conceived, is scandalous, contrary to common Right, and ought to be publickly retracted upon the account of the Obedience and Respect which Inferiors owe to Prelats. The third Proposition, If a Rector refuse to administer the Eucharist to a Parishioner, who has confess'd to a Regular, he may come to this Regular and he shall administer it to him: The Qualification, This Proposition is false, suspected of Heresie, contrary to common Right, and ought to be publickly retracted. The fourth Proposition, A Parish-Priest can receive nothing from his Parishioners for Confession, nor for Administration of the Sacraments; but the same is not to be said of the Mendicants: The Qualification, This Proposition is contrary to the Disposition of Natural Right, and the express Command of God, and therefore false and notoriously Heretical. The fifth Proposition, the Parish-Priest who affirms, That his Parishioners are obliged to confess to him once in a Year, under pain of mortal Sin, is excommunicate; and if he celebrate Divine Service he is irregular: The Qualification, This Proposition is false and reproachful. The fixth Proposition, He who causes Mass to be said by a Priest, who keeps a Woman in his House, or is otherwise of ill Behaviour, fins mortally: The Qualification, This Proposition being indefinite is doubtful, rash, and ought never to be preach'd to the common People. The feventh Proposition, The Friars Mendicants are not obliged to pay what is enacted in the Clementine Dudum : The Qualification, This Proposition is contrary to common Right. The eighth Proposition, The Pope can destroy all the Canon Law, and make a new one: The Qualification, This Proposition is scandalous, blasphemous, notoriously Heretical, and Erroneous. The ninth Proposition, Some Saints are furiously mad: The Qualification, This Proposition is scandalous, blasphemous, offensive to pious Ears. The tenth Proposition, The Souls which are in Purgatory, are under the Jurisdiction of the Pope, and if he pleases, he may empty all Purgatory: The Qualification, This Proposition in it self is

A Cerfure of Some proposisions mainsain'd in The-Ces of philoso-

The Censure of doubtful, and in the meaning of him who advanc'd it about ordinary Jurisdiction, it is false, Ime propose feandalous, and ought not to be preached to the common People. The eleventh Propession, The tions about the Pope may take away from an Ecclesialtick the half of the Revenues of his Benefices, and give scandalous, and ought not to be preached to the common People. The eleventh Proposition, The Hierarchy, ad them away to another without shewing any Cause for so doing: The Qualification, This Propo-vance by John stion is dangerous, and ought not to be preached in these times. The twelfth Proposition, Whofoever contradicts the Will of the Pope acts like a Pagan, and incurs the Sentence of Excommunication Ipso facto. The Pope cannot be reproved by any person, except in case of Herely: The Qualification, This Propolition is false, and contains a manifest Lye. The fourteenth Proposition, Friar John Angely has many times affirm'd, That these Articles are true, and that he would maintain them at Paris, and over all the Earth, even till he was burnt, without ever revoking them; and that he was not of the number of thole Preachers who retract: The Qualifi-

cation, This is the Discourse of a Man who is impudent and obstinate; and there is sufficient

Reason to proceed against him judicially, as one who is very strongly suspected of He-

The Confires of Another Friar Minor Observantine, called John Merchand, having preached in 1486 in the fame impution City of Belancon, many Impertinencies about the Prerogatives of St. Francis, the Faculty of nent prepose Theology at Paris, by their Conclusion April the 10th, censur'd twelve of his Propositions. tions of John The 1st, That Lucifer, who was the Head of the Angels, having left his place vacant, which Merchand, a was wonderfully fet off and adorn'd, it was referv'd for St. Francis only; because as Lucifer Rigular Objer- was driven from it upon the account of his Pride, so there was no Saint found upon Earth, which had so much Humility as St. Francis; upon which account he was preferr'd to that place. He added, if any Person will not believe me unless he go thither and see, I would rather see it than believe it. The Faculty examin'd this Proposition by its parts; as to the 1st, which is Copulative, it was found false, contrary to the Sentiment of the Saints; the 2d, which concerns the vacant place of Lucifer, which was above the Angels, whither the Preacher affirms that St. Francis was taken up, appear'd to them rash, presumptuous, and derogatory from the singular Prerogative of the Virgin; the 3d, which is of the Humility of St. Francis, is also declared temerarious, presumptuous, false, reproachful to the other Saints; and in fine the last part, If any one will not believe, &c. is declar'd indecent. The second Proposition is, That St. Francis is like to lefus Christ in forty Respects, That he is a second Christ, and a second Son of God. This Proposition is justly censur'd as false and Heretical. The third, That the Conception of St. Francis was foretold to his Mother by an Angel, like that of Jesus Christ: This is censur'd as rash and groundless. The following Propositions until the 11th, contain the Fables about the Brands of St. Francis, which are censur'd as having no Authority. The 11th, That St. Francis descends every Year on the Day of his Festival into Purgatory, and delivers out of it all those of his own Order, and that he carries them into Paradise, as Jesus Christ carried thither the Souls of the ancient Fathers. This Proposition is censured as suspected of Heresie, contrary to the Justice and the Law of God, preach'd for Interest, and on purpose to deceive the People. The 12th, That St. Francis obtain'd of God, That all the Regulars of his Order, who do not observe his Rule as they ought, shall not continue in this World; and that those who shall speak evil of his Regulars shall be punished, a thing which he never told to any but his Confessor, who reveal'd it after his Death. This Proposition is condemned as schismatical, seditious notoriously false, impertinent, and suspected of Heresie. As there were some Preachers who exceeded all due Bounds in their Devotion or Superstition

of the Errors of towards the Saints, so there were some others who fell into the contrary Extream; and among John Lailier, the rest one nam'd Lailier, a Licentiate in Theology of the Faculty of Paris, who preaching in

the same Year, 1486. at Paris, advanc'd many bold Propositions against the Authority and Laws of the Church. The Faculty equally condemn'd both these Extreams, and with no less Constancy opposed the Novelties of Lailier, than those of the Regulars Observantines, of whom we have already spoken. Among the Propositions advanc'd by Lailier, they made choice of the nine following, "The 1st, You ought to keep the Commands of God and the Apostles, and as to " the Commands of the Bishops, they are no better than Chaff, for they have destroyed the " Church by their Reveries; The 2d, St. Francis is rather in the place where Lucifer is at pre-" canoniz'd for Mony, and none are canoniz'd but those who give something for it; The 4th, ou un Papil-" Scripture, whereby we are obliged to fast in Lent; The 8th, since the time of St. Sylvester,

" fent, i. e. in Hell, than in the place where Lucifer was before his Fall, i. e. in Heaven; " The 3d, I am not bound to believe that a Man is a Saint because he is canoniz'd; since he is " If a Priest marry clandestinely, and come to me and confess it, I would not enjoin him Pe-" nance; The 5th, The Priests of the Eastern Church do not sin in marrying, and I believe that " neither should we fin in the Western Church, if we should marry; The 6th, Four Hundred "Years agoe all Priests were forbidden to marry by a Pope or a Butterfly*, I don't know whe-" ther he could do it; The 7th, I would give two Blancs to him that will produce any passage of " the Roman Church is not the Church of Jesus Christ, but the Church of Casar and of Silver; " The 9th, There is no more reason to believe the Legends of the Saints than the Chronicles of " the Kings of France. The Faculty by its Conclusion dated June the 6th, 1486. condemned these Propositions, and apply'd to each the suitable Qualifications of heretical, erroneous, schismatical, scandalous, rash, &c. together with another Proposition which the same Preacher advanc'd in his Sorbenica; That a meer Priest can as well confecrate the Chrism, and confer Orof the Fisteenth Century of Christianity.

ders, as the Pope, or the Bishop, and that all Priests are equal in the power of Order and Ju- A Censure of risdiction, as were also all the Apoltles. The Faculty resolved at the same time to deny the the Errors of degree of Doctor to Lailier; whereupon he Addressed himself to the Parliament, who referred John Lailier, this Affair to the Bishop of Paris, to be Examined and Judged by him joyntly with the Inquisitor, and by + Doctors deputed from the Faculty. Lailier presented to the Official of Paris a Writing, for explaining some of his Propositions, wherein he affirms that he had said, First, I never found in the Old or New Testament, that our Lord or his Apostles Commanded to Fast Corporally in the time of Lent, by way of a Precept, under pain of Mortal Sin, or of Damnation; and even the Holy Fathers who speak of it or describe it, do not Command it under pain of the great Excommunication, or of Mortal Sin; they never used these words about it, Pracipinus & Mandamus. Secondly, I never faid that the Church can oblige under pain of Mortal Sin, or cannot, in a Sermon, but in a Disputation according to the Custom of the School, when the Reverend Father in God Monsieur de Meaux was present, I argued Pro & Contra about it, as a Problematical Matter, as Mr. John Gersen, and Peter de Alliaco have done. Thirdly, I never faid that Priests can Marry after they have received Holy Orders, but I said that from the Passion of our Lord, to the time of Gregory VII. they did Marry. i. e. until the year 1073, and that Sr. Peter, and St. Paul, St. Philip the Apostle and Deacon, St. Fabian the Pope and Martyr, St. Hillary the Bishop of Poitiers, St. German of Auxerres, and many others were Married; and 'tis now two years fince I faid this. Fourthly, that there are fome Propositions more bold than mine in Gerson's Treatise about the Spiritual Life of the Soul. The Faculty Ceniured a-new these Propositions, except the 2d, as to which it declared that it no ways concern'd them. The Bishop and Inquisitor did each on their part draw up the Process of Lailier. The Inquisitor Communicated the Informations he had made to the Bishop, but the Bishop would not Communicate his to him; and without Appealing he decided the Cause of Lailier Summarily, and after he had caused him to own and abjure the Propositions Censured by the Faculty, he gave him Absolution from the Excommunication, and restor'd him by his Sentence, to his Functions, Honours and Dignities, and gave him a Right of being promoted to other Degrees, and abolish'd all Marks of Infamy.

This Sentence was given and pronounced by the Bishop of Paris, affilted with the Ecclesiasti- The Sentence of cal and Secular Judges whom he had called together June 23d. in 1486. and in pursuance of it the Bishop of on the 29th of the same Month Lailier abjured publickly in a Sermon Preached at the Cathedral Paris, consern-Church at a Solemn Procession, the Errors contained in the Propositions Censured by the Faculty; ing Lailier. afterwards he used his Endeavours to be promoted to the Degree of Doctor, but the Faculty continued still to deny him; and when the Bishop of Paris would force them to grant the Degree according to his Sentence, they interposed an Appeal to the Person to whom it belonged, by their Act dated November the 6th. Pope Innocent VIII. being informed of this Affair, fent 2 Bulls, An Appeal of one Address'd to John Coffart an Inquisitor, by which he forbids Lailier to Preach, and intrusts the Ficulty from this Affair with that Inquisitor, the Arch-bishop of Sens, and the Bishop of Meaux; the other the Sentence of Address'd to the Faculty, whose Zeal he commends, and approves what they had done against the Bishop of Lailier, forbids them to give him the Degree of Doctor, makes void and nulls the Sentence of the Bi-Paris. shop of Paris. These Bulls are dated the 6th and the 9th of December, in 1486. There is no The Bulls of more about this Affair in our Registers, but an Extract of some Propositions which Lailier the Pope against maintain'd in his Act of Sorbonica, dated July the 30th, in 1484 among which there is one Lailier. which affirms that Confession is not of Divine Right: The other tend to overthrow the Primacy of the Pope, and the Episcopal Power, and to establish an equality of Power and Jurisdi-

Ction among the Ministers of the Church.

Some time after the Bishop of Meanx presented to the Faculty the 7 following Propositions. Some other Proift, 'Tis a greater Crime to have to do with ones Godmother, than their Mother. 2d, The positions Census Bishop canot Absolve from such a Crime. 3d, A Priest who is a Fornicator cannot say Dominus red, in 1486. Vobiscum, nor repeat Divine Service in any place. The 4th, The Sacraments which are Administred, or the Service which is said by such a Priest, is of no more value than the barking of Dogs. 5th, There is but one Sr. Ives among the Advocates who is Saved. 6th, Hell is all fill'd with Advocates, and therefore no person ought to fear that he shall go there. 7th. The Apothecaries, Artificers of Arms, Phylicians, and those who make profession of other Trades, shall never go to Paradise, unless they be carried thither by the Devils, or upon the Tail of a Mule. The Faculty Cenfured these Propositions as false, scandalous, and impertinent, on the 3d of November, in 1486.

On the 2d of August, in 1490, the Faculty declared a Contract to be guilty of Usury, where- A conclusion of ty a Church had bought a Rent of 30 Livres for 300 Livres, because they had added this the Faculty a-Clause to it, that when the Church would, the Sellers should be obliged to restore the Principal bout a Contrast to that Church without diminution of their Interest: On the contrary, the Faculty determined for vsury. that the Interest of 26 years which the Church had received, ought to charged upon the Prin-

Four days after the Faculty made a Conclusion, wherein it Condemn'd the Superstition of a A Conclusion 60

Prayer used against the Plague. In 1493. the Faculty was Confulted by the Parliament, about the Profession, and the Books Rivious Prager of Judicial Astrology of Simon Phares. This Man having exercised this Art at Lyons, was ap-made against prehended by Order of the Official, his Books were feiz'd, and he was forbidden by a Sentence the Plague.

A Sentence of to practife Judicial Astrology; and was Condemn'd to some Punishment for having done it. the Faculty and Phares appealed from this Sentence to the Parliament. The Parliament would not judge in this Affair, without having the Opinion of the Faculty, and fent to them the Books of Judicial Aftroabous Judicial logy which were found in the hands of Phares, and feiz'd by the Official of Lyons to be examin'd. The Faculty appointed Deputies to examine these Books, and Condemned this Art. Whereupon an Act was drawn up in the Name of the Faculty, which contained the Sentence that the Deputies had given of all these Books, and by which it exhorts the Parliament to oppole the Progress of this Art, which it declares to be pernicious, Fabulous, Groundless, Superfittious, and adds that it Usurps the Honour of God, corrupts good Manners, and was invented by Devils for the destruction of Men. According to this Opinion the Parliament confirmed by its Decree the Sentence of the Official of Lyons, and upon the Remonstrance of the Faculty, forbad to exercise Judicial Astrology, to Consult Diviners, to Sell the Books mention'd in the Decision of the Faculty, or to use them, and Ordained that the Copies seiz'd upon Phares, should be sent back, together with his Person, and delivered into the hands of the Official of

Some Propofici-

ception.

In the fame year the Faculty, according to the Opinion of its Deputies, Censured the two ons about the In. following Propositions, which were advanced by Henry Banquevil a Friar Minor. The First, carnation Cen- Man was made God. The Second, Jesus Christ had a beginning. It declared that the first of these Propositions taken rigorously was False and Erroneous, forbad any to teach or maintain it. except they express the sense wherein some Doctors had affirm'd it; i. e. that 'tis come to pals that Man is God; it declared also the second to be False, Scandalous, and Heretical, being taken rigoroufly.

About the end of the same year Friar John Grillot of the Order of Friars Minors, having Preach'd gainst a Sermon on the day of the Virgin's Conception, Evening and Morning, in the Church of St. Germain of of Grillot, a Auxerres, and having taken for the Text of his Sermon in the Morning these words, This Woman Friar Minor, was taken in Adultery, and given Reasons to prove that the Virgin was Conceived in Sin, tho he bout the Con. afferted the contrary in the Sermon After-noon, was Cited before the Faculty, and obliged to Condemn this way of Preaching, and to acknowledge that it tended rather to the Subversion

of People, than their Education. This Retractation is dated December the 25th. Acensure of In 1495, the Faculty by its Conclusion of January the 15th, Censured the Fallity and Heresie

of the two following Propositions; 1st, The Essence of God is a continued quantity; 2dly, Je-

fus Christ is a continued quantity.

Acensuse in On the 15th of April, in 1497, the Faculty Condemned this Proposition; when the Prophet 1497. about David fays in the Pfalms, I am a Worm, and not a Man, &c. tho' this may be verified of Jesus the sense of a Christ according to the Allegorical and Anagogical Sense, yet it could no ways agree to him ac-Propbecy. cording to the Literal Sense.

A little while after the Faculty obliged John Alutarii to retract a Sermon which he had The Retrasta. tion of a Ser- Preached at St. John in Greve on the Birth-day of the Virgin, because the had maintain'd mon made by that the Virgin had not committed Venial Sin, yet he brought Reasons and Authorities against it,

and handled this Question indiscreetly, and to the Scandal of the People.

On the 23d of August in the same year, the Faculty drew up and published its Decree about A Decree of the the Immaculate Conception; wherein, after they had Consulted about this Matter in 3 Assemblies; Faculty in 1497 whereof the 1st was held March the 3d, 1496, and the 2d the 9th of the same Month, they reabout the Imma folved to oblige themselves by Oath, to maintain that the Virgin was preserved from Original culate Concep. Sin, and never to admit any into their Society but those who would take this Oath, and declared that they would deprive of all Honour, and banish, all those who did maintain the contrary Propolition, which they judged falle, impious, and erroneous.

The Restalla. Norwithstanding this Decree, there was a Jacobine of Roan, called Friar John of Verger, who tion of John of was so bold as to Preach at Diep the contrary Doctrin; the Faculty Censured 3 Propositions Verger, a which he had advanc'd upon this Subject, by their Conclusion dated September the 19th. in Friar Preacher. 1497.

Morcel.

Alutarii.

On the 23d of August in the same year, the Faculty Censured also 4 Propositions of another A Consure 4 Dominican, Named John Morcel, who derogated from the Honour of the Virgin. Here follow

gainst the Pro- these Propositions, and their Qualifications.

First Proposition, God can produce a meer Creature more Glorious than the Virgin Mary by his absolute Power, although he cannot do it according to his ordinary Power: The Qualification; this Proposition tho' true as to its first part, yet was Preached foolishly, indiscreetly, and did no ways tend to the Benefit and Edification of the People, and ought not at all to have been Preach'd; and as to the second part, if he compares the Virgin to the Humanity of Jesus Christ, and his Soul as to Glory, it is false and Erroneous in Faith, and ought to be retracted.

The Second Proposition, It is a Problem, viz. whether the Virgin Mary was Corporally more Beautiful than Eve: The Qualification, This Proposition is rash, derogatory from the Honour and Dignity of the Virgin, falle, contrary to the Doctrin of the Saints, suspected of Herefie, and

therefore ought to be retracted.

The Third Proposition, It is Apocryphal to say that Jesus Christ was before the Virgin in his Affumption: The Qualification; this Proposition is falle, contrary to the Writings of the Doctors, favours of Impiety, and is effensive to pious Ears.

The Fourth Proposition, We are not obliged to Believe under pain of Mortal Sin, that the Vir. A Consure agin was taken up into Heaven in Body and Soul, because this is not an Article of Faith: The gainst the Pro-Cualification; this Proposition as it is expressed is rash, scandalous, impious, tending to diminish Positions of the Devotion of People towards the Virgin, sale and Herctical. Many People will find that Moreel. there is some Extravagance in these Qualifications,

On the Month of January in 1498, the Faculty being Confulted by King Charles VIII. about The Austrea of the necessity of Celebrating General Councils, decided the Questions which his Majesty had prothe Pault to
posed to them after this manner. First, That the Pope was bound to call together every tenth the Feshivaite year a General Council, chiefly upon the account of any Notorious Corruption in the Head and of a General Members of the Church. Secondly, That if the Pope being defired, did refuse or delay to do ir, Council. the Ecclehaftical and Secular Princes might call it together. Thirdly, That in this Case those who make up the Affembly might Celebrate the Council, and provide for the Necessities of the Church. This Conclusion is dated February the 10th.

About the end of the same year the Faculty was Consulted concerning Sixteen Extravagant Acensure of Propolitions, which were Preached at Tournay by John Vitrier, a Regular of the Order of Friars 16 Extrava-Minors of the Observance, which it Censured, and qualified by its Conclusion dated October the of John Vit-

First, It would be better to Cut a Child's Throat, than to place it in a Religious Society wanting. which is not Reform'd.

Secondly, it would be better to take your Daughter by the hand, and lead her to a Lewd place, than to place her in a Nunnery that is not Reform'd. These two Propositions are Censured as Scandalous, Seditious, favouring of the pride of the Pharifees, as falle and contrary to

Thirdiy, Whosoever hears Mass said by a Priest who has a Wife at home, fins mortally.

Fourthly, whosoever makes a Priest that keeps a Wife at home Celebrate Mass, fins mortally. and by giving him Mony, you put a halter about his neck.

Fifthly, If your Parish Priest, or any other Priest keep Women in their Houses, you ought to go and pull them out by force, and drive them out of their House. These Propositions are

Condemn'd as Scandalous, Seditious, Falle, &c. Sixthly, The Musick which is Sung at Notredam, is nothing but Lewdness, and a provocation to Lewdness. The Qualification which the Faculty gave of this Proposition was this; Altho' we approve not Lascivious and Theatrical Songs, if any such be Sung in the Church, yet we commend and approve the Singing of Musick, which is usually done in the Church, because it ex-

cites the People to Devotion. Seventhly, The King never gave the Privilege of fo much Wine Custom-free at Townay, to Les malles maintain the Lewd Canons and Ecclefiasticks. This is Censur'd as Scandalous, and Re-Tantes de vin

Eighthly, No Mony is due to Churches for Pardons.

proachful.

Ninthly, Pardons are never given for Lewd Places.

Tenthly, Pardons come from Hell. These Propositions are Censur'd as Scandalous, False, and Heretical, &c.

Eleventhly, When you hear Mass, you ought to say nothing, and when the Holy Sacrament is Elevated, you ought to look towards the ground, and not upon the Holy Sacrament. This General Proposition is declared false, and contrary to the practice of the Church.

Twelfthly, The Hours of the Virgin ought not to be faid by the Seculars.

Thirteenth, The Saints ought not to be pray'd to. These Propositions are Censur'd as False

Fourteenth, There are some who say certain Prayers of the Virgin Mary, to the end that at the hour of death they may see the Virgin Mary; thou shalt see the Devil, and not the Virgin Mary. The Qualification of this Proposition is thus: If the meaning be that it is not lawful to repeat certain devout Prayers, to the end that the Virgin may affift at the death of him who prays devoutly; This Proposition is false: But if the meaning be to Condemn the Superstitious Credulity of some, who think that by vertue of certain Prayers rather than other, the Virgin will appear to them visibly at the hour of Death, we do not Condemn this Sense.

Fifteen, It would be better for a Married Woman to break her Vow of Marriage, than to break her Fast.

Sixteenth, I would rather be the Cause of a Man's death, than lie with a Woman. These two

Propositions are Censured as False, Scandalous, &c.

We may also rank among the Errors that were started in the Fifteenth Century, the Proposit The Errors of tions of Matthew Grabon, against the Poverty of those who were not Regulars, which are Con-Grabon, demn'd in the Council of Bufil, whereof we have already spoken; and the Reveries of Augustin of Rome, of the Order of Friars Hermits of St. Austin, who wrote a Treatise of the Church, divided into three parts; whereof the first was, Of the Union of Jesus Christ and his Church, or, of Jesus Christ entire; the second, Of Jesus Christ as Head, and of his Illustrious Dominion; the third, Of the Charity of Jesus Christ towards the Elest, and of his Infinite Love. He carried this matter so high in this Work of the Union of the Human Nature with the Divine, that he advanc'd some Propositions, wherein he attributes to the Human Nature in Christ, what agrees only to the Divine, as That the human Nature in Jesus Christ is truly, naturally, and properly God;

The Errors of that the two Natures in Jesus Christ are equally amicable; that the Soul of Jesus Christ sees God as perfectly as his Divinity: And concerning the Union of the Members with Christ; that the Union of Charity is not sufficient to make a Member of Jesus Christ, but a Man must be of the number of the Elect and Predestinate.

These Errors, and the Book of this Author were Condemn'd in the Council of Basil, Sels. 22. only his Person was spar'd, because he testified his Submission, and gave good Reasons for

The Errors of Lastly, We must joyn to all the rest who wandred from the right way in the Fifteenth Cen-Peter Osma, tury, Peter Osma, a Professor at Salamanca, who publish'd a Book wherein he maintains that Confession is not the Institution of Jesus Christ, but the Invention of Man; that Mortal Sins are blotted out by Contrition alone, and Sins of thought by a meer Remorfe. This Opinion was Condemn'd, and the Author was Anathematiz'd (if he did not retract) by the Arch-bishop of Toledo, Alphonfus Carrilla, whose Sentence was Confirm'd by the Constitution of Sixtus IV. Published at the beginning of August, in 1479.

There were also some Fanaticks in this Century, who publish'd Extravagant Errors, among The Impleties the rest a certain Carmelite, Nam'd William of Hildernissen, and Giles Le Chantre, both Flem-Hillderniffen, ings, who called themselves new Prophets, Preached a New Law, permitted all forts of and Giles Le Crimes, denied the Refurrection, and advanc'd many other Errors which were Condemn'd by Peter Ailly, and by the Inquisitor of Flanders, in 1412. Another Fleming called Pikard, was Chantre: Head of the Sect of the Adamites in Germany, who led an infamous Life, and were destroyed by Adamites. Zisca. Of this fort were the Diggers of Bohemia, so called because they dug their Assemblies

The Diggers. in Forests and Caves, where they derided the Church, its Ministers, and Sacraments,

Harman Rifvich, a Hollander, taught horrible Impieties, that the Soul dies with the Body, that of Harman there is no Hell, that Matter is Eternal, that God never Created the Angels, that Moles and Jesus Christ were Impostors, that our Creed is a Fable, and the Gospel a Foolery. He was Condemn'd to perpetual Imprisonment, in 1499, and having made his escape out of it, and continuing still to vomit forth his Blasphemies, he was burnt alive at the Hague, in 1512.

CHAP. IX.

Ecclesiastical Observations upon the Fifteenth Century.

bated in the

The Principal T HOSE who had any thing to do in Ecclesiastical Affairs, did almost wholly spend the first years of this Century about the Schism of the Popes. It gave occasion to handle the Queftions of the Superiority of a General Council above the Pope, and of its Infallibility. The Fifteenb Cen. Project of the Re-union of the Greeks deferv'd the ferious confideration of the whole Earth, but the Effects did not answer the Expectations which many had of that Undertaking. The Wicklesites and Bohemi ans made a terrible Schism in the Latin Church, which could not be wholly extinguish'd. neither by violent nor by gentle means. These were the great Affairs of the Church in this Century as to Doctrin, for I reckon not in this rank the Errors of some private Divines which were stifled at their Birth, nor the Disputes of School-Men about Questions purely Theological. This Science, I mean Theology purely Scholastical, degenerated also in this Century, and begun to be laid afide by Men of the best Judgment, who apply'd themselves to a Theology more solid, founded upon the Holy Scripture, and Tradition, and who Cultivated the Sciences, and polite Learning, as we have already observed in the beginning of the Fourth Chapter of this Work.

Rome. pectativæ.

The Court of Rome continued her Endeavours to make her felf Master of all Benefices by The Pretentions 1 ne Court of Agent Continued Benefices, Preventions, Annates, &c. but was stoutly opposed herein, chiefly by France, and Germany; the Decrees of the Council of Constance, and Bazil, Gratia ex. the Laws of our Kings and Emperors, the pragmatick Sanction, and the German Concordate put a stop to their Covetousness, and maintain'd the Election of Elective Benefices, and the Collations of Ordinaries. But the Court of Rome found a way to break thro' these Bars at last, to Abolish the Pragmatick, to Restore the Annates, to Ruin the Elections, and to obtain the Sovereign disposal of all Benefices. This is what she attempted about the end of this Century, and which the compassed at the beginning of the next, as we shall shew hereafter.

The Necessity of the Reformation of the Church in its Head and Members as to Discipline and Manners, was acknowledged by the Councils of Constance, and of Bazil. They did in vain make attempts to compass it, for it was always put off and eluded. The General Councils which were to meet every ten years to take pains about it, was a Project that was never put in execution. There were scarce any General Councils, and those who did meet, thought of nothing but the most gross disorders of the Inserior Clergy; the Declarations and Remonstrances of private Men about the abuses of that time were fruitless, and serv'd only to preserve the Memory of them to Posterity.

The Ecclesialtical Jurisdiction over the Temporal Affairs, was by little and little, refrain'd Offerunions in this Century as to Lay-men; but the Exemptions of the Clergy from a I aical Tribunal, upon Excleta were maintain'd with Vigour by the Councils. The Council of Bafil and the Pragmatick San-flical Furifaiction, granted the Pope the Right of receiving Appeals in all kind of Causes, and the Decision dien.

of the Fifteenth Century of Christianity.

of the greater Caufes in the first Instance, but upon Condition that he should name Judges to sit

upon the feveral places where the Fact was committed.

During the Schiffen, the Ecclefiasticks were often vexed with Tenths and other Impolitions of Titles and which the Popes laid upon the Ecclefiastical Revenues. Martin V. in Session 43, of the Council Ecclesistical of Constance, forbad other Prelats to impose any, and even the Popes themselves to do it, unless R. venues. it was for a Cause of great Importance, which was difficult, and concern'd the Benefit of the Universal Church, with the consent of the Cardinals and Prelats; and without consulting the Bithops of that Kingdom or Province upon whom the Tax was laid, who must consent to it either one third part, or at least the greatest part of them; and in this case, he order'd that the Tax should be gather'd by Ecclesiastical Perions, and by Apostolical Authority. In the mean time, the Popes have fince frequently imposed Tenths upon Churches. Eugenius IV. granted the King of Cypris in 1431. the hundredth part of the Ecclesiastical Revenues of France, Spain, and England, to let at Liberty the Hostages which he had left with the Sultan. He granted also King Alphonius a Sum of 200000 Florins, to be levied upon the Churches of Arragon and Sicily. Nichelas V. imposed Tenths in 1453. upon all the Clergy for a War against the Turk. Callifins III. in 1457. laid another Tax on them upon the same Occasion. Pins II. did the like in 1459. but the Germans refufing to pay it, he was forced to remit it as to them. In 1490. Innacent VIII. would have imposed Tenths upon the Clergy of France, for a War against the Turk. but the University of Paris opposed it, and appealed from the Decree of the Pope, by their Act dated September the 13th, in 1491, and it continued in these Sentiments; for Alexander VI. having a mind to impose also Tenths upon the Clergy of France, made use of Censures against those who would not pay them; the Faculty of Theology being consulted in 1501, made answer, That these Censures were null, that none ought to delate any Person, nor so much as sear them. The Heirs of Ecclefiafticks succeeded them in all their Goods which they left, without making any Diffinction of Ecclefialtical Revenues, provided they made good the Repairs of Churches and Buildings, and they could dispose of them by Will. The Regulars were also Heirs to their Kindred as if they had been Men of the World, and could dispose of these Inheritances.

*Pope Sixtus IV. putoff the Jubilee from twenty five Years to twenty five Years. The Popes 70 easily granted a very great Number of Indulgences, and begun even to make a kind of Traffick is with em. The greatest part of Benefices were held in Commendam, which became so frequent, that Paul II. being lately advanced to the Pontifical Dignity, faid, That fince the Pontificate of Calliftus III. there had been more than five hundred Monasteries held in Commendam. The Cardinal of Porto opposed this Custom, and Pope Paul II. approved his Remonstrance. Nevertheless he continued still to grant the greatest part of Abbeys in Commendam, and this Custom passed as it were into a Law. The Right of Nomination by Graduates, derived its Original from the Decree of the Council of Bazil, and the Pragmatick. Refignations and Translations were

not ordinarily made, according as was enacted in the Decretals.

were always contesting about the Administration of the Sacraments, and particularly about the of Parish. Eafter Confession. The Regulars diminished as much as they could the Authority of the Parish priests with the Priests, and equall'd themselves to, or even preferred themselves above them, as having their Mile regulars about fion immediately from the Pope. The Parish-Priests on the contrary, maintain'd, That they were true Confession, and Pastors appointed by Jesus Christ; and that the Regulars were only by Sufferance, by accident in the Hierarchicase of Necessity, and with the Consent of the Ordinaries and Parish Priests. We have lately seen all Fundions. the Propositions which Gorell, Sarrazin, Quadrigarii, and other Regulars Mendicants taught upon this Subject, and the Cenfures of the Faculty of Theology at Paris, which maintain'd the Right and Dignity of the Parish-Priests. The Regulars maintain'd also, That any Person might confess to them at Easter, as at any other time; and that none was obliged to confess himself to his Parish-Priest, nor to ask leave of him to go and confess himself to the Regulars. The Popes favoured the Regulars Mendicants, yet they durst not plainly decide in their Favours, and contented themselves with granting general Privileges, without entring upon Particulars. Alexander V. by his Bull dated October the 10th, in 1409 confirm'd the Decretalsof Boniface VIII. and John XXII. whereof we have already spoken in the Observations upon the preceding Centuries. And whereas it was represented to em on behalf of the Regulars Mendicants, that the Errors of Poilly were reviv'd, which had been condemn'd by the Decretal of John XXII. and that the following Propofitions were maintain'd; 1st, That he who confesses himself to a Regular in the Form enjoined by the Decretal Dudum, is obliged to confess anew the same Sins to his Parish-Priest; 2dly, That the Propositions of John Poilly, which were condemn'd by John XXII. are defensible and true, and that the Constitution of this Pope is null, because he was a Heretick; 3dly, That neither God nor the Pope can dispense with the Obligation of confessing to a Parish-Priest as long as the Canon Omnis utriufq; fexus does continue in force; 4thly, That the Confession which is made to Regulars being doubtful, and that which is made to a Parish-Priest being certainly good, we must hold to that which is certain, and leave what is uncertain; 5thly, That altho' the Regulars being approved, have the power to absolve and take Confessions; yet the

No:withstanding the Regulations of the Popes, the Parish-Priests and Regulars Mendicants The Differences

of Parishal Functions,

The Differences people have not power to confess themselves to them without the leave of the Parish-Priest; éthly, That the Regulars who defire the privileges of hearing Confessions, are in mortal Sin and prissis with the excommunicate, as well as those who confirm or grant them; 7thly, That the Parish-Priest has Regulars about more Right than the Pope to dispense with the Canon Omni utrinsq; sexus. Alexander V. condemn'd all these Propositions, and thunder'd out an Excemmunication against those who maintain'd them. This Bull being brought to Park, made a great Noise there in the University. Gerson was intrusted to make a Sermon upon this Subject, wherein after he had observ'd that the Writing in form of a Bull might be the Cause of Disorder, and be prejudicial to the Hierarchical Order; That this had been obtain'd by surprize, thro' the Importunity of Regulars Mendicants, and before the Pope had examined the Matter; That he was perfwaded, that whenever the Pope was better informed he would revoke it; That the University thought it intolerable until it was examin'd; That his Defign was not to shew all the Evil which it contain'd, but he might fay in general, That it would be the Cause of much trouble to the whole Hierarchical Order of Superior Prelats, and the inferior who are Parish-Priests; That he would content himself with reading an Act drawn up by the Parish-Priests, which he would explain, to prevent the evil Consequences that might ensue. After this, he lays down the following Maxims; That Parish-Priests are Pastors of the Hierarchy; That a Pope ought not to send Mendicants but where they are wanted, and with the Confent of the Parish-Priests; That there may be some Occasions wherein a Penitent shall be obliged to confess to his Parish-Priest the Sins which he had already confessed to a Regular; That the Privileges of Mendicants ought to have certain Bounds. The Bull of Alexander V. was confirm'd by Eugenius IV. and afterwards by Nicholas V. whose Bull alarm'd, as we have seen the University of Paris against the Mendicants. Callistus III. had a mind at first to maintain this Matter in its highest Rigour, and granted a Bull upon this occafion; but perceiving that he could not compals his end, he was forc'd to moderate the Matter by his Bull, dated August the 20th, in 1456 in which he kept a kind of Medium, by blaming both one and t'other iide; for after he had by it confirm'd the Decretals of Boniface VIII. Clement V. and 36m XXII. he faid, That upon the Complaints of the Bishops and Parish-Priests, that came to him from all parts against the Regulars, who were accused of disobeying these Decretals, upon prevence of Privileges and Favours which they have fince obtain'd; and upon the Information he had receiv'd, That Bishops, Parish Priests, and other Priests do also molest the Regulars, being perswaded that these Regulars seduc'd their Parishioners from their Parishes, by telling them, That they may freely come to their House on Festival Days to hear Divine Service; That they are the proper Priests and Rectors to whom they ought to make Easter-Confession; That the Parish Priests maintain also, That Confessions made to Regulars ought to be reiterated; That these Disputes being the Cause of Scandal, Hatred, Divisions and Scruples, he ordains both one and the other to put an end to these Contests, and each to continue within the same Bounds which of Right belonged to em, without attempting to invade the Right of others, or to enlarge their own Pretensions. For which end he renewed the Clementine Dudum, revok'd the Enlargements which might be made of it, and all fuch Privileges which may have been granted beyond what is contained in that Bull, which he declares null; and condemns the Propositions which were advanc'd, as well by the Regulars to feduce the Parishioners from their Parish, as by the Seculars against the Privileges granted to the Mendicants by this Decretal. Sixtus IV. without any regard to this Revocation of Calliffus, reviv'd in 1473. the Bulls of Alexander V. and Eugenius IV. and gave the same Power which the Mendicants had of administring the Sacraments of the Eucharitt, and Extream Unction, to those whom the Curates refused without a lawful Cause. But he was aftewards forc'd to explain himself upon Occasion of the Differences which arose in Germany, between the Mendicants and the Parish-Priests; and declared by his Bull, dated June the 17th, in 1478. 1st, That the Orders of Mendicants were very advantageous to the Church; 2d, That the Friars Mendicants ought not to preach, That the Parishioners were not obliged to hear Mass in their Parishes on Festivals and Sundays; 3dly, That neither the Regulars nor the Mendicants ought to folicit the Laity to chuse their place of Burial among them, because in this they ought to be left to their Liberty; 4thly, That the Mendicants ought no more to preach, That Parishioners are not obliged to confess themselves at least at Easter to their Parish-Priests, because the Parishioners are bound of Right to confess themselves at Easter to their proper Priests; That in the mean while, the Friars Mendicants are not excluded by this from hearing Confessions, and imposing Penances according to common Right, and the Privileges which were granted them; 5thly, That the Usage shall be observed as to the Hours of Divine Service, That the Regulars shall not seduce the Parishioners from their Parishes; and that the Parish-Priests shall not hurt the Mendicants, that so there may appear to be a perfect Union and Charity between them. This Decision of Sixtus did wholly remove the Difficulty about the Easter-Confession, and plainly decided the Question in favour of the Parish-Priests.

The new Religious Societies inflituted in this Century, are the Society of Canons Regulars of new religi. of St. Saviour, founded near Siena, by Stephen a Regular Augustin, who had leave of the Pope to change the Habit, and was approved by Gregory XII. in 1408. to which the Church of St. Mary of Escoupetto of Florence, was united; from whence the Monastery was called Scopetto, and the Canons Scopettines; the Order of Mount Olivet, which was a Reformation of the Hieronymites, who followed the Rule attributed to St. Ferom, which was compiled by Loup, a Brother to St. Vincent Ferrier, and approv'd by the Popes Gregory XII. and Martin V. the So-

ciety of Canons Regulars of George of Alga, founded in 1407. by Lawrence Justinian, the Patri- The Institution arch of Venice : The Congregation of St. Justina of Padua, which was a Reformation of the Be- of new religinedicline Order in Italy, made by Lewis Barbe a Venetian, Canon of the Congregation of our Orders. St. George of Alga, in 1409. which was approved by Eugenius IV. and John XXIII. and honoured with many Privileges by the Popes: The Congregation of Bursfeld, which is a Reformation of the Benedictines in Germany, that was begun by John Rhodes, who passed from the Order of Carthusians to that of St. Benedict, and was made Abbot of the Abbey of St. Matthias near Treves. and finished by John Abbot of Bursfeld, who united many Monasteries into one Congregation: The Order of Minims, whose Author was St. Francis of Paule, who built about the Year 1467. a little Monastery of Regulars near that City, under a Rule which was approved by Sixtin IV. Alexander VI. and Julius II. At first they bore the Name of the Hermits of St. Francis, and afterwards that of the Minims, because they called themselves in Humility, Minimi fratres Eremit.e: The Order of the Nuns of the Bleffed Virgin Mary, which was instituted at Toledo by Beatrix at Sylva, a Portuguese Woman, and approved in 1489. by Innocent VIII. upon the Prayer of Isabella Queen of Spain. While Beatrix liv'd they followed the Rule of the Cistertians; after her Death they affum'd that of St. Claire in 1494.

of the Fifteenth Century of Christianity.

The Military Orders founded in this Century, are that of the Annunciade, instituted by Ami- The Military deus V. Count of Savoy, in 1420. That of St. Maurice instituted by Amideus VII. who was af-Orders. terwards chosen Pope; That of the Golden Fleece instituted in 1431. by Philip the Good Duke of Burgundy; That of the Knights of Lune, by Renatus Duke of Anjou, King of Sicily in 1464. That of the Knights of St. George, by Frederick III. Emperor; That of St. Michael, by King Louis XI. in 1469. That of St. Stephen, by Cosmus of Medicis, which was approv'd in 1561. by

Pius IV. and some others that are less famous,

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DISSERTATION

ABOUT THE

Author of the Book,

CONCERNING THE

Imitation of JESUS CHRIST.

Wherein the Contests that have arisen upon this Subject are Related, and the Reafons which have been alledg'd in favour of those to whom it is Attributed; the Manuscripts, the Editions and Testimonies which are made use of to maintain the Right of each Pretender, are Examin'd; and upon the whole, an Equitable and Impartial Judgment is given.

A Differtation about the Author of the Imitation of Jesus Christ.

HERE never was a Book in the World, whose Author was Contested with more heat, and about which more Pieces have been Written, than about the Book of the Initation of Jesus Christ. This Question which appears not to be of any great Confequence, nor to be worthy of the pains of Learned Men, is now become Famous, by the contrary Pretensions of two great Religious Societies about it; by the different Judgments which Learned Men have given of it; by the Curious Enquiries which have been made on both sides; by the great number of Reasons and Authorities which have been alledged; by the Learning and Eloquence of the Contenders, and by the noise it has made in the World. All these Reasons have obliged us to search this Matter to the bottom in this Differtation, wherein we have Collected together all that has been done or written upon this Subject in near Forty different Books, from the beginning of our Age.

5 E C T.

SECTION I.

A History of the Contest about the Author of the Book of the Imitation of Jesus Christ, from the beginning of our Age, until this present time.

THE Book of the Imitation of Jesus Christ, after it had often appear'd under the Name of A Differentian St. Bernard, was printed many times under the Name of Gerson, and of Thomas a Rempis, stout the Aubut fince the Edition of Badius, in 1520, it was more commonly published under the Name of the of the Internation of Edition of Holmas a Rempis, and he pass of for the Author of it, without much contell, until the beginning of this Century, that some maintain dir could not be his. This Doubt was first stated in Spain, which was grounded upon this, That the Imitation of Jesus Christ was Cited in the Conservation, which was grounded upon this, That the Imitation of Jesus Christ was Cited in the Conservation, who died before the Birth of Thomas a Rempis. Don Pedro Manriquez was the first that maintain'd this Opinion in Writing, in a Spanish Book Entituled, Appareios para administrar el Sacramento de la Penitentia, printed at Milan, in 1604. Some Spamiards having spread this Opinion in Italy, Father Roffignol a Jesuit confirm'd it by the Authority of a Manuscript of the Imitation of Jesus Christ, which he found in the House of the Jesuites of Arona, which was formerly an Abby of the Order of St. Benedict, in which it is attributed in four places to John Gersen, or Gesen, or Gesen, an Abbot. He believ'd that this Manuscript belong d to the Ancient Library of the Benedictines of Arona, and communicated this Discovery to Posserin, and Bellarmin, who thought this Opinion probable. On the contrary, Rosweidus a Flemish Jesuit wrote a Letter in 1615. wherein he maintains that Thomas a Kempis is the true Author of the Imitation of Jesus Christ, and denies that the Conserences attributed to St. Bonaventure were truly. his. On the other side, Constantin Cajetan of Syracuse, Abbot of the Monastery of St. Barontus, of The Order of St. Benedit, of the Congregation of Mount Cassim, a Man very Zeasous for the Interest of his own Order, having the Manuscript of Arona Communicated to him by the Jesus Nigroni, caused the Book of the Imitation of Jesus Christ to be printed at Rome, in 1616. under the Name of John Geffen, Abbot of the Order of St. Benedict, together with a Differtation, wherein he maintains, that the Conferences are Bonaventure's, and that the Manuscript of Arona is a decifive Piece, to shew that the Book of the Imitation is an Abbot's of his Order. Rosweidus wrote immediately a Book against Cajetan, which he Entitles, VINDICIÆ KEMPENSES, The Defence of Kempis; wherein he answers his Reasons, and maintains that the Name of Gersen was put for that of Gerson, in the Manuscript of Arona, which did not at all belong to the Ancient Library of the Benedictines of Arona, as the Abbot Cajetan Suppos'd, but was brought from Genua to Arona, in 1599, by Father Maiole a Jesuit, who found it in his Father's House. This Answer of Rospeidus came forth in 1617. and made Bellarmin change his Opinion, because he thought that Refreedus had sufficiently answer'd the Objections of the Abbot Cajetan. This latter stay'd not long before he made a Reply, but quickly put forth an Apology for his Opinion, which was printed at Paris in 1618. And that his Opinion might spread thro' the World, he ask'd leave of the Congregation de Propagnada Fide, to print the Book of the Imitation of Jesus Christ in Greek, under the Name of the Abbot Gessen.

The Canons Regulars being alarm'd at this Defign, prefented a Petition to this Congregation to hinder it, and defir'd to prohibit the printing of this Book under any other Name than that of Thomas a Kempis. This way of Proceeding did not take effect, and the Contest was hush'd up till the year 1626. in which Resweide reviv'd it, by Publishing a fair Edition of the Book of the Imitation of Jelus Christ, in which he inserted a Differtation about the Author of this Book, which he Entituled, Plain Testimonies to prove that Thomas a Kempis is the Author of the Imitation of Jesus Christ. Bollandus Reprinted it after the death of Rosweidus, in 1630. and 1634. Francis Walgrave an English Benedictin oppos'd to this Edition of Rosweidus, a new Edition of the Book of Imitation, under the Name of John Gersen, whom he Entitles Abbot of Verceil, printed at Paris by Sebastian Hure, in 1638. with Apologetical Notes about the Title and the Text of this Book, wherein he produces 4 Manuscripts out of Italy, to prove that this Book was Gersen's, that of Arona, that of the Monastery of Padolirona, where the Name of Gerson is found in two places; that of the Cardinal of Biscia, wherein the Author of the Imitation is call'd John de Canabaco, and an Edition of the Imitation at Venice, in 1501. under the Name of Gerson; at the end of which, there was written in an ancient Character, This Book was not Compil'd by John Gerson, but by John Abbot of Verceil, whose Manuscript is to this day in this Abbey. From this Remark Walgrave Conjectures that Gersen was Abbot of St. Stephen of Verceil, and there are 4 Manuscripts, which Cajeran calls the Chariot of Gold, upon which John Gersen is Carried in Triumph. Father Fronto a Canon Regular of St. Genvieve of Paris, wrote an Answer two years after to this Piece of Walgrave's, Entituled, Thomas a Kempis Vindicased by one of the Canons Regulars of the Congregation of France. It was printed by Cramsily, in

16.11.

A Differtation

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At the same time Cardinal Richlieu having given Orders to print at the Louvre the Book of about the Author the Imitation of Jesus Christ; Father Gregory Tariffus, Superior of the Benedictines of the Conof the Imitation gregation of St. Maw, defir'd of this Cardinal, that this Impression should be published under the of Fifus Christ. Name of John Gersen, a Regular of the Order of St. Benedict, whom he affirm'd to be the true Author of this Book, upon the Authority of four Ancient Manuscripts which were at Rome, Cardinal Richlieu answer'd Father Tariffus, that he would write to Rome to have a Certificate from some Person worthy of Credit, that these Manuscripts were agreeable to what he had faid, and gave order to Mr. Defnoyer to fearch what Light he could find upon this Subject. And it was Refolv'd that this Question should be Examin'd by the Messieurs, Du Val, Hallier, and St. Beuve, Doctors, and by the Fathers Petavius, and Sirmondus, Jesuits, who might call in to their affiftance the Priors of St. German de Prez, of St. Genevieve, and St. Victor. Father Tariffus having written to Rome, the R. R. F. F. Dom. Placidus le Simon, Proctor General of the Benedictines, of the Congregation of St. Maur, in the Court of Rome, and Dom John M. Proctor-General of the English Benedictines, came on the 30th of January, in 1841, to Cardinal Bagni, who had been Nuncio in France, and pray'd him to look upon the four Manuscripes which they presented him, that he might affure Cardinal Richlien they did really bear the Name of John Gerson. Cardinal Bagni answer'd them, that to make an Authentical Instrument, it would be convenient to appoint two Persons expert in these Matters, to examine these Manufcripts, and make a Report of them, in the prefence of himself, and a Notary. They agreed upon the Sieur Gabriel Naudeus Secretary to this Cardinal (in whose hands they left the Manuferipts) and the Sieur Fioravente Martinel, one of the Under-keepers and Writers of the Vatican-Library. The Sieur Naudeus having Examin'd these Manuscripts by himself, found in that which belong'd to the Cardinal of Biscia, and which was then Allatini's, the Name of Canabaco at the top, tho' this might be written by the same hand, and by the same Writer. He found also in this Manuscript a Bull of the Apostolical Legate in Germany, which was dated in 1448, which shew'd that this Manuscript was later than that year, whereof he judg'd the Writing to be at the end of the Fifteenth Century, or the beginning of the Sixteenth. As to the Second Manuscript, which was that of Padolirona, he found that these words had been written some time after the rest, Incipit Liber Johannis Gerson Primus, which were of a Vermilion more bright and fresh than the rest of the Title; and that at the end of the same Manuscript Gerson was chang'd into Gerson. As to the Third, which was that of the Abbey of Cave, as it was without the Name of the Author, and had only the Figure of a Benedictine upon the first Letter, from which they would draw fome Inference; he Remarks that nothing can be concluded from this Representation, and that there is no manner of proof that this is the Figure of the Author of this Book. The Fourth was not a Manuscript, but was printed at Venice under the Name of John Gerson, and at the bottom of the Page it was observ'd, that this Work was not Gerson's, but Gersen's, the Abbot of Verceil. He meddles not at all with the time of writing this Note, which he judg'd a very late Forgery, and to be put in the room of another which had been carefully eraz'd; that the traces of fome whole words were still to be feen, and even the Letters of Thomas which had been eraz 3. Monsieur Naudeus having made these Remarks, Communicated them to Cardinal Bigni, and to Sieur Fioravente, who was of the same Opinion. The Fathers Dom Placidus, and Dom John coming afterwards with their Notary, the thing was Examin'd in their prefence, and even the traces of three Letters were pick'd out in the Ancient Title of the first Manuscript, which did not at all correspond to the new Letters. They did not find that this Report would be to their advantage, and therefore they never order'd an Instrument of it to be drawn up before a Norary. But Meffieur Naudeus drew up one by his own Authority, which he caused to be attested by Vincent Galeotte, Auditor to Cardinal Bagni, and fent it the same year to the Mefficurs Da

In France Father Sirmondus having met with a Manuscript of the Imitation in the Library of the College of Jesuits which was Anonymous, but such as he judg'd to be more ancient than Thomas a Kempis, founded upon this his Opinion, that Thomas was not the Author of it. On the contrary, Father Petavius confidering the agreement of the stile of this Book, with that of the other Books which were uncontestably own'd to be Thomas a Kempis s, made no scruple to affirm that it was his, being otherwise perswaded that Rospieidus had answered all the Difficulties of the Abbot Cajetan. Monfieur de St. Beauve declar'd, That it was more probable, that this Book was Gerson's, the Chancellour of the University of Paris, than Gersen's or Thomas a Kempis's. The Opinion of the other two Doctors is not known. The Refult of this whole Enquiry was. That the Book of the Imitation was printed at the Louvie, without the Name of the Author. Notwithstanding the Remarks made by Monsieur Naudaus, the Abbot Cajetan would still maintain his own Opinion, and alledg'd the same Manuscripts attested by the bare Instrument of a Notary, and the same Reasons which he had formerly made use of in an Apology which he publish'd at Rome, in 1644, for John Gersen, together with a new Edition of the Imitation under his Name.

The Book of Walgrave, and the Apology of Cajetan, were refuted by a Flemillo Canon-Regular, and by Simon Werlin, Rector of Dieffen, who wrote in 1641 a Treatife against Walgrave. and a fecond in 1647. against Cajetan: This fecond was not printed till the Year 1649, after the Death of the Author, with this Title, Vindiciae Vindiciaeum Kempenfium.

In the same Year Father Fronto, a Canon-Regular of St. Genevieve, reprinted the Differtation A Differtation which had appear'd in 1641. wherein he inferted the Relation of Mr. Naudens, about the Ma- about the Author nascripts of Rome. His Work is divided into three Parts. In the 1st he intends to prove, That of the Imitation the Imitation is not Gersen's, nor a Benedictin Abbor's; In the 2d, That it is not Gerson's; And of Flus Christ. in the last, That it is Thomas a Kempis's: And at the same time, he printed the Book in a large

Book of the Imitation of Christ.

Character under the Name of Thomas a Kempis. This Book of Father Fronto was, as it were, a new Signal which renew'd the War between the two Parties, whereof one was for Gersen, and the other for Thomas a Kempis: For immediately Father Robert Quarremaires, of the Congregation of St. Maur, being a Man of Wit and Learning, but hot and eager, made an Answer to the Book of Father Fronto, by Word of Mouth, wherein he accus'd Mr. Naudeus of Unfaithfulness in the Examination of the Manuscripts, and in the Relation he had made of them; he suspected him of having falsified the Manuscripts in Queltion while he had them in his hands, and of having given this Teltimonial, for the Reward of a fimple Priory which he had in their Order, altho' it was not given him till four Years after he had fent this Relation to the Meffieur Du Puy.

Some time after, Father Francis Walgrave wrote another Answer, wherein he treats the Sieur Naudeus no better. Both the one and the other publish'd a Tract of the deceased Monsieur Launoy, Doctor in Divinity, of the Faculty of Paris, which was much more wife and moderate: wherein he gives his Judgment about the Author of the Books of Imitation, in favour of Gersen,

and against Thomas a Kempis.

The Sieur Nandeus seeing himself attack'd, and accus'd of Forgery and Falsification, did not only make use of the ordinary Defence to Men of Learning, which is, to justify himself by publick Writings, that discover the Innocence of the accus'd; but he had recourse also to the Magistrates to demand Satisfaction, for the Reproach that had been thrown upon him, and prefented his Libel to the Court of Jultice at Paris, praying, That the Copies of the Books of Quatremaires and Walgrave, might be seiz'd and suppress'd. But the Benedittins remov'd the Cause to the Court of Requests at the Palace, wherein the Sieur Naudeus offer'd to justify the Truth of his Relation, by exhibiting the Manuscripis. All the Difficulty was how to fetch them from Rome. He was Mafter of the Manuscript of Allatius, the Inspection of which plainly shew'd, That the Word Canabaco was interlined, and added some time after the other Words, the ir was of the fame Writing and the same Vermilion. As to the other three Manuscripts, he could not fetch them, whatever Diligence and Importunity he us'd with the Benedictines of Rome to produce them: He offer'd even in the Court of Justice to confign a Sum of 3000 Livres, to be distributed for the Benefit of the Hotel Dieu, or employ'd to make a Silver Lamp, which should be plac'd before the Grand Altar of the Church of St. Germain de Prez, provided the Benedictines would fend the three Manuscripts in Question within fix Weeks, and that these Manuscripts should not be judg'd to agree with what he had faid in his Relation. This Process lasted some time; the Canons-Regulars of St. Genevieve interpos'd in the Caufe, and defir'd that the Book of the Imitation might be prohibited to be printed under any other Name but that of Thomas a Kempis. At last, after the Cause had been pleaded by all Parties, it was ordain'd Feb. the 12th, 1652. That all reproachful Words which had been us'd by any Party should be suppress'd; That nevertheless Justice should be done upon the Copies of Walgrave's Book which had been seiz'd; That all Persons should be forbidden to print the Book of the Imitation of Jesus Christ, under the Name of John Gersen, the Abbot of Verceil, and a Permission should be granted to print it under the Name of Thomas a Kempis. The Benedictines appeal'd from this Sentence of the Court of Requests at the Palace to the Grand Court, but this Appeal was not profecuted.

While this Cause was depending before the Magistrates, the Writers continued still to publish their Books. Father Fronts answer'd the Book of Walgrave, and that of Mr. Launoy. The Sieur Naudens wrote many Pieces about it in French and Latin, in an elegant Style, but brisk and paffionate, and cruelly outrag'd the poor Abbot Cajetan in his Piece, Entituled, Cause Kempensis Correctio. He attack'd also very rudely Mr. Launoy in another Piece, Entituled, Velitatio Kempensis. An English Priest, Confessor to the English Benedictines at Paris, call'd Thomas Carr, who had formerly written in Emplify about this Controversy, wrote a Book more moderate than those of Mr. Naudeus, to defend the Cause of Thomas a Kempis, which he Entituled, Thomas a Kempis a feiffe restitutus. The chief thing which he did in this Book, was to compare the Terms, Phrases, Sentences and Doctrin of the Book of the Imitation, with the other Books of Thomas a Kempis, and thereby to prove, that there is a perfect Agreement between them; yet to this, he added some ancient Editions and ancient Testimonies. Tho' it is not the most elegant, yet it is the most folid Piece that hitherto had been written in Defence of Thomas a Kempis. Father Fronto produc'd two new Arguments, one taken from the Agreement of the Imitation, with the Books of the Canons-Regular of that time; and the other taken from the Name of Devout, which the Canons Regular affum'd, and is fometimes us'd in the Book of the Imitation of Jefus Christ. Mr. Launoy did not keep silence, but wrote a Reply to the Answer of Father Fronto. About the same time Father Vanquaille wrote also a Consutation of what Mr. de Marillae had faid in his Preface to the Translation of the Imitation, in favour of John Gersen.

But the Canons-Regular had no fooner gain'd their Caufe, as to what concern'd the printing of the Imitation, under the Name of Thomas a Kempis, but they presently cry'd out Victoria, and printed a Litin Book, Entituled, The Triumph of Thomas a Kempis over his Adversaries, which

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A Diferta ion was written by Father Defnos, and a Treatise in French, Entituled, The Contest about the Author about the Author of the Imitation of Jesus Christ fully clear'd, by comparing together all the Proofs offer'd by the Beof the Imitation nedictines and Canons Regular, together with the Proofs justifying the Claim of Thomas a Kempis. of Jefus Chrift. This Book had not the Name of the Author; but 'tis well enough known, That it was written

by Father Boiffy, a Canon-Regular of St. Genevieve. It is divided into three Parts: The first contains the Proof of the Claim of Thomas a Kempis; the second, The Answer to the Reasons which are made use of to oppose it; and the Third, The Claim of Gersen produc'd and rejected: At the end there are added some Pieces justifying the Claim of Thomas a Kempis. This Book repeats every thing in the best Order, which had been said hitherto, to prove that the Book of the Imitation was Thomas a Kempi's. This Book met with no Reply from the Benedictines; but Mr. Launoy made some Notes to it, as to what concern'd himself, in a French Differtation, dedi-

cated to Mr. de Montmor.

The Controverly was for some time hush'd up, till the Benediatines gathered from all parts, such Manuscripts as might give new Strength to their Pretensions. They fetch'd out of Italy the Manuscripts of Padolirona, of Allatius and Cave, which Mr. Naudeus had accus'd of Forgery, and many others out of Flanders and Germany; and being thus arm'd, they presented them in 1671. to Mr. de Lamoignon, first President, at a Conserence where the F. F. Lalemant and du Moulinet oppos'd them, and maintain'd that these Manuscripts were unserviceable to their Cause. Some time after, they address'd themselves to Francis Harlay, Archbishop of Paris, and pray'd him that these Manuscripts might be examined in his Presence by Learned Men; to which this Prelat consented. Whereupon they brought into his Palace, on the 14th of August, 1671. twelve Manuscripts and some ancient Editions, under the Name of Gersen. Mr. Faure, Doctor in Divinity, of the Faculty of Paris, Father le Cointe, of the Congregation of the Oratory, Mr. Vion of Herouval, Mr. Valesius, Mr. Baluzius, and Mr. Cotelier, were there present: They examin'd these Titles in the Presence of the Archbishop, made their Report; of which they drew up a Process in writing, and among other things, judg'd the Writing of the Manuscript of Padolirona to be unchang'd, which the Sieur Naudaus had judg'd to be corrupted. Upon this Report, the Benedictines reprinted in 1674. cum Privilegio, the Books of the Institution of Jesus Christ, by Billain, in a fair Character, under the Name of John Gersen, Abbot of St. Stephen of Verceil, of the Order of St. Benedict, together with the Instrument which we just now mention'd; and a Disfertation which they printed also apart, written by Father Delfau, which produces all the Reasons which can be alledg'd, to maintain the Opinion of those who believ'd, That John Gersen was the Author of this Treatife.

Some time after, the Benedictines of the Abbey of St. Germain de Prez, receiv'd also another Manuscript from Mr. Slufe, which had at the end the Name of John Gerfen, which was examin'd, judg'd unalter'd, and 200 Years old, by the Messieurs Du Cange, Herouval, Baluzius, Valesius, Launey, Cotelier, and by Father Cointe, according to the Act which they publish'd, bearing Date

August 23d, 1674.

The Canons-Regular put forth in 1677, an Answer to the Differtation of Father Delfau, under the Name of Vindicia Kempenses, written by Father Testellette, a Canon-Regular; which was

quickly confuted by fome Observations.

At last the Canons Regular, that they might oppose an Authentick Instrument to that of the Benedictines, made a Collection also of the Manuscripts and Titles upon which they grounded their Opinion; and having examin'd them in Order, in the Presence of the Archbishop of Paris, by the Messieurs Faure, Baluzius, Vion of Herowal, du Cange, and by the F. F. Gardiner and Hardouin, Jesuites; F. Du Bois, of the Oratory, and F. Alexander, a Jacobin, a Process in writing

was drawn up of this Matter, March 4th, 1681.

At last F. Dom John Mabillon, and F. Dom Michael, having brought with them at their Return from their Journey into Italy, the Famous Manuscript of Arona, together with a Manuscript of the Monastery of Bobio, and another of the Church of St. John of Parma, wherein the Name of John Gersen was found, affembled on the 28th of July, 1687. the Messieurs Faure, Du Cange, D' Herowal, and many other able Men, well vers'd in these Matters, who did me the Honour to receive me into their Number; who having examin'd these three Manuscripts, judg'd, That the Name of Gersen was written in them by the first Hand; That the Writing of the first Manuscript did not appear less ancient than 300 Years; Non videtur inferior trecentis annis; That the second was of the same Antiquity, and that the third containd (before the Book of Imitation) the Rule of St. Benedia, which had been fully written and finish d, according to the Date which is at the end, August the 8th, in the Year 1466.

Thus you fee what is the State of the Controversy, which remains undecided to this Day, altho' the Process was wholly drawn up, and the Cause ripe for a Sentence, from the Books and Reasons which have been produc'd and alledg'd on both sides; and were at first examin'd, own'd, and verified by Persons of Probity and Ability, as all must acknowledge. Let us now therefore make an Extract out of the Writings, and Exhibits of the Parties, and let us then fee if there be any way left to give a Decision, and in whose Favour, Jultice and Truth require it should

SECTION II.

The Authors to whom the Book of the Imitation of Jesus Christ has been ascrib'd. Proofs that it is by no means St. Bernard's.

THERE are but four Authors who can have any Pretention to the Book of the Imitation of A Differention Jefus Chrift ; St. Bernard, John Gerson, the Chancellour of the University of Pari Thomas a Kem- about the Author pis, and John Geffen or Gersen, an Abbot: For I will not mention Ludolphus the Saxon, to whom of the Imitation it has been ascrib'd in a Manuscript, and under whose Name an ancient Translation of it has been of Flu Chist. printed, because he has so stender a Claim, that he cannot with any Congruity, be join'd with

St. Bernard seems to have been the first who was in Possession of it, at least it was under his Name, that the first Edition appear'd, that we now have of the Book of the Imitation of Jesus Christ, which was printed in 1485, at Brescia, and taken without doubt, from a Manuscript more ancient, which wen under his Name, Incipit Opus D. Bernardi saluberrimum de Imitatione Christi, & contemptu omnium Vanitatum Mundi, quod Joanni Gersoni Cancellario attribuitur. It was also under his Name, that the first Version of the Imitation was made : For in the Inventory of the Books of John Count of Angoulesme and Perigueux, which was made in 1467. and is in the Court of Exchequer, we find it under this Title, The Inventory of the Books which are found in the Closet of the deceased Monseigneur, on the 1st Day of January, in 1467. For towards the end we meet with it in these Words, The Imitation of St. Bernard, with many Prayers and Devotions, in common Letter and Paper, which are very much perished. Observe these last Words, which shew that this Manuscript was then very old in 1467, and consequently, That this Version had been made a long while before, from a Manuscript which went under the Name of St. Bernard. Wherefore in the first Fren b Edition of the Imitation at Paris, by Lambert, in 1493, 'tis observ'd, That till that time this Book had been ascrib'd to St. Bernard, or Gerson: Here begins the most wholsom Book, Entitled, De Imitatione Christi, which has hitherto by every one been ascrib'd to St. Bernard, or Mr. John Gerson: And in another Edition at Paris, by Lenoix, about the Year 1500. we have this Title, The Book of the Imitation of our Lord, ascribed to St. Bernard or John Gerson, translated out of Latin into French: Lastly, There are still some Manuscripts, in which it is ascribed to St. Bernard; among the rest, there is one in the Library of St. Genevieve, M. Numb. 413.

In the mean time it is impossible to maintain, That it is St. Bernard's, and the Book it self affords a demonstrative Proof, that it is not ; for St. Francis is quoted in it, in the 50th Chapter of the third Book. A Man is only of so much worth, as he is in your Eyes, Lord, and nothing more; fays the bumble St. Francis. Now St. Bernard died in 1153, and St. Francis was not born till 1226. Befides, the Style of the Book of the Imitation is much more plain, and the Discourse more unpolified than that of St. Bernard's: We must therefore fay, That it was by the Fault of Transcribers or Printers, that this Work has been ascrib'd to him; for they finding it without the Author's Name, join'd to some Work of Sr. Bernard's, as it is still to be found in some Manuscripts, thought that it must certainly be the same Author's, and so boldly put his Name to it. This plainly shews, that we must not always trust to the Inscriptions of Manuscripts, and the most ancient Editions. This is all that concerns St. Bernard. If the three others had no more Claim than he, or the Reasons were no less convincing for taking it away from them, this Enquiry would quickly come to an end. But the Case is not the same; for they produce many more Proofs and Tellimonies, and there can be no Reason, without some Reply to them, either to establish or destroy their Claim. And this is what we intend to do in the following Paragraphs, wherein we shall first examine the Manuscripts which each produces for himself. 2dly, The ancient Editions which they produce, that are almost equivalent to the Manuscripts, because Printing begun a little time after the Publication of this Work, and there are even Manuscripts later than some Editions. 3dly, The Testimonies which they alledge. 4thly, The Reasons they bring to establish their Claims. 5thly, The Answer they give to the Proofs which are offer'd to destroy it.

An Examination of the Manuscripts of the Book of the Imitation, which go under the Name of Thomas a Kempis, a Canon-Regular of Zwoll.

A Differentian THE first of the contending Parties whom we will hear, is Thomas a Kempis, whose most probable Title is founded upon a Manuscript of the Imitation, which is to be found in the Jeof the Imitation fuits House at Answerp, written with his own Hand in 1441. as these Words written at the end of Jesu Cirst. of the Manuscript, give Reason to believe: Finitus & completus Anno Domini, 1441. per manus fratris Thomae Kemp. in monte S. Agnetis prope Zwol, i. e. Being finish'd and compleated in the Year of our Lord, 1441. by the Hand of Friar Thomas a Kempis in the Mount of St. Agnes near Zwoll. This Manuscript contains the four Books of the Imitation of Jesus Christ under four different Titles: The 1st under this Title, Ufeful Advertisements for a Spiritual Life; alias, Of the Imitation of Jesus Christ. The 2d under this, Advices which carry a Man inward. The 4th, which is transpos'd and plac'd in the room of the 3d, under this Title, Of the Sacrament of the Altar. The 3d, which is plac'd last, under this Title, Of the Interiour Speech of Jefus Christ. And befides these four Books, there are some other Treatises of Thomas a Kampis, viz. A Treatise of the Discipline of those who are in the Cloyster; A Letter of a Devout Person to a Regular; A Recommendation of Humility, of the Mortified Life, the Peaceable Life of good Men; Of the Elevation of the Heart; A short Advice about External Behaviour. Now all these Treatises are, without Dispute, Thomas a Kempis's; from whence it is inferred, That the four first are also his, and so much the rather, because if they had been another Author's, he would not have fail'd to have set down his Name. This Manuscript is Authentick, for it is mark'd at the beginning, That it is at the Monastery of the Canons-Regular of Mount-saint Agnes, a Virgin and Martyr, near to Zwoll. And afterwards, we find written with a later Hand, That Friar John Latomis, a Regular of the Order of Regulars, in the House near Herental, Minister-General of this Order, having visited the Monastery of St. Agnes, near Zwoll, had remov'd the Ruins of this Monastery, lest it should entirely be loft, and carried it to Antwerp, where he had left it in 1577. in the hands of his Ancient and Faithful Friend John Beller, who had given it in favour of his Children, to the F. F. of the Society of Jesus, in 1590.

Those who maintain, That Thomas a Kempis is not the Author of the Book of the Imitation of Jesus Christ; Answer, That this Manuscript rather favours them than the contrary: 1st, Because it proves only, that Thomas a Kempis is the Transcriber of the Books of Imitation, and not that he is the Author of them. This is all that is fignified by what is let down at the end, and the same Observation is to be met with in a Volume of a Bible, written by Thomas a Kempis; Finished and Compleated in 1439, on the Vigil of St. James, by the hands of Friar Thomas a Kempis, Sc. which shows. That this is the common and ordinary Form which meer Transcribers us'd to make use of at that time. 2dly, That the this Manuscript be written with the hand of Thomas a Kempis, yet it cannot be faid. That this is the Original of that Book, because it is evident, and confessed by all the World, That there are Manuscripts of the Book of Imitation, more ancient than this; among the rest, a Manuscript of the first Book, which ends thus, Here ends this Treatise written in the Council of Bafil, in 1437. and finish'd with the help of God, by me Gottingen: It cannot therefore be said. That this is the Original of Thomas a Kempi's Composition; it can be no more than a Copy which he wrote out of his own Works. 3dly, There are some things in this Manuscript which may make it doubtful, whether Thomas a Kempis be the Author of the Book; for if he were, 'tis reasonable to believe, That he would not have plac'd the fourth Book in the room of the third; he would not have left in it so many Faults, such as Omissions, particularly at B. 1. ch. 13. after this Verse, Principiis obsta, sero medicina paratur, this other Verse necessary for compleating the Sense, is omitted, Cum mala per longas invaluere Moras, and at B. 2. ch. 11. Raro invenieur tam spiritualis, the Word invenitur is forgotten; and gross Faults, as at B. 1. ch. 12. Non bene nobis creditur, for de nobis ; at B. 2. ch. 5. Debes habere for velles habere, B. 4. (which is the third Book in the printed Copies) ch. 36. Succumbi for Succumbere, ch. 55. Stips for flipes or flips; and Words repeated twice and eraz'd. If these things be true, say they, then those who published the Book of the Imitation under the Name of Thomas a Kempis, have not in every thing follow'd this Manuscript as they ought to have done, if it were certain that this was the last Copy of the Author, which ought therefore to be most correct. 4thly, 'Tis pretended, That this is not a Proof that the Imitation is Thomas a Kempis's, because it is joyn'd to the Works which are afcrib'd to him, That there are very often found in one and the same Votume, the Works of different Authors; and perhaps there may be some cause to doubt, whether these other Works which are joyn'd to this, are all of them Thomas a Kempis's.

To the 1st Objection it is reply'd, That 'tis true, it cannot be inferred meetly from the Words that are at the end of this Manuscript, That it is Thorna a Kompie's; may his confess'd, That Book of the Imitation of Christ.

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in Humility he would not put his Name to this Work, That he lov'd rather to pass for the Tran- A Differention fcriber than the Author of it; but still it is pretended, that this being join'd to the other Works about the Author which are uncontestably his, in one and the same Manuscript, all written out with his own of the Imitation hand, 'tis no ways probable that it should be any other Author's; and so much the rather, be of Jesus Christ. cause Thomas a Kempis did not make any Distinction between them, and never observed that the Imitation was another Author's. As to the 2d, That 'tis not pretended, that this Manuscript was Work which he composed about the Year 1410. As to the 3d, 'Tis reply'd, That an Author who transcribes his own Work, may sometimes commit Faults through Inadvertency; That the Transposal of the Book is not a Fault, fince these Books never had any certain Order; That the Verse Cum mala per longas, &c. is omitted not only in this Manuscript, but in many others which go not under the Name of Kempis; and that Cajetan and Walgrave did think it needless, since they have not put it in their Editions. As to the last, 'Tis reply'd, That this Manuscript being written from beginning to end, with the hand of Thomas a Kempis, it cannot be faid, that it was by chance he join'd these Works together, and that 'tis no wife probable, he should write a Treatife which is none of his, with those Treatises which are his, and never make any Distinction

There is another Manuscript also written with the hand of Thomas a Kempis, which has a Declaration written at the end of it, in 1586. by John Tlimmerius ; Hic liber eft feripeus manu & charafteribus Reverendi & Religiofi Patris, P. Thomae Kempis, Canonici Regularis, in Monte St. Agnetis, qui eft Autor horum libellorum devoterum: Joannes Ulimmerius feripsit, 1586. This Manuscript is in the Library of St. Martin of Louvain, it contains the Soliloquy of the Soul, the three first Books of Imitation, the Treatise of the Elevation of the Soul, a brief Advice for spiritual Exercise, the Treatise of the Sacrament (which is the fourth Book of Imitation) whereof there is nothing but the Preface: 'Tis partly written on Parchment, and partly on Paper. There are in it the same Omissions which are in the other, and the same Resections may be made upon them; and so much the rather, because it is not himself, but another who testifies, that it was written with the hand of Thomas a Kempis, and that he is the Author of it; and this he did in 1586. which is more than a Hundred Years after his Death; which renders his Teltimony, both as to the Writing and Composure of Thomas a Kempis, of little Authority. Those who have seen these two Manuscripts, and might have compar'd them together, have never told us, whether the hands be like one another. Let us now proceed to the other Manuscripts, which are not written out with the hand of Thomas a Kempis, but only go under his Name, which are produc'd by the F. F. of St. Genevieve.

The first is a Manuscript of St. Martin of Lowpain, which contains the little Garden of Roses, and three Books of Imitation, viz. the 1st, the 4th, and the 3d, at the end whereof these Words are read ; Expliciunt traffatus quatuor Fratris Thoma Kempis devoti & interni, scripti, illuminati & ligati per manus fratris Symonis Jacobi, de Leydis, Professi in Leyderdorp, pro tune Socii Rectoris hujus Monasterii sancti monialium Antiquarum in Aemstelredam Anno scilicce Domini 1482. in professo Willibrord Episcopi, i. e. Here end the four Treatiles of Friar Thomas a Kempis, a devout and inward Man, written, enlightned, and bound up by the hands of Friar Simon Fames, of Leyden, a Regular of Leyderdorp, at that time the Companion of the Rector of the Ancient Nuns of this Monastery of Amsterdam, in the Year of our Lord, 1482. on the Festival Day of St. Willibrord, Bishop. Here is a Manuscript of 1482. whose Transcriber does plainly ascribe three Books of the Imitation to Thomas a Kempis.

The second is a Manuscript of the House of St. Peter and St. Anthony, at Delhem, wherein there is found an Extract taken out of the Treatife of the Cloyster of the Soul, by Hugo Foliot, written in 1475, and the Book of Imitation under this Title, A Treatife of the Contempt of the World; at the end whereof there is written with another hand: Explicit libellus de Contemptu Mundi, quem fecit frater Thomas Kempis, professus in Monte Agnetis Ordinis Canonicorum Regularium, obiit atatis sua Anno 92, in Ordine devotus 65, requiescat in perpetua pace de primis pro quo solvi debitum, Anno 1471. Cosma & Damiani quo Anno obiit, i. e. Here ends the Book of the Contempt of the World, which was made by Friar Thomas a Kempis a Regular of Mount-Saint-Agnes, of the Order of Canons Regulars, who died in the 92 Year of his Age, in the 65 after his Admiffion into his Order, and in 1471. on the Day of St. Cosmas and St. Damian: Let him rest in Eternal Peace. This Manuscript does not contribute much to confirm the Claim of Thomas a Kempis, because this Observation was not made with the hand of him who wrote the Manuscript, who left the Treatife Anonymous.

The third is a Manuscript of the Canons-Regular of the Holy Cross of Ausburg, which contains four Books of the Imitation, at the end whereof are found these Words; Compilator bujus Opusculi fuit quidam frater Thomas nomine de Conventu & Ordine Canonicorum Regularium Ordinis St. Augustin, Montis fancte Agnetis Trajectensis, i. e. The Compiler of this Treatise is Friar Thomas, of the Convent and Order of Canons Regulars, of the Order of St. Augustin, of Mount-Saint-Agnes, of Utreelet. Bollandus and Helerus have pretended, that this Manuscript is of the Year 1440, but in that which was produc'd by the Canons Regulars of St. Genevieve, there was no Date at all, and those who are well vers'd in these Matters, could not pitch upon the time in which it might be written; and therefore we cannot tell, whether it be more ancient or later than that of 1441, befides, That Thomas a Kempis is here described only as a Compiler.

A Differentian The fourth is a Manuscript in the Library of St. Martin at Louvain, which at the head of the about the Author first Book, has the Name of Thomas a Kimpis, Liber primus fratis Thomas a Kempis, Canonici of the Imitation Regularis de Imitatione Christi. This Manuscript has its Date at the end, which is but in the of I fui Chrift, Year 1524. Ultima Decembris finientis Anni 1524. in Festo St. Sylvettri Pape & Confessoris.

They alledge also many other Manuscripts which have been seen and quoted by those who have written about these Matters, whose Testimonies they relate, as a Manuscript of the Convent of the Carthusians at Brussels, written in 1463, containing the four Books of Imitation without the Name of the Author indeed, but only under the Title of a Regular : Explicit devotus traffatus cujusdam Regularis, de interna locutione Christi ad Animam sidelem, scriptus per manus Jacobi Baeust, Laici redditi. Finitus in Anno Jubil.co, 1473. die mensis Octobris, & percinet ad Carthusienses Domus Sylva Sancti Martini prope Geraldi Montem. This Manuscript is cited by Chifletius, in the 7th Chapter of his Apology, and he affirms that he had it in his hands. There is another Manuscript at Otrecht cited by the same Author, upon the Credit of Lappius, who believ'd it to be of the 14th Century, in which the Name of Thomas a Regular is thrice repeated. There are two Manuscripts in the Monastery of St. John Baptist, of Rebdo f, without Date, which according to the Certificate of Father Breidendinch, Subprior of this Monallery, and of a Notary, go under the Name of Thomas a Kempis; a Manuscript in the Library of Afflighers, cited by Sander rus, upon the Testimonial of Father Cambiere, a Benedictine Regular of that Abbey, which goes under the Name of Thomas a Kempis; a Manuscript in the Monastery of Canons-Regulars of Maseyke, quoted by Rosweidus, which was written in 1477. by Cornelius Offermans, which goes under the Name of Thomas a Kempis; a Manuscript in the Library of David Elinger, of the City of Kirchen, in the Dutchy of Wirtemberg, quoted by Profper Farandus, which contains three Books of the Imitation, with the Name of Thomas a Kempis; upon which it is observed, that this Book is of the Author's hand, who wrote it in 1425. But fince there is now no fuch Manuscript, neither is it faid, with what hand this is observed, no great matter can be built upon it: A Manuscript in the Library of Ausburg, attested by the Surrogat Bishop of that City, without any Date, wherein the Imitation carries the Name of Thomas a Kempis; a Manuscript in the Library of Ausburg, which contains four Books of the Imitation under the Name of Thomas a Kempis, as the Catalogue printed in 1633, gives ground to believe; and wherein there is no more but the last joyn'd to the other Treatises of Thomas a Canon-Regular of Mount-Saint-Agnes in a Volume, on the 1st Page whereof it is observ'd, That this Book was for the Use of Friat John Lefort, a Reader of Divinity, and that it was given in 1490. in the Offave of St. Martin, by 70hn Carpenter, Provincial of the Order of the Carmelites.

To these particular Manuscripts of the Imitation of Jesus Christ, which go under the Name of Thomas a Kempis, we may joyn the Ancient Collections of the Works of this Author, among which the Imitation is plac'd. The 1st is a Manuscript in the Library of the Monastery of St. Barbe, of the Carthufians of Collen, containing divers Treatifes, the Titles whereof are at the Top, viz. The Mirrour of Henry of Heffe, the Book of discerning Spirits by the same, and afterwards, Some Tracts of a Devout Regular (where some Perion has added on the Margin, whele Name is Thomas Kempis, of a Convent near to Zwoll) Of the Sacrament of the Altar; Of the feven things which most pleased God in his Elect; The Breviloquium of Spiritual Exercises; A Treatife of some Vertues; The Soliloguy of the Soul by way of Dialogue; The little Book which is call'd, Qui sequitur me. Towards the end of the Book, about the Sacrament of the Aliar, 'tis observ'd, That this Treatife was written in 1447, on St. Simon and St. Jude's Day. The two first Treatifes of this Manuscript, which are Henry Heffe's, and the last which is the first Book of the Imitation. are written in a different hand from the rest, which are written in a hand resembling that in which the Catalogue is written. This was the Judgment of men well vers'd in these matters: But the Name of Thomas a Kempis appears to be written lately. There are also two other Collections alledg'd, one which is in the Monastery of Benedictines of Mount Blandin, near Gant; which according to the Certificate of Father Vanheul, Library-keeper to this Abby, authoriz'd by the Dean of the Church of Gant, contains many Works of Thomas a Kempis, which begin with the Sermons to the Novices, together with their Preface, which is Entituled, Here begins the Prologue of that devout Man Friar Thomas Kempis, a Priest, a Canon-Regular profess'd, who died in the Monastery of St. Agnes near Zwol; after this follow the Sermons: There are many other Works of the same Author, among which is found that of the Imitation. This Manuscript has no Date, and there was never any Judgment given of its Antiquity. The third Collection is, that which is found in the Library of the Benedictines of St. Martin at Tournay, which is alledg'd by Chiffeeius, it contains the Book of the Discipline of those who are in the Cloyster; Spiritual Exercises; the Treatife of a Man's Acknowledgment of his own Frailty; A short Advertisement of the Spiritual Exercise; Useful Advices for a spiritual Life (this is the 1st Book of the Imitation) Advertisements which carry a man inward (that's the 2d Book) and at the end is written with the fame hand and in Red, Friar Thomas a Kempis, Canon-Regular of the Monastery of St. Agnes near Zwoll, in the Diocele of Utrecht, wrote the Tracts above recited. This Manuscript is without Date.

To these Collections we may add the Manuscript Catalogues of Books, wherein the Imitation is found commended under the Name of Thomas a Kempis, such as that of the Library of Endovia, which is join'd to another Catalogue of Sanita Maria of Arnhem, dated in the Year 1472. A Catalogue of the Books of about a hundred Libraries of Germany, which contain thort Characters of Authors, wherein there is found at Page 302. what follows, Friar Thomas a Kempis, of the

Book of the Imitation of Christ. Discess of Collen, a Canon-Regular at Mount St. Agnes near Zwoll, of the Discess of Utrecht, being A Differentian well was din the Holy Scripture, has Compiled many Tracts, which are witnesses of his Devotion, about the Au and useful for Regulars ; viz. Advertisements for a Spiritual Life, otherwise call d, of the Imita than of the Imi tion of Jefus Christ; Advices which lead to an inward Life, and of inward Conversation; of In- union of Jefus ternal Consolation or Speech; of the Holy Communion, or the Preparation of a Man for the Com-Chift. munion. There is another Catalogue joyn'd to the preceeding, wherein at the Letter T. there

is put under the Name of Thomas a Kempis the four Books of the Imitation, together with the Book of the Three Tabernacles, and of Mary and Martha; these three Catalogues are in the Library of St. Martin of Lowsin. There is also a Catalogue in the Library of St. Maria of Arnhem, dated in 1496. wherein the four Books of the Imitation are found under the Name of Tho. 4 Kempis. Three ancient Catalogues in the Library of the Monastery of St. John Baptist de Rebdorf, containing the Titles of all the Works of Thomas a Kempis, among which are found the Books of the Imitation; whereof one bears date 1488. and goes under the Name of Friar Nicolas Numan of Frankfurt, a Regular of Frankendal. An Observation which is at the end of the Monastery of St. Catherine of Ausburg, wherein are the Lives of Gerard and Florence in German; wherein 'tis observ'd that this Book is Thomas a Kempis's, who wrote a Devour Book

of the Imitation of Jesus Christ.

The General Answer which is given to all these Manuscripts is this, that being all later than that of Answerp, in 1441, which has the Name of Thomas a Kempis at the end of it, altho' it be only in the quality of a Transcriber, and not of the Author, it was very possible that one of these might be taken for the other, and that the Book might be ascrib'd to Thomas a Kempis as the Author, which he had only Transcrib'd. That this it is which has deceiv'd some of those who have fince Copied out or Printed this Work, and many Authors who have afcrib'd it to him. That there is not any Manuscript found before the year 1441, which goes under the Name of Thomas a Kempis, and that there were many of the same time and since that, which are Anonymous. That these Manuscripts are not more considerable nor more ancient than those which ascribe the same Book to St. Bernard, to Gerson, or Gerson, even while Thomas a Kempis was alive. But on the contrary, the latter are more ancient. That no where but in Flanders or Germany are there any Manuscripts to be found which go under the Name of Thomas, and that all those which are in France and Italy are anonymous, or go under the Name of Gersen, or Gersen; which shews that those who sirst put his Name to the Manuscripts, were deceived by the Manuscript of Thomas a Kempis, in 1441. That in the Manuscripts which carry the Name of Thomas a Kempis, the four Books are parted, and under different Titles, as if they were four different Trearises, and often they are transposid; whereas in the greatest patt of the other Manuscripts which are more ancient, the four Books of Imitation are plac'd there under the fame Title, and in their Natural Order. These are the Exceptions which are made against the great number of Manuscripts which are alledg'd on behalf of Thomas a Kempis, which depend upon the Manufcripts which the others produce, whereof we shall speak hereafter. Let us now come to the Editions which have been made under the name of Thomas a Kempis.

SECTION JV.

The Editions of the Book of the Imitation of Jesus Christ under the Name of Thomas a Kempis.

TIS true, the First Edition which is alledg'd with a Date of the Imitation of Jesus Christ under the Name of Thomas a Kempis, is in 1475 tho' the Copy of it is never produc'd; but then 'tis faid that there is one in the Library of the Republick of Ausburg, Cod. 32. of Theological Books, wherein the 4 Books of the Imitation are printed in Folio, without a Date indeed, but at the end there is found this Note, Viri Egregii Thoma Montis Santta Agnetis in Trajetto Regularis Canonici, Libri de Christi Imitatione numero quatuor finiunt feliciter, per Zanitherum Zainer ex Rentlingen progenitum, literis impresse abeneis: i. e. Here end the 4 Books of the Imitation of Jesus Christ, by that Excellent man Thomas a Canon Regular of Mount St. Agnes of Utrecht, printed in Letters of Brass by Gonther Zainer, a Native of Rentlingen ; Zainer died April the 14th, in 1475, as is prov'd by the Burial-Book of the Canons Regular of the Holy-Cross of Ausburg, and therefore this Edition must be more ancient than the former. There is an Edition of the Mirror of Human Life by Roderic of Zamora, printed in 1471. by Zainer. And lastly it is observed upon the Copy whereof we are now speaking, that it was bought by the Convent of Friars Carmelites of Ausburg. Supposing the truth of these matters of Fact, it cannot be deny'd but the Books of the Imitation were printed under the Name of Thomas a Kempis, a little rime after his Death.

The Second Edition which is alledg'd is that of Strasburg, in 1487. 'Tis faid that it was in the Library of Prague; and Heserus relates that he found it at Authorg, in the Library of the

A Discitation Canons Regular of St. George. It begins thus; Incipit Liber primus frateis Thome de Kompis, about the Author Canonici Regularis, Ordinis St. Augustini, de Imitatione Christi, & de contemptu omnium vanitatum of the mitation Mundi, Capitu'um primum. Qui sequitur me, &c. and at the end, Fratris Thome de Kompis de of Flus Chiss. Imitatione Christi, & de contemptu emnium vanitatum Mandi, devetum & utile Opusculum sinit jeliciter, Argentine impressum, per Martinum Flach. Anno Dom. 1487.

There is also alledged another Edition in the same year at Nuremberg, which is mentioned in the Addition to the History of the Library of Nuremberg.

There are 3 Editions in 1480. one at Ingolftad, the other at Lyons, and a 3d at Memmingen.

and one at Lunenburg, in 1493.

The first which fell into our hands is the French at Paris, in 1493, which we have already quoted, and has these words at the top, Here begins the mest whelfem Bock Emituled, Of the Imitation of Jesus Christ our Lord, and a perfect contempt of this miserable World; which by some has been hitherto afirib d to St. Bernard, or Mr. John Gerlon, the really it does not belong to them : For the Author of this Book under our Lord, was a Venerable Father, and most Devine Canon-Regular, who in his own time liv'd in a Regular Olfervation of the Rule of my Lord St. Austin, Nam'd Friar Thomas de Kempis.

After this follows an Edition of the Works of Thomas a Kempis, in 1494, at Nuremberg, by Gaspar Hochseder, by the Care of Peter Danhausser, and at the follicitation of George Pickimer, Prior of the Carthunans of that City, wherein the Treatife of the Imitation is at the head of all the Works, with this Observation; Dulcissimi & Divi Thome de Kempis viri piissimi, religiosissimiq; de Imitatione Christi, Opus: quod falso apud vulgares Gersoni Parisiensi Cancellario impin-

There are also before that at Paris, one by Badius in 1520. which some have thought to be the first Edition, under the Name of Thomas a Kempis; that of Collen, in 1507, and that at

Antwerp, in 1519.

In the Editions of the Works of Thomas a Kempis by Badius, in 1520, 1521, and 1523. the Book of the Imitation is there with this Note, that it was falfly afcrib'd to Gerson. It was also printed at Venice, in 1535, among some Works of Thomas a Kemps with the same Note. I pass over in filence the Paris Editions of the years 1541, 1549, 1561, and 1574. and at Antwerp, in 1535, 1550, 1552, 1559, 1575, 1587, 1592, 1599, 1607. after which follow'd that of 1616. by Bellerus from the Manuscript written with the Author's own hand, in 1441. at Lyons in the years 1554, 1555, 1596, and 1601. at Vienna in Austria, in 1561. at Lisbon in the same year; at Dilingen in the years 1571, and 1576. at Basil in 1563. in which the 3 first Books are turn'd into fine Latin by Sebastian Castalio, which have been publish'd fince after the fame manner by Francis Toll, who Translated the 4th Book, and printed them together at Antwerp, in 1575, at Collen in the years 1575, 1582, 1591, 1601, 1607, and 1610, and at Rome, in 1583, wherein the Book of the Imitation is printed under the Name of Thomas a Kempis, a Canon Regular, or with this Observation, that it has been falfly ascrib'd to Gerson. Neither shall I mention the Editions in Vulgar Tongues, such as the French Version, printed in 1565, the Italian printed at Venice in 1569, a Spanish Version of Louis de Grenada, printed in 1542, two other Versions in the same Tongue, printed in 1615, and 1633, a Version into Flemish by Nicholas Winge a Canon-Regular of Louvain, printed at Louvain in 1584, and 1576. and at Antwerp, in 1591. a German Version printed at Dilingen in 1554, and 1555, the Translations into the Turkish Language, in 1580, into the Bohemian in 1600, into the English in 1611. into the Greek at Ausburg, in 1615. into the Japan, Arabick and Hungarian Tongues

This multitude of Editions does no ways terrify the Adversaries of Thomas a Kempis, for the latter are of no great Authority, and to the former they oppose Editions equally ancient, which ascribe this Book to St. Bernard, or to Gerson, under whose Name it appear'd many times in Italy, and France, before the Name of Thomas a Kempis was mention'd. These Editions were Publish'd fince the death of the Author, at a time when some in Germany and Flanders thought the Book of Imitation was his; and they are either in Germany, or Flanders; for there is never an ancient Edition in Italy or France under the Name of that Author; but they are almost all under the Name of Gerson. Lastly, It is not by Editions that we must decide this Question. but by Manuscripts; for if another Author has some of these more ancient than Thomas a Kempis,

this Book can be none of his.

If those which go under the Name of Gerson, or Gerson, are more ancient and more authentical than those which go under the Name of Thomas, 'tis more natural to ascribe it to them than to this latter. Upon this depends the Decision of the Question, and the number of later Editions ought not to be any prejudice against the Manuscripts.

SECT.

SECTION V.

The Tellimonies of Authors which are alledg'd in Favour of Thomas a

THE Teltimony of Commonary Authors who wrote and liv'd immediately after an Author, a Differentian is of great moment to discover his true Works; and many such Testimonies are produced about the Author

to prove that the Book of the Imitation is Thomas a Kempis's.

The 1st is John Busch, a Canon-Regular of Windesem, who finished the Chronicle of his of Jesus Caris. Monastery in 1464. as he himself observes in his Presace, and as may be inferr'd from Chap. 4. and 5, of the 2d Book of that Chronicle, wherein he remarks that it was more than 70 years since the Monastery of Windesem was sounded. This Author speaking in Chap. 21. of the 2d Book of the death of John of Huesden, Prior of the Monattery of Windefem, fays, that a few days before his death it happen'd that two confiderable Friars of Mount St. Agnes near Zwoll, of his own Order, came to meet this Prior, and confult him about fome things; of whom, one was Friar Thomas a Kempis, a man of an Exemplary Life, who wrote many devour Books, (viz. He that follows me, Of the Imitation of Jelus Christ, with some others,) and the next Night he had a Dream which presag'd suture things; For he saw in the Night time a Meeting of Bleffed Spirits in Heaven, who crowded as it were for the death of a certain Perfon; and when he heard the Bell Knowl, as it us'd to do for a Dying-man, he awoke out of Sleep; and from hence he conjectur'd that the Prior of Windefem would quickly die. Contigit ante paucos dies sui obitus, ut duo fratres notabiles de monte Santta Agnetis prope Zwollis Ordinis nostri, dictum Priorem nostrum super certis rebus consulturi in Windesem advenirent, quorum unus frater Thomas de Kempis, Vir probate vite, qui plures devotos libros composuit, Viz. Qui sequitur me, De Imitatione Christi, cum aliis, notte insecuta somnium vidit presagium suturorum. Aspexit namą; in visu noctis concursum Spirituum beatorum sieri in calestibus, quasi pro alicujus morte celeriter festinantium statimą; tabulam tanquam pro morientis exitu in sommis audivit pulsari, ut exinde experrectus evigilaret. In fe itaque reversus capit tacite cogitare, quod Prior in Windesem in brevi esset migraturus. This Passage is not only printed by Busch, but is found also in a Manuscript of the Abbey of Sr. Martin of Louvain, and in another Manuscript of St. Peter and St. Anthony of Dalhem, which were exhibited by the Canons Regular of St. Genevieve, in a Manuscript of the Library of Utrecht, and in that of Rebdorf, according to the Authentick Testimonies of the Library-Keeper of Virecht, and the Suffragan Bishop of Ausburg. The Manulcript in the Library of Rebdorf, was written in 1477. by Friar John Offenburg, aged 70 years, as is observed in the Manuscript. Finit feliciter per me fratrem Joannem Offenburg in Kerpgarten Professim feria tertia ante Dionysii festum, anno atatis mea circiter septuagesimo, anno vero Incarnationis 1471. sine speculo oculari scriptum. This Offenburg died in 1479. as is observ'd in the same Page, Anno Incarnationis Dominice 1479. objit idem frater Joannes Offenburg. Nevertheless this Parenthesis is suspected of Forgery, Quorum umus frater Thomas de Rempis, &c. or at least these words, Qui fequitur me, de Imitatione Christi; and 'tis pretended the Parenthelis was added some time after. First, Because it has no Connexion, nor Relation to what goes before, and what follows after. Secondly, Because it promises to speak of two Friars, and yet it names only Thomas a Kempis. Thirdly, Because in order to the Revelation of this Vision, it was needless to alledge that Thomas a Kempis had wrote Devout Books, Fourthly, Because it seems to be an Affectation among these Books to name only the Imitation of Jefus Chrift. That if one observes narrowly this Construction, qui plures devotos libros composuit, viz. Qui sequitur me, de Imitatione Christi, he will find it very probable that these words, viz. Qui sequitur me, &c. are added. This Conjecture would be past all doubt, if there be, as one told me, a Manuscript of the Chronicle by Busch, written in 1464. wherein this Parenthesis is not to be found; for the Manuscripts wherein it is, being Copied out since that time, 'tis easie to conceive that this Addition was made to them, as many others have been: But tho' it were marifest that this Parenthesis was written by Busch, in 1464, yet it is possible that this Author may be deceived, and ascribe to Thomas a Kempis a Book whereof he was only the Transcriber.

The Second Witness is Matthias Farinator, of the Order of the Carmelites of Vienna in Austria, who is the Author of a Book of Moralities, Entituled, The Light of the Soul, printed at Antwerp, in 1477. Tis faid, that he wrote the Book of the Imitation with his own hand, under the Name of Thomas a Kimpis, and that his Copy is found with the other Treatiles in the Library of Ausburg, as the Catalogue of that Library shews. The Books of the Imitation are only in Manuscript, but there are other Books at the end of which, 'tis observ'd, that they were written in 1472, with the hand of Muthias, and another which is a Soliteque of Hugo, in

154 A Differentian As to this Witness, 'tis faid that he may do very much hurt to Thomas a Kempis, but can about the Author do him no fervice; because this Matthias Favinator liv'd under the Pontificate of John XXII. of the Initiation who fate in the Holy-See, from 1316. to the year 1334 by whose Order he undertook to of Josus Christ. Compose the Book of the Light of the Soul. Peffevin and Simlerus place him at the same time.

If it be thus, and that he Transcrib'd the Book of the Imitation, then it could not be Thomas a Kempis s, fince this Farinater must be dead before the year 1406, wherein Themas became a Regular Profess'd. To this 'tis Reply'd, that Matthias Farinator was not of the Fourteenth, but of the Fifteenth Century, as the Date of his Manuscript shews; that Trithemius has not put him in the Catalogue of his Writers, which ends at the year 1494, nor Arnold Beflius, in his Catalogue of the Writers of the Order of Carmelites, which was finished about the same time: That Possevin and Simler were deceived, because they thought that Matthias Farinator wrote his Book by the Order of John XXII. for there is no such thing said in the Preface, as these Authors thought; That Farinator Compos'd this Book by the Order of Pope John XXII. but, That this Book was written in the time of Pope John XXII. and after it had remain'd a long while conceal'd and in obscurity, he had put it into better Order, divided it into Chapters and Paragraphs, and made a Table to it. Here follow the words; Liber Meralitatum jussu Joannis Pontificis Maximi Lumen Anime dicius, quem post diutinam occultationem cum adhuc informis esset, Simplicioribus rudis & obscurus appareret, frater Matthias Farinatoris de Vienna, Sacri Ordinis, B Dei Genetricis & Virginis Maria, de Monte Carmeli Lectorum Sacra Theologia minimus, in Titules, & Ticulos in Paragraphos distinxit; Moralitates omnes pariter Naturales per binas Tabulaturas confignans, & editus est anno, 1477. 'Tis therefore very probable that Matthias liv'd at the end of the Fifteenth Century, and that he did not Compole but put in Order, Correct, and Publish the Book of Moralities. If this be so, it may be said, that supposing he had written the Imitation of Jesus Christ under the Name of Thomas a Kempis, yet he was imposed upon by fome Manuscript which was taken from that of 1441, which made fome believe that this Book was Thomas a Kempis's. I fay, suppose he had written it under his Name, for there is no such thing in this Manuscript; yet it may be, that the Author of the Catalogue having drawn it up at such a time as Thomas a Kempis was commonly believ'd to be the Author of the Book of Imitation, might add this Name to it, tho it was not in this Manuscript. Lastly, Since we have not the Original written with Farinator's own hand, we can lay no great stress

The Third Witness which is produc'd for Thomas a Kempis, is the Anonymous Author of his Life, who ascribes to him the Book of the Imitation; and in the Body of the Life he fays, that we may see in his Treatise of the Interior Conversation of Jesus Christ with the Soul, Ch. 2. what he faid to the Lord in his Solitude, and in the Ancient Catalogue which concludes his

Against this Witness, 'tis alledg'd, that he was not Cotemporary to Thomas a Kempis; that he had neither feen nor known him, tince he fays, that he learn'd what he wrote of his Life from the Friars of his Convent, who were still alive; a Fratribus illius Conventus qui adhune vivunt; and that he speaks of the time when Thomas became a Regular, as a thing that was past many years ago: Tunc temporn fuit Consuetudinn ut sic per sex annos probentur, priusquam investiantur. And therefore we must not wonder that he speaks according to the Common Opinion in Germany, of the Book of Imitation: That befides, this Life was Interpolated, and that neither the Catalogue, nor the last words wherein he promises it, are to be found in the Editions of Venice, in 1568, and 1576. That the Catalogues of the Works of Thomas a Kempis do neither agree among themselves, nor with that of Trithemius. Lastly, That the Continuator of the Chronicle of Mount St. Agnes, who wrote the Life of Thomas in 1477. fays nothing like this which is in the Life of the Anonymous, and speaks not any ways of the Book of the Imitation of Jesus Christ; but only observes that he Compos'd some Tracts for the Edification of younger People in a plain and case Style, but very considerable for their Sense and

The Fourth is Peter Shot, a Canon of Strasburg, who Publish'd in 1488. an Edition of the Works of Gerson, wherein he observes, that he has not added here those Treatises which had been sometimes ascrib'd to Gerson, and who have certainly another Author, as the Book of the Contempt of the World; which, as is manifest, was writen by one Thomas a Canon-Regular; quem constat esse a quodam Thoma Canoico Regulari editum : But that which seem'd manifest to Shot, will not appear to to those who ascribe this Book to Gerson.

The Fifth is John Kunne of Dunderstat, who printed in 1489, a Book of the Elevation of the

Soul to God, wherein he ascribes the Book of the Imitation to Thomas a Kempis.

The Sixth is John Mauburne, an Abbot of Livry, the Author of the Spiritual Rosary, printed at Bafil, in 1491, who quotes in this Work the Book of the Imiration, under the Name of Thomas a Kempie, and who in another Manuscript Work of the Eccleliastical Writers, of the Order of Canons-Regular, ranks in this Number Thomas a Kempis, upon the account of the Books which he Composed; among which he names that which begins with these words, Qui sequitur me; which some have falsty ascrib'd to Gerson. This Author wrote not this till towards the end of the 15th Century. He owns that from this time this Book had been afcrib'd to Garfon; nevertheleis he thinks that it was Thomas a Kempi's, but he gives no manner of proof of this Opinion, and to his Testimony is not decisive in the Case.

The feventh at last is Trithemius, who in his Book of Ecclefiastical Writers, which was finish'd A Differention in 1494, places the Imitation of Jefus Chrift, which he entitles De contemptu Mundi, beginning with about the Ausber these Words, Qui sequiturms, at the Head of the Works of Thomas a Kempis, who flourish'd about the of the Imitation Year 1410. But the same Author, in his Book of the Illustrious Men of Germany, written some time of Jesus Christ. after, diftinguishes two Thomas a Kempis's, both Canons-Regular of Mount-Saint-Agnes, of Zwoll, whereof one was more ancient, and flourish'd in the time of Gerard le Grand, past for the Author of the Imitation of Jesus Christ, the some were not of that Opinion: His Words are these; Et not and um quod duo feruntur lui jus fuisse Nominis ambo de Kempis, Regulares in Monte Sanctae Agnetis, ambo varia cudentes Opuscula, quonum primus tempo ibus M. Gerardi Magni ad Religionem conversus, divinis Revolationibus dignus habitus, ca que supra recensuimus Opuscula seripsisse dicitur. Secundus vero adhue nestris temporibus pene viguit in humanis, & varia composuit que ad manus nostras non venerunt, & fersican primo nonnulla sunt ascripta, que secundus fecisse putatur. Libellus autem de Imitatione Chaifti primi fertur Aufteris, quem ante multos Annos seniores nostri suos ferunt legisse seniores; quanvis sciam nonnullos in hac re sentire contrarium. Claruit autem Thomas iste senior sub Ruperto Bayaro Cl. Imperatore Anno Dom. 1410. Trithemius having learn'd, after he had wrote his Book of Ecclesiastical Writers, that Thomas a Kempis had liv'd till his time, could not imagine that it was he who flourish'd in 1410, and who wrote the Book of the Imitation, which was more ancient, and had been read, as he fays, by his Seniors Seniors. He does therefore diftinguish two Thomas a Kempis's, the one more ancient, the Disciple of Gerard le Grand, and the other later, confounding John a Kempis the Brother of Thomas, who had been indeed the Disciple of Gerard te Grand, and Canon-Regular of Zwoll, with Thomas himself: And therefore this Testimony of

Book of the Imitation of Christ.

and that in his time it was not certain that it was his. To these Authors some join George Pirkamer, Prior of the Carthusians of Nuxemberg, and Peter Danhausser, who procur'd the Edition of the Books of the Imitation in 1494, under the Name of Thomas a Kempis; and an Anonymous Author, who wrote a Manuscript Letter in the Library of St. German des Prez, in 1496. who quotes the Imitation as Thomas a Kempis's, John Geiler, of Keiferberg, who quotes it under the Name of Thomas, in 1499. in his Treatile, Entituled, Navicula five speculum Fatuorum; Philip of Bergamo, who prailes Thomas a Kempis, and attributes to him the Book of the Imitation of Jesus Christ in his Chronicle at the Year 1506, and many other Authors of the 16th Century, which it were needless to mention, because their Testimony is of

Trithemins feems to prove, That the Book of the Imitation is more ancient than Thomas a Kempis,

no Authority.

SECTION VI.

The Reasons which are brought to show, That the Book of the Imitation of Jesus Christ is Thomas a Kempis's.

THE Reasons upon which this Opinion is grounded. That the Book of the Imitation of Jefus Christ is Thomas a Kempis's are their; 1. The Agreement of the Style of this Work with that of the other Works of Thomas a Kempis. 2. The Agreement of the Thoughts and Sentences. 3. The Flemish Expressions which discover that the Author is of that Country. 4. The Doctrins and Maxims of the Canons-Regular of the Congregation of Gerard le Grand, which fhew that this is one of his Disciples. 5. The Name of Devout, which he often gives to the Congregations, and among whom he feems to rank himself, which is the Title that is commonly given to the Canons-Regular of that Congregation.

The Agreement of the Style appears, 1st, In the Ule of certain, extraordinary and barbarous Terms which are in the Imitation of Jesus Christ, and which frequently occur in the Works of Thomas a Kempis and his Brethren, fuch as these, Regratiari, pensare, querulosium, passionatus, contentare, contranare, compassious, cordialiter, meliorari, solatiosus, sufferentia; 2d. By the Ulage of Interjections, Eia, O quam, Oli, which is common with them; 3d, By the same manner of expressing himself in low and mean Terms, but such as are expressive and moving; 4th. By the Use of a short and sententious Style, so that every Phrase is a Sentence and a Maxim.

To this 'tis answer'd, That the Style of the Imitation is more close, more brisk and sententious, than that of the Works of Thomas a Kempis, which is more prolix and faint; That there is a remarkable difference between them in this, That Thomas a Kempis cites the Passages of Scripture, and the Fathers at full length, and alledges the Places from which they are taken; whereas the Author of the Imitation takes only the Substance and Sense of the Books (which he adapts to his purpose, without citing the Places) and not the very Words themselves; which shews, That the former had meditated more upon them than Thomas a Kempis, but he did more fully understand their meaning. As to the Terms, they are not particular to Thomas a Kempis, and the Author of the Imitation; for they are common to him with many other Authors, who wrote in these dark Ages, and the Exclamations and Interjections are ordinarily us'd by all affectionate and spiritual

A Differentian men; befides, That Thomas a Kempis having often read and transcrib'd the Imitation, and fram'd about the Author his mind according to it, it is no great Wonder, that he should use the same Terms in his Works of the Imitation which are in it.

of Felm Chr. The same Doctrin and the same Morality, are to be found in the Imitation, which are in the other Works of Thomas a Kempis, the same Sentiments about the Contempt of the World and himself, about avoiding Pleasures, about Humility, the Vanity of Sciences, about Retirement. the Life of Monks, Mortification, the Refignation of our felves to God, and particularly about the Love of the Cross; there are found in it the same Sentences and the same Maxims, almost in the same Words, which are in his other Works, of which I shall here give you some

The Book of Imitation.

HAbitus & tonfura modicum conferunt, sed mutatio morum & integra mortificatio Paffionum, Lib. 1. Cap. 7. Numero 2. Quid predest tibi alta de Trinitate disputare,

si careas humilitate, 1. 1. c. 1. n. 3. Si non vincis parva & levia, quomodo superabis

difficiliora, 1. 1. c. 11 in fine.

Valde vilis quandeque res est unde gravis tentatio provenit, 1.1. c. 12.

Sancta ida anima que dixit, mens mea folidata est, & in Christo fundata, 1. 3. c. 45. n. 3.

Ama nesciri, & pro nihilo reputari, l. 1. c. 2.

Miser es, ubicung; fueris, & quecung; te verteris, nifi ad Deum te convertas.

Omnia vanitas prater amare Deum, 1. 1. c. 11.

Domine, how non est opus unius diei, nec ludus parvulorum, &c. 1. 3. c. 32. n. 2.

Plures invenit Jesus socios mense, sed paucos abstinentiæ, 1. 1. c. 11. n. 2.

Dixit quidam, quoties inter homines fui, minor homo redii. 1. 1. c. 20. n. 2.

In cella invenies quod de foris sepius perdes, & ibid. n. s.

Tota vita Christi Crux fuit & martyrium, 1. 2.

Siepe videtur effe Charitas & magis eft Carnalitas, l. 1. c. 15. n. 2.

Vita boni Monachi Crux est, sed dux paradisi, 1. 3. c. 56. n. 4.

The other Works of Thomas a Kempis.

NON vestis pulchra perfectum facit Religiosum. fed perfecta feculi abrenunciatio, & vitiorum quotidiana mortificatio, Serm. 14. ad novit. n. 9.

Quid prodest altus status sine kumilitate & charitate, ibid.

Si non potes parva vincere, nen poteris graviora Superare, Hort. Rolar. c. 15. n. 2.

Sape valde parva res est, unde homo valde graviter tentatur, ibid.

Beata Agatha ingenua virgo, & Spectabilis genere, ait, mens mea folidata est & in Christo

Ama nesciri, & pro nihilo reputari, Opusc. 5. p. 686.

Quocung; te vertere disponis, dolores semper invenies, & t.edia multa, nisi fueris ad Creatorem conversus, Solilog. anim. c. 12. n. 10.

Omnia percunt prater amare Deum, Man, Par. c. 7. & alibi fapius.

O Domine Jefu, quid sic facis? quid est iste ludui? O Pie Jefu, &c. Solilog. anim. c. 13. n. 4. Christus multos habet amatores & fodales menfa, sed paucos sectatores abstinentie, Hort. Rosar. c. 7. n. 2.

Dixit quidam expertus, quicquid boni tacendo colligo, hoc fere totum lequendo cum hominibus dispergo, Serm. ad novit. 13. n. 8.

Qui foris sepius evagatur, raro inde melioratur. &c. Hort. Rofar. c. 10, n. 2.

Tota vita Jesu Christi Crux fuit & Martyrium, in Cant. Spir. Cant. 8.

Sape putatur effe Charitas, & oft magis Carnalitas libenter, &c. de Discip. Claustr. c. 11.

Vita beni Monachi Crux eft, fed dux Paradifi, Opusc. 12.

Thus it appears, that many of the Thoughts and Sentences are certainly alike; but it may be faid, That we must not wonder at this, since these are Sentiments of Piety and Devotion, which come from the Spirit unto all those who write spiritual Books, and that the like Sentences are to be met with, not only in the Works of Thomas a Kempis, but also in those of St. Bernard, of Ludolphus the Saxon, of John Rusbroek, Denis the Carthufian, and many other Spiritual Writers; befides, That Thomas a Kempis being entertain'd a long time with the Thoughts and Sentiments of the Book of Imitation, 'tis no furprizing thing, that he should draw from thence some Sentences, as he often does from the Books of Holy Scripture.

Some Authors, and among the reft, Rofweidus and Heferus, have taken a great deal of pains to collect together all the Flemish, or Teutonic Phrases, which they thought were to be met with in the Book of the Imitation; others on the contrary, have imagin'd that they fee in it a multitude of Italian Phrases; but neither the Remarks of one, nor the other, are a convincing Proof; for the greatest Part of the Phrases which they have obsery'd, as Tentonismes, or Italian Phrases, are the ordinary ways of speaking, which are us'd by those who do not speak good Latin. Nevertheless, there is one which is wholly Flemish, Scire totam Bibliam exterius, i. c. To get the Bible by heart; for the Flemings say, To get a thing without, instead of, To get a thing by heart.

Book of the Imitation of Christ. But this Expression also is not to be found in the greatest part of the Italian Manuscripts; and A Difference therefore it may have been added by Thomas a Kempis in his Copy.

The Doctrin, the Spiritual Advices, and the Sentiments of the Book of the Imitation, are agree- of the Imitation able to the Spirit and Rules of the Congregation of Canons-Regular of Gerard le Grand, to which of Jejus Chrift, purpose this Book has been compar'd with the Letter of John of Huesden, one of the first Priors of Windesme, wherein the same Maxims are to be found. Here follow some Instances of it.

The Letter of John of Huesden.

OUI perseveraverit usq; in sinem bic salvus erit. Dil ete frater habeas prascripta verba ante monastica, quam propter amerem Jesu Christi sufcepisti, Initio Epist.

Eorum inspice multiplices & pergraves labores, & quam perfecte Deo obtulerunt amicos, & cognatos omnes, & possessiones, temporalia bona, &

mundi honores, ibid. tio. Santliffime Vit.e & Paffions Domini noftri n. 1, 2, & 3. Zesu Christi, ista precepta & multo majora tibi

feribi poterunt quiete & cite adjicientur, p. 3. foramine, bec eft, in Christi Jesu vulneribus delitefcere & requiefcere, ibid.

Ad externa Officia nullatenus, frater dilecte, afpires, nec aliquam Prelaturam affectes, p. 21.

Libenter, cum potest sieri, solus sis, p. 22. Nhihil penitus agas fine confilio, & plus semper expertis quam tibi ipsi credas, p. 23.

Ama nesciri & ab aliis contemni opta, p. 26.

The Book of the Imitation.

Domine suscept de manu tua Crucem, portabo eam ufq; ad mortem ficut impofuifti mihi : cordis tui eculos, & persevera usq; in finem in Vere vita Monachi Crux est, sed dux paradisi fancla cruce Panitentia, i. e. in vita religiofa & .--- Eia fratres, propter Jesum suscepimus hanc Crucem, propeer Jesum perseveremus in Cruce, 1. 3. c. 56. n. 4. & 5.

Intuere sancterum Patrum vivida exempla, O quam multas & graves tribulationes paffi funt Aftoli & Mantyres, Confessores, Virgines, & reliqui omnes, --- omnibus divitiis, dignitatibus, honori-Si ad breve tempus perseveraveris in hoc exerci- bus, amicis & cognatis renunciabant, 1. 1. c. 18.

Religiofus qui se intente & devote in sanctissima & paffione Domini exercet, omnia utilia & neceffa-Quid dulcius, O dilecte frater, quid securius, ria sibi abundanter ibi inveniet; nec opus est ut quid simplici Columba sa'ubius, quam in Petra extra Jesum aliquid melius quarat. O si Fesus Crucifixus in Cor nostrum veniret, quam cito & sufficienter docti essemus!

Requiesce in Passione Christi, & in facris vulneribus ejus libenter habita, fi enim ad vulnera & pretiosa stigmata Jesu devote confugeris magnam in tribulatione confortationem senties, 1. 2. C. I.

Multo tutius est stare in subjectione quam in Pr.elatur.1, 1. 1. c. 9. n. 1.

Pete secretum tibi, ama solus habitare tecum,

Cum sapiente & conscientioso viro confilium babe, & quere potius instrui a meliori, quam tuas adinventiones sequi, 1. 1. c. 4. n. 2. Ama nesciri & pro nihilo reputari, 1, 1, c. 2.

n. 3.

Lastly, The Canons-Regulars of the Congregation of Gerard, were call'd by the particular Name of Devoto's, Devout Clerks, the Congregation of the Devout: This is the Name which Themas a Kempis himself gives them in the Lives of Gerard le Grand, Florence, and others; this is the Name which John Bufch gives them in the Chronicle of Windefem. The Author of the Imitation speaks often of the Devout, and gives us to understand, That he dwells with them, God grant that the Progress of Vertue may not be hindred among you, who have seen such great Examples of the Devout, I. I. C. 18. n. 6. I confess I am not worthy to dwell among your Deveto's, I. 3. C. 52. n. 2. I offer you all the Pious Defires of the Devout, l. 4. c. 9. n. 5. He speaks of these Devoto's in many Places, as a particular Society, I. 1. c. 18, n. 6. Diversity of Opinions does often cause Diffensions among Friends and Inhabitants in the same City, and Law-suits between the Regulars and the Devout, 1. 2. c. 9. n. 6. Whether they be good Men, or devout Friars: From whence it is conjectur'd, that he liv'd at a time-and in a Country, where this Name was given to the Congregations of Canons-Regular, and that he was one of them. To this Objection, they think it enough to answer, That the Name of Devoto's is a General Name, which is given indeed to the Clergy of the Congregation of St. Gerard, but not as a Name which is peculiar to them, and does not agree to any other; That the Word is to be found in a multitude of other Authors, who wrote before there was any Congregation of St. Gerard, as in Richard de fantio Victore, in St. Bonaventure; That even the Author of the Imitation of Jefus Christ uses it for all those that are fervent in the Exercises of Piety: Altho' I am not fir'd, says he, with such a Passion to receive you, as those who are your particular Devoto's, Licet tanto desiderio tam specialium devotorum tuerum non ardeo, 1. 4. c. 14. n. 3. and in many other places: In these very Passages which are alledg'd, there is nothing to fignify, that the Name Devout is us a in them, for Persons of a particular Order or Congregation.

SECTION VII.

An Examination of the Reasons which are alledg'd against Thomas a Kempis, viz. Whether there be Authors which mention the Book of Imitation, before he could write it, and whether it be in Manuscripts that are more ancient than he. A List of all the Manuscripts of the Imitation, whereof we have any Knowledge. An Enquiry whether the Author of this Book was a Monk.

A Differention T HE first Argument which is made use of to shew, that the Book of the Imitation is not about the dather Thomas a Kempi's, is this, That this Book is more ancient than he. 'Tis certain, that if of the Imitation this Fact is well provid, it cannot any ways be afcrib'd to him. Now here follow the Proofs

of Jesus Christ. which are brought of it.

First, 'Tis said. That the Book of the Imitation is cited by St. Bonaventure, who was dead before the Death of Thomas a Kempis. This Fact appears notorious; for there are found among the Conferences to the Novices, which are among the Works of St. Bonaventure, and go under his Name, some Extracts taken out of Ch. 25. of the Imitation which the Author cites; Ut patet in devoto libello de Imitatione Christi. This Testimony alone would be decisive, if it were certain, that these Conferences were St. Bonaventure's; but it is maintain'd, that they are none of his, and for this a Proof is brought which appears to be unanswerable. The first Conference, fay some, is taken out of the Book of a Crucified Life, by Ubertin of Casal, which he did not write, as he himself observes in the Preface, That it was finish'd in 1305, in the 32d Year of his being a profess'd Monk, Mense Septembri terminavi in vigilia Michaelis Archangeli anni pre-. sentis 1305. a felicissimo ortu veri Solis Jesu, a mea vero vili conversione anno 32 & die 9 Martii in Quadragesima in Festo 40 Martyrum inchoatus est iste liber. If Obertin did not compose this Work till 1305, and did not enter into the Order of Friars Minors till 1273. How could St. Bonaventure, who died in 1274 cite this Book? Add to this, That these Conferences are not found in the Editions of his Works at Strasburg, in 1489, nor in the Manuscripts of the Libraries of the Vatican, of Sforca, of Colonna, of the Oratory of Bologne, and of Thouloufe; That Marianus of Florence, who wrote his Chronicle in 1486. is the first that puts them in the Catalogue he made of the Works of St. Bonaventure, which was done very carefully; That they are to be found indeed in the Edition of Strasburg, in 1495, but in the Edition at Rome of Zumora, they are not ascrib'd to him, because tho' they had appear'd in Print under his Name, yet it was not done upon the Authority of any Manuscript, Ut in impressis haltenus Opusculis fertur; Lastly, That the Occasion of ascribing these Conferences to St. Bonaventure, was this because he had written 91 Conferences different from thefe.

Those who in spite of these Reasons will still maintain, that these Conferences are St. Bonaventure's, do follow Wadingus, in faying, 1st, That St. Bonaventure did not take from Obertin what is found in these Conserences, but Ubertin took it from St. Bonaventure, and that the Citation of Therein (for it is there cited under his Name) is not in the Original Text, but has been inferted afterwards in some Marginal Note: But this is no ways probable, because the Author of the Conferences is only a Compiler, who compos'd them of Paffages taken out of four or five Authors; and therefore they have recourse to another Solution of this Difficulty. 'Tis said, That Ubertin, of Casal, wrote, That he had received the Habit of his Order from John of Parma, General of the Friars Minors, who being deposed in 1236. Ubertin must needs have been a Regular of this Order, before 1273, and that he might compose his Book fince that time. 'Tis true, That John of Parma was depos'd in 1256. but he liv'd also Thirty Years in an Hermitage near to Rieti, where Thertin of Cafal fays, That he went to meet him, without observing that he had given himself the Habit. However this be, the time when Ubertin of Cafal entred into the Monastery, and when he wrote his Book, being certain by his own Testimony, 'tis needless to look after Conjectures, 'Tis faid, That Marianis of Florence flourish'd about the Year 1400. according to Rodolphus Toffinian, or in 1430. according to Pocciantius, a Writer of the History of Florence; and therefore, that he is more ancient than Thomas a Kempi, and consequently, That the Conferences attributed to St. Bonaventure were written before Thomas a Kempis, which is sufficient. To these Authors some oppose Mark of Liston, who fays, That Marianus of Florence died not till after the Year 1528. But this is very uncertain, for this Author is not worthy of Credit; but 'tis certain, by his Chronicle, that he lived till the Year 1480. in which Year Servita, the Author of the History of Florence, places his Death. Now supposing that about the Year 1480. Marianus had seena Manuscript of the Conferences under the Name of St. Bonaventure, then he who is the Author of them mult have liv'd before that time; and this Author, having, when he wrote, an Anonymous Manuscript of the Imitation in Italy, 'tis probable, fay they, That this Book was composed before Themas a Kempis could Book of the Imitation of Christ.

write it. But this is what those deny who maintain, that the Book was written by Thomas in A Differention 1410. And fo the Testimony drawn from these Conferences is not concluding.

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Tis alledg'd, That St. Thims took fomething out of the 4th Book of the Imitation, and inferted the of the Imiis into the Office of the Holy Sacrament, viz. That which he fays in the Responses of the Magni- tation of Jesus feet, at the Feaft of the Holy Sacrament ; O quam suavis oft, Domine, Spiritus tius, qui ut dulce Chift, diam tuam in filies demonstrares, Pane suavissimo de Calo prastito, esurientes reples bonis, fustidiofes divites dimittens inancs; for the very fame Words almost are to be found in Ch. 13. of B. 4. or the Imitation; O quam havis est spiritus tuss, Domine, qui ut dulcedinem tuam in sities demon-strates, pane sucussifium de Calo descedente illos resicere dignaris. But what Proof is there, That St. Thomas did rather take this from the Imitation, than the Author of the Imitation should take it from the Office of the Holy Sacrament; especially if we consider, That this Author does often take Sentences out of the Offices of the Church, as in ch. 3. of the Same Book, O mira circa nos tus Pietatis dignatio? Which Words are us'd at the Bleffing of the Eafter Wax-Candle; and again in ch. 55, there is a Prayer taken from the Orifon on the 16th Sunday after Whitfunday.

Matthias Farinator is also alledg'd, but to this pretended Witnels we have already answer'd; from whence it appears, That it is not demonstratively prov'd, that the Imitation of Jelus Christ

was cited by any Author, before that Thomas a Kempis could have written it.

There remains only a Passage of Trithemius, which we have already produc'd, which is, That his Ancestors said, that their Ancestors had seen the Book of the Imitation many Years before; Quem ante multos annos seniores nostri suos ferunt legisse seniores. Trithemius wrote this in 1495. His Anceltors were then between Sixty and Seventy Years of Age, and these being young men, had feen the Book in the hand of their Ancestors, who read it many Years ago: This will make his Age at least to go back to the beginning of the Century; which is the Reason also why Trithemius ascribes it to a Thomas more ancient, and not to him that liv'd until his time. It may be faid, That supposing Thomas had written the Imitation in 1410, which Trithemius in that Place fays, may be true, and that the Ancient Thomas to whom he afcribes it, was no older; then consequently the whole matter depends upon knowing, whether in 1410. Thomas was capable of composing this Book, which we shall examine hereafter.

Let us now fee, whether there are any Manuscripts of this Book, whether they be Anonymous, or have the Author's Name, whether they be dated or without Date, which prove that this

Book was in being before it could be compos'd by Thomas a Kempis.

The first of all which we produce, shall be that which is pretended to have been written with the hand of John the Abbot of Verceil, who is faid to be the Author, which Manuscript was in the Abbey of that City, if it be true which is written upon an ancient Edition at Venice in 1501. under the Name of Gerson; Hunc librum non compitavit Joannes Gerson, sed D. Joannes . . Abbas Vercell. ut habetur ufq; hodic propria manu scriptum in eadem Abbatia; But fince it is not known by whom, nor when this Note was first put upon this printed Book, and that it was certainly done fince the Year 1501. fince that Mr. Naudeus avers, that this was written even fince the Controversie about this Book begun; and the F. F. Benedictines did not produce this Copy, in 1671. nor in 1674. altho' they had it in their hands, I think we need not be concern'd about it.

The Manuscript of Arona, which goes under the Name of the Abbot Gersen, and that in the Monastery of St. Columbanus of Bobio, were judg'd in 1687. to be 300 Years old, Scriptura non videtur inferior annis tricentis; and if so, then they were written at the end of the 14th Century,

and consequently before Thomas a Kempis could write them.

Father Sirmondus has given the same Judgment of an Anonymous Manuscript which he had, and which is in the Library of the College of Jesuits at Paris. Mr. Naude judg'd it much later,

but I shall rather refer my self to F. Sirmond than Mr. Naude.

There is also alledg'd an Anonymous Manuscript in the Abbey of Grandment, together with the Certificate before a Notary, of Peter Almaert, a Monk and Library-keeper of the Monastery of St. Adrian of Grandmont, who testifies, That he had seen and read upon the last Leaf of this Manuscript which was tore off some Years after, an Inscription which said, That this Book was written by Friar Louis Du Mont, who died before the Year 1400. Hic liber conscriptus suit a F. Ludovico de Monte, qui obiit ante Annum millesimum quadringentesimum. But since, 'tis not known by whom this Note was added, nor at what time, and that this Manuscript contain'd the Book of the Discipline of those who are in the Cloyster by Thomas a Kemps, it cannot be made use of to prove, that the Imitation is more ancient than he.

The Manuscript of the Monastery of St. James of Liege, in Paper, wherein is found the 4th Book of the Imitation, under the Title of a Book about the Sacrament of the Altar, without the Name of the Author, has this Note written upon the first Leaf, Anno Dom. 1417. die mensis Octobris 15. indutus fui habitum Ordinis santti Benedicti, in Monasterio adificato in honore santtorum Apostolorum Jacobi & Andreæ: But it is not necessary, That this Note should be written from the time that this Regular was profess'd; and it happens sometimes, that the Regulars set down the Day of their being profess'd upon Books, which they had not till a long time after;

yet tis very probable, that this was not written a long time after.

The First Manuscript which has a certain Date, is that which was cited in a Register of the Monastery of Melice, written and fram'd in 1517. by Feiar Stephen Purckhardi, wherein there is mention made of a Volume in Manuscript containing the Treatile of St. Austin, of the Visitation

A Differention of the Sick, the first Book of the Imitation of Jesus Christ, and a Meditation upon the Passion about the Author by St. Bernard, at the end of which it is remarkd, Explicit Contemplatio B. Bernardi de Paffione of the Imitation Domini, finita Anno 21 in die fancti Joannis Baptiste. This Date of 21 can be nothing but of Jefus Christ. 1421. fince the Register was fram'd in 1517. It may be faid perhaps, That the Imitation of Jefus Christ was by another hand and at another time, than the Treatise of St. Bernard; but the

Regiller supposes them both to be of the same time and the same Writing, and in the same Vo-

lume, and those who have feen them, have given us no Advertisement about them.

The Date of the Manuscript at Weingarten is yet more certain; for the Manuscript it self is produc'd, wherein are the three first Books of the Imitation, and at the end of the third is written with the same hand, Explicit liber interna Consolationis, finitus Anno Dom. 1433. secunda Feria ante Festum Assumptionis Beate Virginis Mariæ per me fratrem Conradum Obersperg, tunc temperis Conventualem in Weingarten. Here then is a Manuscript in 1433, which is not the Original of Thomas a Kempi, and which does not bear his Name.

The Second Manuscript of Melice follows quickly after this, and is dated in the Year 1434, It contains The Manual of St. Augustin, the Rule attributed to St. Jerom about the manner of living in Monasteries, the Book of the Reformation of Man, divided into four Parts, whereof the first Book is of the Imitation of Jesus Christ, and the Contempt of the Vanities of the World; and after the four Books of Imitation, there are some Treatiles of Gerson, whereof the last is, 25 Considerations for hearing of Confessions, at the end whereof p. 120. is written, Explicit die Kiliani 34. which denotes the Year 1434, because there is mention made of it in the Register, fram'd as we have already faid, in 1517.

Father Mabillon affures us in his Journey into Italy, That he faw at Padua in the Library of the Abbey of St. Justina, a Manuscript of the Imitation dated 1436. whereof the Ancient Title was eraz'd, and instead of it there was written Gerson, or rather Thomas de Campis. The ancient Title therefore was not by Thomas a Kempin; for if it had been so, it would not have been razd

to write the same again with a later hand.

The Manuscript of the Monastery of St. Ulric of Ausburg, which contains the first Book of the Imitation without the Name of the Author, is written in 1437. at the time of the Council of Basil, as is observ'd at the end; Et est finis hujus Tractatus scripti in Consilio Basileensi Anno Dom. 1437. Et sic cum Dei adjutorio finitus est iste Tractatus per me Georgium de Gottingen, tunc temporis Capellan. in Wiblengen.

The Manuscript written by Thomas a Kempis in 1441. may pass for one that is Accorymous,

fince Tb. a Kempis put his Name to it as a Transcriber, and not as an Author.

The Manuscript of the House of the Carthusians of St. Barbe of Colen, wherein the first Book of the Imitation is found written, in 1447. has not the Name of the Author; only it is observed in the Index, that this Treatile, and those which follow that are Tho. a Kempis's, are a Devout Regular's, Cujusdam devoti Regularis.

The Manuscript of St. Martin of Louvain, which contains the 3d Book of the Imitation, Dated in 1449, and produc'd by the F. F. of St. Genevieve, is Anonymous.

The ancient French Anonymous Version made in 1447. by a Regular of Marchia, for Bernard of Armagnac, is printed at Roan, in 1498.

Another French Version which was found in 1467, in the Study of Monsieur the Count of Angoulesme, is under the Name of St. Bernard.

There is in the Abby of St. German de Prez, a Manuscript of the 4 Books of Imitation, Dated in the year 1460. under the Name of Gerson.

That of Allatius, which goes under the Name of Canabaco, is Dated in 1463.

That of Saltzburg of the same year, bears the Name of John Gerson.

There is an Anonymous Manuscript of the same year at Bruffels, Cited by Chiffletius.

That of Parma, which has the Name of Gersen at the beginning of the 4th Book, contains. besides the 4 Books of Imitation, a Rule of St. Benedict, written with the same hand, at the end whereof the Date is fet down, Die Octo. Aug. 1466.

There is also one Cited which was given in 1468, to a Monk of the Order of Olivet, by a Visitor of that Order, and which the Father Delfau found in the Cabinet of Monsieur of

St. Hilary.

Those of Slusa and Padolirona, which have the Name of Gersen, were written about the same time, being judg'd to be 200 years old in 1671, and 1674.

That of St. Peter of Dalhem is Anonymous in the 1st Writing, and 'tis only fince that, 'tis observ'd, that the Book of the Imitation is Tho. a Kempis's.

The First Manuscript which attributes this Book to Tho. a Kempis as the Author, is that in 1477. quoted by Rosweidus, and written by Offermans.

The Second is that of James of Leyden, Dated in 1482.

The Third is a Manuscript of the Holy-Cross at Ausburg, which some give out to be of 1440. but is without Date, as are also those of Rebdorf, and Lappius, to which we must joyn the Collections and Catalogues which we have above related.

That which is in the Library of St. Genevieve, and which attributes this Book to St. Bernard, is without Date; it is at least 200 years Old.

Book of the Imitation of Christ.

That of Mr. Leshaffier, Cited by Mr. Launey, wherein the 4 Books of Imitation are under A Differenties the Name of Gerson, is written before 1497. for it is written by James Lupus, who is defign'd about the Author Batchelor of Divinity, who was Licentiate in 1497. and Died in 1498. These are almost all the Manuscripts of the Books of the Imitation, which we could come to of Jesus Christ.

the knowledge of. The Reflections which may be made upon them are these. 1. That there are Manuscripts either Anonymous, or under the the Name of Gersen, which the most Able Men in these matters judge to be written at the end of the Fourteenth Century, and in the first years of the Fifteenth. 2. That there are some Manuscripts in 1421, 1433, 1434, 1436, 1437. and that during all that time from 1420, to 1441, there is not any Manuscript that goes under the Name of Thomas a Kempis, and that these Manuscripts are not the Author's, but the Transcribers, who Copied them out from others which were more ancient. 3. That the Manuscript of 1441. does not discover him for the Author but for the Transcriber. 4. That from 1441. until the end of that Century, there are divers Manuscripts which are either Anonymous, or which attribute this Book to Gersen, to Gersen, or to St. Bernard. 5. That there is never a Manuscript during the Life-time of Thomas a Kempis, until the year 1471. which goes under his Name, as the Author. 6. That after his death, his Name is found in Manuscripts and Editions, until the end of that Century; but that there are many other Manuscripts, and many Editions at the same

time, which give it to St. Bernard, to Gerson, or to Gersen.

The Defenders of Tho. a Kempis answer, that all those Manuscripts make nothing against him, because all those who have a Date, are posterior to the year 1410. wherein they say that Tho. a Kempis Composid that Work, and that it cannot be provid, that those who have no Date are more ancient. To them 'tis reply'd, That as to the Manuscripts without Date, there are some of them, as those of Arona, and Bobio, which appear more ancient than the year 1410. to those Persons who are most expert in matters of this kind. As to those which are Dated, tho there be none but what are fince the year 1410. (in which year it pleases them, without Proof, to place the Composing of the Book of Imitation by Tho. a Kempn,) yet it may probably be inferred that this Book was Compos'd before this year; for these Manuscripes being taken from other Copies, and being found in Places far distant from the Abode of Tho. a Kempin, as in Italy, 'tis difficult to imagin that this Book was so lately made. But some go further, and maintain, that in 1410. Tho. a Kemps was not capable of Composing this Book. Thomas was in 1399. a Scholar at Deventer, about the end of that year he entred into the Monastery of Zwoll. He was not a Monk profess'd, 'till in 1406. he had Learn'd to Write and Read the Bible, and to hear Books of Piety, as he himself observes in the Life of Arnoul of Schonhove : Ibi quippe didici scribere, & Sacram Scripturam legere, & que ad mores spectant devotosque tractatus audire. He endur'd at first much hunger, and had great pain; he see himself asterwards to write out Books for Mony, and for the House, Pro Domo & pro Pretio; these are the words of the Continuator of his Chronicle of Mount St. Agnes. He perfectly Transcrib'd a Missal, and the Prayers of the Office in-1414. The Bible he did not finish till 1439. He was not made a Priest till 1423. Which Circumstances do shew, that its very probable, he was not capable in 1410. of Composing the Book of the Imitation of Jesus Christ, for he was then young, and had not Studied much, nor had made any progress in a Spiritual Life. He was not then a Priest, and the Imitation is the Work of an Ancient and perfect Regular, who had Practis'd for a long time what he had Written, who had made great Advances in the Spiritual Life, who had read very much, and meditated upon the Holy Scripture, and the Books of Spiritual Men, and who was a Priest. The Imitation by the Confession of all the World is more sublime and perfect than the other Works of Thomas a Kemph; who then can believe that it is his First Essay, or one of his First Works? This is no ways probable.

Mr. Launey brings also another Reason, drawn from the advantageous Testimony which the Author of the Imitation gives of the Life of the Monks of his time, Book 1. Ch. last; which does not at all agree to the flare of the Monks at the beginning of the Fifteenth Century, who liv'd in great Disorder, as Nicolas Clemangis observes. Father Fronto Answers this Argument, that there were at this time a multitude of Regulars very orderly, that those of the Cistertians liv'd very Regularly; that the Benedictines were reform'd from the time of the Council of Bafil, that the Dominicans had been Reform'd in 140c. and the Friars Minors in 1411, that about the year 1350, which is the time wherein it is suppos'd that the Author of the Imitation Liv'd, there were also Regulars Disorderly, as many Authors of that time testifie; that Clemangis has stretch'd the matter too far, in the Description he has given of the Disorders of the Monks. It must be confess'd, that Launoy's Argument is not very strong, because the Author of the Imitation speaks not of the Regulars in general, but only of many Monks who liv'd very Regularly; and tis certain that it was then true of some, as the Carthusians, and Cistercians, whom this Author gives for an Example in the same place, and some others. The Author of the Imitation does not diffemble the Diforders among the Monks in his time, Lib. 1. Cap. 18. N. 5. Tis thought much at present, not to transgress the Monastick Rule, Ibid. Ch. 3. N. 5. If Men would take as much pains to Extirpate Vices, and Establish Vertue, as to Debate Questions, there would not be so much Mischief done, nor so great Scandal given to the People; neither would there be

fo great a dissolution of Manners in the Monasteries; Nec tanta Dissolutio in Canobiis.

A Differentian But there is another Argument against Thomas a Kempis, which appears much stronger. The about the Author Author of this Book declares himself a Monk, Lib. 5. C. 10. N. 2. Te have shown great Mercy, of the Imitation Tays he, to your Servant, and ye have favour d and gratified him much beyond his merit. What of 3-fus Chist then shall I render unto you for this Grace, for it is not given to all to Renounce the World, by quitting all, and embracing a Monastick Life. And at Ch. 56. N. 4. of the same Book, I have received from your hand the Cross, I will carry it until Death, as ye have laid it upon me. Tes, the Life of a good Monk is the Cross, it is that which Conducts him to Heaven, L. 1. Ch. last, N. 8. How do many other Regulars, who being lock'd up by the Discipline of the Cloyster. go forth but feldom, live and eat poorly, are coarfly Cloath'd, Labour hard, &c. 'Tis certain that these things agree only to Monks, and not to Canons Regulars. The Author therefore reckoning himself among the Regulars, tam multi alii Religiofi, 'tis reasonable to believe that he was a Monk in the same sense. In fine, he proposes always the Rule of St. Benedist, the Benedi-Ctines and Monks for his Pattern. He fays nothing of the Rule of St. Augustin, nor of the Canons Regulars, whereof Tho. a Kempis speaks in almost all his Works.

To this, 'Tis Answer'd, that the Name of Monk is commonly given to the Canons Regulars, as Mauburne Remarks in his Book, Entituled, Venatorium, Nam & generali compellatione Canonici Clerici Monachorum nomine compellantur, ut Juriste notant. That nothing is more common in the Works of Thomas a Kempis, than to give the Name of Monks to his Friars, Part 2. Serm. 1. N. 6. Canobium Monachorum est sicut salsum Mare, Part 2. Serm. 4. N. 3. O Frater Monache, qui Sanctitatis speciem geris habitu & nomine. In the same Sermon, N. 7. Beatus Monachus desolatus, cui mundus exilium, Calum Patria, cella Paradisus, Serm. 5. N. 6. Onus quippe Ordinis diurnum & nocturnum collo Monachi impositum, Part 3. Serm. 1. N. 12. Hace est via Sancta Crucis ; hac Doctrina nostri Salvatorii, hac Sapientia Sanctorum, hac Regula Monachorum. Ibid. O Religiose Monache, & settator arctioris vita, noli ab affumpta Cruce in Ordine recedere, sed sustine & porta Crucem usque ad Mortem. A Passage which is very like that which is cited, Opulc. 11. Ch. 1. Monache ad quid venisti, quare Mundum dereliquisti? These are words which he Address'd to his Brethren the Canons-Regular, whom he therefore designs by the word Monks. It was for them also that he wrote the Books Entituled by the same Name; as the Epitaph or Abridgment of Monks, the Life of a good Monk. Not to mention the Monk's Alphaber, which some have attributed to St. Bonaventure. There are also some Works wherein he makes no mention of the Canons-Regular, as in his Sixth Tract of the Discipline of these who are in the Cloyster, C. 3. N. 3. Relle suum (Diabolus) per totum mundum subtiliter texit ac latissime expandit; Monachos & Moniales, Subditos & pralatos, Solitarios & Officiales circumdat & centat. Ch. 4. N. 3. Foreissimum vincendi genus est seipsum perfecte vincere, & abnegare proper obedientiam, que Monachorum est laus maxima, & omnium Religiosorum Corona pulcherrima, Ch. 6. N. 4. Accipe ergo exemplum bona operandi a Christo Jesu, a S. Paulo, a S. Antonio, a S. Augustino, a S. Hieronymo, a S. Benedicto, a S. Francisco, a S. Dominico, & ab omnibus Sanctis Patribus, qui Regulas Monachorum Scripferunt. And therefore tho' the Author of the Imitation of Jesus Christ ranks himself among the Monks, it does not follow that he was nor a Canon-Regular; and much less that he was a Benedictine. This is what may be said for and against Thomas a Kempis: Let us now see what may be alledg'd for Gersen.

SECT. VIII.

The Manuscripts of the Book of the Imitation of Jesus Christ, which go under the Name of John Gerson, Chancellor of Paris.

1T cannot be deny'd that the more Common Opinion in France and Italy, about the latter end of the Fifteenth Century, was, that Gerson was not the Author of the Imitation: But the same Care has not been taken to Collect all the Manuscripts which are under the Name of Gerson, which has been us'd to gather all those which are under the Name, of Gerson or Thomas a Kempis, because there is no Society concern'd for him; tho' 'tis certain there are many such Manuscripts.

There is a very fine one in Parchment, Dated in 1460. in the Library of St. German de Prez, which begins with these words; Incipit Libellus devotus & utilis Magistri Joannis Gerson, de Imitatione Christi, & contemptu omnium vanitatum Mundi. And at the end of the Fourth Book, Explicit Liber quartus & ultimus de Sacramento Altaris, Anno Dom. 1460. 13 Kalend.

The Manuscript of Salezburg in Paper, of the year 1463. contains many Treatises; and in the Table, the Book of the Imitation is thus defign'd; De Imitatione Christi, Joh. Gerf. which fignifies Gerson, for Gersen was not then known in Germany; besides, that an unknown Name, as that of Gersen, is not commonly abridg'd; whereas that of Gersen being well known, is often A Differention abbreviated. At the end of the Book it is thus written: Explicit Liber internæ consolationis per abeut the Author abbreviated. At the end of the Book is and Feflum omnium Sanctorum, Anno 1463. & Scriptus Salizburg of the Imitation
Fratrem Benedictum die Sabbati ante Feflum omnium Sanctorum, Anno 1463. & Scriptus Salizburg of the Imitation Monasterii Sancti Petri.

There is another Manuscript which belongs to Mr. Lechassier, which goes under the Name and Title of Gerson, which Mr. Launoy describes after the following manner. This Manuscript is, fays he, all of Parchment; it contains 4 Books of the Imitation of Jesus Christ, and afterwards the Treatise of John Gerson, of the Meditation of the Heart; and Lastly, the Synonyma's of Isidore of Sevil. On the backfide of the first Leaf is the Picture of Gersond rawn in Miniature, in the Habit of a Doctor writing; and in the next Page are these words: Incipit Liber Primus Joannis Gerson Cancellarii Parisiensis de Imitatione Christi, & de contemptu omnium vanitatum Mundi, Cap. 1. Qui sequitur me, &c. And at the end of Book 4. Liber Magistri Joannis Gerson Cancellarii Pariscensis de Imitatione Christi, una cum Meditatione Cordis, unicuique Religioso & devoto necessarius finit. At the end of the Volume, Expliciunt Synonima Isidori Hispalensis Episcopi de homine & ratione emendata & summa cum diligentia castigata, per Magistrum Jacobum Lupi Sacre Theologie Baccalaureum formatum, bene meritum. James of Lupi was Licentiate in Theology, of the Faculty of Paris, in 1497. January the 13th, and died in the Month of March, in 1498. There is no other Title given him here, but that of a Batchelor Formatus; which shews that this Manuscript preceeds the year 1497. in which he was Licentiate.

Those who stand up for Thomas a Kempis, have not any Manuscript more Ancient to oppose against Gerson; but those who affert that this Book is the Abbot Gersen's, ground their Opinion upon some Manuscripts which they pretend to be more Ancient than Gerson, or the Manuscripts that are Anonymous, or in which the Name of the Author is not John Gersen, but John Gersen, or Gefen, who is defign'd in the Manuscript of Arona, by the Sirname of Abbat, which does no ways agree to Gerson. The Partizans of Gerson may answer, that there is no Manuscript of which any can be certain; that it is more ancient than Gerson, and that the Name of Gersen which is found in some, is nothing but a Corruption of the Name of Gerson. Others on the contrary maintain, that Gersen is the Name of the true Author, which gave occasion to ascribe it to Gersen, whose Name was better known than that of Gersen. This is a Controversic which can hardly be decided, but by Examining the Manuscripts which go under the Name of Gersen, as we shall do

SECTION IX.

The Editions of the Book of the Imitation of Jesus Christ, under the Name of Gerson.

Doubt not but there are many other Manuscripts of the Imitation under the Name of Gerson, which might be discoverd; if the same Pains and Care were taken to search after them, which have been us'd to find out the Manuscripts of Gersen, and Thomas a Kempis. However this be, 'tis very certain that there are many of them, fince the first Editions of Italy and France, under his Name.

The Edition of Brescia in the year 1485, is under the Name of St. Bernard; but it is Remark'd, that before that time it was ascrib'd to Gerson: Incipit Opus D. Bernardi celeberrimum de Imitatione Christi, & contemptu omnium Vanitatum Mundi, quod Joanni Gersoni Cancellario Parifiensi attribuitur; from whence it follows, that before the year 1485, the more common Opinion was, that this Work was Gerson's.

There is a very ancient Edition without the Date of the Year, or the Place, and one without the Date of the Year at Paris, by Marnef, which may have been written before the Death of Thomas a Kempis.

The Editions of Venice in 1486, 1488, and 1501. and that of Milan in 1488. that of Paris in 1489. by Higman, that of 1491, and 1492. by Pygonchet, that of 1500 by Petit, in Latin, and in French by Noir, go under the Name of Gerson.

In the French Edition of 1493, 'tis observ'd, as we have already said, that this Book was commonly ascrib'd to St. Bernard, or to Gerson. This latter continu'd in possession of this Title in the next Age, which produc'd also divers Editions under his Name, as those of Paris, in 1513. by Thomas Rede, in 1515, and 1517. by John Petit, and a Version in 1515. at Venice in 1518. by Aribaverius, at Vienna in 1561. at Lyons in 1567, and 1608. at Rome in

Against these Editions it is Objected, 1. That there are other Editions as ancient under the Name of St. Bernard, and Thomas a Kempis. 2. There is a Catalogue of the Books of Gerson made by his Brother, in a Letter written in 1423, wherein the Imitation is not found; A Differentian as neither is it in the Catalogue of Carefius, made in 1429. 3. There are many Editions of the about the Author Works of Gerfon, among which the Book of the Imitation is not reckon'd, which is judg'd to be of the Imitation Tho. a Kempis's, according to the Note of Peter Schot, in the Edition of the Works of Gerson, of Josus Chr A. at Strasburg, in 1488. Neither is it to be found in the Edition of some Works of Gerson, Printed at Collen, in 1483. nor in the Editions at Strasburg, in the year 1494, and 1514. at Bafil in 1489, and 1518. and at Paris, in 1521, and 1606.

These Resections may very much weaken the Authority of the Editions which are alledg'd, but they do not absolutely prove that this Book is none of Gerson's, for the Catalogues alledg'd do not generally contain all the Works of Gerson, no more than the Edition, in 1483. As to the Edition of Schot, and those which follow'd, that were made by his Copy, these being publish'd in Germany, where the Common Opinion was, that the Book of the Imitation was Tho. a Kempii's, 'tis no wonder that they did not insert this Book among the Works of Gersen.

SECTION X.

Reasons which may be alledg'd to shew, that 'tis probable Gerson was the Author of the Book of Imitation.

THere are not wanting either Reasons or Conjectures, for ascribing the Book of the Imitation

To which purpose it may be observ'd,

First, That tis very probable the Author did not write either in Germany, where there is an Emperor, or in Italy, or in Piemont, but in a Country which was govern'd by a King, because he lays B. 1. C. 2. N. 1. Nemo fine tribulatione aliqua quamvis Rex fit vel Papa; for if he had written in Germany, he would have faid, Quamvis fit Imperator vel Papa; and if he had written in Italy, or in Piemont, he would have faid, Quamvis fit Papa, or quamvis magnus Dux fit aut Papa; which fignifies that he liv'd under the Government of a King, as did Gerson in France.

Secondly, That its very probable the Author of the Imitation was Educated in an University and that he had a great Acquaintance and Conversation with the Doctors and Canons of his time, who died before him; for this appears from what he says, B. 1. C. 3. N. 5. Die mibi, ubi sune modo omnes illi Domini & Magistri, quos bene novisti dum adbuc viverent, & in studiis storevent! Jam eorum præbendas alsi possident: He says not Ubi sunt omnes Abbates, Priores Religiosi ? but he says, Ubi sunt modo omnes illi Domini & Magistri: He fays not, Jam eorum Abbatias, Prioratus alii possident; but he says, jam eorum Prabendas alii possident: He says not only, Qui fuerunt ante te, but he says, Quos bene novisti dum adhuc viverent, & in studies florerent. He often makes use of these ways of speaking, B. 3. C. 43. N. 2. Veniet tempus quando apparebit Magister Magistrorum Christus: He does not fay, Abbas Abbatum, B. I. C. 3. N. 2. Taceant omnes Doctores: He speaks of the Disputes of the School, Ibid. Quid cura nobis de generibus & speciebus? Ibid. N. 3. Quid prodest tibi alta de Trinitate disputare? He speaks like a Man whose Business it was to read and hear, Ibid. N. 2. Tedet me sepe multa legere & audire. He shews what use we should make of our Studies, Ibid. C. 2. N. 3. Noli ergo extolli de ulla arte vel scientia, sed potius time de data tibi notitia. C. 7. N. 1. Non confidas in tua scientia. B. 3. C. 43. N. 1. Nunquam ad hoc legas verbum ut doctior aut sapientior possis videri.

Thirdly, It may be observ'd, that Gerson had 5 Brethren, and 7 Sisters; that his Father and Mother had liv'd very Pioufly; that 3 of his Brethren were Regulars, and that one of them died when he was an Infant, as did also one Sifter; and that of the 6 other Sifters there was but one that Married, as he himself testifies in an Epigram which he wrote, with other Poems upon his own Testament; and that in 1428. probably his Sister Paulina, and his Brother Nicolas died of the Plague. He fays also in the same place, that his Country was Gerson, Gerson origo fuit. Now all this does perfectly correspond to what we read in the 4th Book of the Imitation, C. 9. N. 5. Offero tibi omnia pia defideria devotorum, necessitates Parentum, Amicorum, Fratrum, Sororum, omniumque carorum meorum. If we understand the Author as speaking in his own Person, then Necessitates Parentum may be meant of the Spiritual Wants which Fathers and Mothers may have in another Life, for it is not probable that they were then alive, fince they were Aged 60 Years. But these words cannot be understood of Thomas a Kempis, supposing that he speaks in his own Person, and not in the Person of another; for Rosweidus says, that

he never had but one Brother, as is reported.

Fourthly, The Sentiments and Doctrin of the Author of the Imitation do perfectly refemble those in the Books of Piety written by Gerson. He inspires the Reader with a great Contempt of all vain Knowlege in the whole first Book, and chiefly in b. 1st, number 2, & 3. and speaking of Benefices, B. 3. C. 3. N. 2. Pro modica, says he, Prabenda longa via curritur. Now "Gerson was Doctor, and Flourish'd a long while in the University of Paris, in the Quality of Chancellor: After the same manner he speaks in his Episte, de Conversione & perseverentia in bono proposito, in the 3d part of his Works, fol. 374. Recogita ubinam sunt tecum studentes, ubi illi familiares Sceit, cum quibus vivere & sapere du'ce erat . . . quam multi jam obierunt, quam A Differtation multi jam vagi in seculo remanserum . . . audisti alios Romam pergere, & po Beneficiis labo. about the Author raue; alies Parisis residere & ad Magisterium tendere. And what is yet more remarkable, of the initiaties when he writes to his Brother Nicolas, to testifie to him the joy he had conceived for his becoming of John Chiff.

a Regular, he tells him that he had perith'd if he had continu'd in a Secular Life, and had taken the Degree of a Licentiate, or Matter of Arts; Ille qui a puero misertus est tibi, dans tibi cor the Degree of a Licentiale, or Affilios compatientem, superaddidit misericordiam ut te repelleret a feculo nequam in quo jam demergendus pene sueras irrevocabiliter, si Licentiam aut Magisterium in Astibus adeptus fuisses. Et propriat conjecturas ex alin accipe. May it not therefore be that it was with respect to this Brother, that he wrote what is in the first Book of the Imitation; for he had a great efteem of this Brother, and 'tis he, of whom he says, that he was Conceiv'd by the Vows of his Mother: Denique noli oblivisci misericordiam Domini in Progenitoribus nostri, in Matre presertim, que ineffabilibus Votis etiam ante tui conceptum, te talem aliquem a Domino quessoit, velut Anna altera Samuelem. Deinde natum & adultum jugibus fere lachrymn, in bec Statu, sicut pie sentio, progenuit. Meministi, opinor, literarum que super boc prebent indicium, & que alteram Augustini Murem representant, eam erga te redd. ei vicem orationum tuarum, & in te uno nos omnes erga Daum Intercessorem habebimus. "Tis to him that he writes thus, Omnis homo qualis Interius est, tain ei exterior adversitas erit . . . Non est magna Patientia quam incipe, & sic poteris alium sanare. Audeas tamen qui zelum videris habere adversus aliorum defellus . . . quia relle & prudenter ageres, si zelum tuum etiam centra commotionem tuam exerceres . . . Quid enim mihi prodest, si aliquem verbis meis sanavero, & in p op is men passionibus mansfero? Which is very like to that which is in the 2d Book of the Imitation, C. 3. N. 1. Tene te primo in pace, & tune poteris alies pacificare Habe primo Zelum super teipsum, & tune juste gelare potern etiam proximum tuum. 'Tis to the same Brother he says, Impedit nes walde quod nen audemus violentiam inferre Nature . . . Hodie aliquid inchesre, & cras medicum addere . . . Perficie hominem virtuesium; which is very agreeable with what is in the first Book of the Imitation, C. 11. N. 5. Si omni anno unum vitium exti paremus, cito viri perfecti efficeremur . Si modicim violentiam faceremui in principio, tune postea cunsta possemus facere cum levitate & gaudio. Tis to him that he says, O quantos labores facium homines pro terrenis lucrands, & nos pro aterna bonis marcefcimus; which is very consonant to what is in B. 3. of the Imitation, C. 3. N. 2. Pro modica Prebenda longa via curritur, pro vita aterna a multi vix pes semel a terra levatur. Tis to him that he says, Considera teipsim quod queris in Operibus tuis, quod diligis, & quod non diligis. Secundum desideria sua sis homo stabilis aut vagus. Qui multum concupiscit, & multa habere vult, quomodo in se manebit? dispergitur in omnem ventum Cali, & capitur laqueo desiderii terreni. Parva res est Sape prepter quam adipiscendam generatur bomini perplexites magna, fed qui omnia a se expellit, permittens unumquodque stare sicut venit, bene in pace erit . . . O quanta adhuc discere habet, qui nen videt quantum adhuc ille desicit, & O quam longe stat! Tis to him that he fays, Suscipiamus, Cariffime, De manu dei, quicquid voluerit super nos venire Deus, nibil enim sine certa & justa causa agitur in terris; & ideo nos Deo oportet subjicere Cor nostrum & sensum nostrum, ut respiciens humilitatem & patientiam nofram, bene disponat desiderium nostrum, &c. 'Tis to him that he says, the Philosophers have not known the Truth, but Jelus Chrift being come, has faid, He that followeth me, walketh not in darkness, which are the first words of the first Book of the Imitation. 'Tis to him that he fays, Via Crucis via nostra, via Electorum, via Paucorum . . . Frangere propriam voluntatem crux est . . . Memento quantum sansti pro vita aterna laboraverint, in qua nunc cum Christo sine fine regnantes gaudent . . . Quanto in inferiori & humiliori statu cor fuerit, tanto verius sepe bona agit, & facilius habita custodit, Si alii præcedunt nos, quid ad nos, sequamur Jesum bumilitate & simplicitate, & non curemus humanam vanitatem . . . Que major gloria quam cum Christo gloriari in Cruce? que major consolatio cordis, quam portare viventem imaginem Crucifixi? Tis to him that he says, Quam multi divites, Nobiles & Potentes, quam multi sapientes, literati & famost adolescentes in hoc seculo miserabiliter sluctuant & abjicere jugum Diaboli a suis cervicibus non prevalent, nec illo Spiritu adhuc moventur ut seculo renuntient. O vanitas vanitatum mundum diligere & que Dei sunt minus curare! Venit tempus, venit cito tempus, qued omnes seculares & carnales voluplates finem habebunt. And lastly, tis to him that he fays, Denique Frater Cariffime, noli in vanum gratiam accipere que data est inte; audisti cariffime, quomodo teipfum debes vincere. All which Sentiments and Maxims are very agreeable to those in the Book of The Style of Gerson's Works of Piety, is not so different from that of the Imitation of Jesus

Chrift, as may be imagin'd at first. His Stile is more dry and harsh in his Books of Doctrin, but in his Books of Piety and Devotion it is more sweet and soft, and very like to that of the Imitation.

Sixthly, Gerson Cites no part of the Book of Imitation; he exhorts the Celestines to read Books of Piety, such as those of St. Bernard, and others, in an Epistle which he wrote to their Provincial. He Exhorts likewise an Hermit of Mount Valerian to Read Books of Devotion, and he sets down many of them for him; but he never mentions any part of the Imitation, which proves that he had no knowledge of it: Yet you may fee in Gerson Sentences and Expressions very like to those which are in the Book of Imitation; if you will read the Letter which he address to this Hermite, in the Fourth part of his Works, P. 51. the Letters which he wrote to his

A Dissertion Brother Nicolas in the same Part, Fol. 372, 373, 374, the Book de Mendicitate Spirituali, Fol. about the Author 387, and the Treatise de Considerationilus quas debre habore Princeps, Part 2. Fol. 279. All of the limitation which gives occasion to conjecture that the Author of the Imitation is not more ancient than of Jesus Christ. Gerson, and that it was he, or some other who had read his Works, who wrote this Book.

SECTION XI.

The Ressons which prove that the Book of the Imitation is not Gerson's.

THere are but two Reasons alledg'd against Gerson, the Profession of the Author, who de-

clares himself a Monk, as we have seen, and the difference of Style.

The First of these Reasons may appear decisive against Gerson; ye it may be said, that he speaks, in the Person of those for whom he writes, and so Gerson does in the Treatise upon these words, Venite ad me omnes, for says he, Si semel not Jugo assiractions, non liceat nobis de Monasserio egredi & collum excutere de subjugo Regule . . . Propter quad natus oft benedistus legislator nosser. And in the Track, De Solitudine Ecclessificorum, written for the Celestines, he says, boc jubes suprema Abbas noster Jesus Christus. And in the Epittle, Pro Consortatione alicujus tentati, he says, Vita Clericorum, Monasborum & omnium Religiosorum in Cruce, & c. st aliam wind unterinus, erramus.

We may also Observe, 1st, That Gerson liv'd as an Hermit for the space of 10 years at Lyons before his death; for he died in 1429. And it appears from the Letter of his Brother John the Celestine, to his other Brother Anselm, written in 1423, that he had then retir'd for the space of 4 years, and that he liv'd there in great peace of mind, which made him say, that he never had fo clear and vigorous a Spirit. And he adds, that he could hardly prevail with him to put forth fome Tracts under his Name, except only those which he was oblig'd to write by reason of his Office as Chancellor, or Doctor; and that he neglected a great number of them, whereof forthe are lost, as that which he wrote, de Nuptiis Sapientiae, which was the Cause why he could not exactly fet down all his Books. 2dly, That Gerson had been defir'd by the Celestines to write fomething upon these words: Si quis vult venire post me abneget seipsum, & tollat Crucem suam, & fequatur me. For this he fays plainly in a Letter which he wrote to them, which is about the end of the 3d Part of his Works; And his Brother John the Celestine says also that they had pray'd him to write something for their Edification. It appears also that he compos'd for them a Treatise upon these words, Venite ad me omnes qui overati estis, which are the same with which the 4th Book of the Imitation begins. He wrote also other Treatises for them. May it not therefore be, that during this Retreat he applied himfelf particularly to meditate upon the Principal Maxims of Renouncing the World, and so Compos'd the Book of the Imitation about the end of his Life, that he might fend it to them? All this may be made use of to shew, that it is not altogether impossible that Gerson should be the Author of the Imitation, altho' the Author speaks like one that had embrac'd a Monastick Life.

As to the difference of Stile, 'tis true that the Stile of Gerson is different from that of the Imitation, and that he handles matters in a manner more methodical, and less moving; but this difference is not so sensible in his Books of Piety; and it may be, that having a mind to compose a Work which might excite and nourish Piety, he applied himself so much the more to sweeten his Stile, and to fill his Book with affecting thoughts, and so affum'd a Stile and way of Writing, suitable to his Design.

SECTION XII.

An Examination of the Manuscripts produced for John Gersen, or Gessen, an Abbot; whether there was one John Gersen Abbot of Verceil, of the Order of St. Benedict; whether John Gersen was taken for John Gersen; or on the contrary, John Gersen, for John Gersen.

 T^{Here} remains only now John Gerfen, whose Claim to this Book is chiefly founded upon Manuscripts.

The first and most ancient is that which is found at Arona a City of Italy, belonging to the Princes Boromees, in the Novitiat of the Jesuits, which was formerly an Abby of St. Benedist. This Manuscript came not as Cajetan at first believ'd, from the ancient Library of the Benedistines

Book of the Imitation of Christ.

of this Monaftery; but was brought thither from Genes in 1579. by Father Maiolus, who found A Diffension it in his Father's House. The Author of these Books is there call'd in three places John Gesen about the Authe Abbot, once the Abbot John Gefen, and once the Abbot John Gerfen. The first Title upon ther of the Imithe first Leaf is written with Red Ink: Incipiune Capitula libri primi Abbatis Joannis Gesen, de cuiton of Jesus Imitatione Chiffi, & contemptu omnium vanitatum mundi, Caput primum. At the beginning of Chiff. the second Book there is also written in Red Letters, Incipit tabula libri secundi Abbatis Joannis Gesen de inte na Conversatione, Caput primum. At the beginning of the third Book it is also weitten in Red Letters, Incipit Tabula tertii libri Abbatis Joannis Gesen, de interna Christi locutione ad animam fidelem. At the beginning of the fourth Book, that which follows is written with black Ink, Incipiunt Capitula quarti libri Abbatis Joannis Gesten, cum quanta reverentia Christus su susce piendus. Caput primum. At the end of the Book is written with Red Ink, Explicit liber quartus dultimus Abbatis Joannis Gersen, de Sacramento Altaris. After these Books there follows a Treatise of St. Bernard to his Kinsfolk, of St. Ambrose about Morality and a good Life, and another Fragment of St. Bernard's. All this is fairly written upon Parchment with one and the fame hand, and in the same Character, which was judg'd by the Assembly in 1687. to be 300 Years old. This is not the Original Manuscript of the Author, who would certainly have written his own Name every-where after the fame manner, but it is fome Copy.

There appears nothing which can be reasonably objected against this Manuscript. It cannot be accused of Falssication in five places, neither can any say, That these Titles are later, after they have been viewed and examin'd by unexceptionable Judges: Neither can the Book be thought very late, after the Judgment they have given of its Antiquity: All that can be said, is, That the Writer may have put the Name of John Gesen, Gessen, or Gessen, for that of John Gessen. But whence then comes it to pass, That he should always give him the Title of Abbor? From whence did he take it? There is no Similitude between Cancellaris and Abbasis: How then should it come into the mind of this Transcriber to give to John Gessen the Title of Abbor? This is disfi-

cult to be explain'd.

The second is the Manuscript of the Monastery of St. Columbanus of Bobio, which the Assembly in 1687, judg'd to be of the same Antiquity with that of Arona, which has the Name of John Geosen at the beginning of the 4th Book only; for at the beginning and end of the other, there is no Name at all. Here follows the beginning, In nomine Domini, Amen. Incipit libellus de Instatione Christi, & contempts omnium vanitation mandi. Capitulum primum. And at the end of the three sist Books, Incipit liber Joann's Gesten cum quanta reverentia & devotione scarsification dominicum corpus & sampling summendum. And at the end of the 4th Book, Explicit, Declaus & Bestissime Mariae Vingini. There is a sterewards another Treasts of Piety, which begins with these Words, Quoniam Charissime, & busine sufferabilis vice squientis erumosa via. &c.

The third Manuscript is that of the Congregation of St. Justina, in the Monastery of St. Benediet of Padolirona near to Mantua, as is remark'd at the end, Ifte liber oft Monachorum Saneta Juftina de observantia deputatus Monasterio Santii Benedicti de Padolirone signatus numero, 451. Where the Name of John Gersen is found twice, once in red Letters at the beginning, Incipie liber Joannis Gersen primus de contemptu Mundi & de Imitatione Christi, and at the end of the Book in black Ink, Explicit liber quartus Joannis Gersen de Sacramento Altaris. As to this laft, there is no Sufficion of any changing or razing the Writing, and the Name of John Gersen is certainly written with the first hand. Mr. Naude suspected; That there it ought to have been Gerson, and that the o might have been chang'd into an e: But he durst not maintain this at last, and the very Inspection of the Manuscript which is in the Abbey of St. German de Prez, discovers, That there is no Change nor Razure in this place, as the Affembly in 1671. judg'd. " As to the first Title, there is more Difficulty, Mr. Naude fays in his Report, That having confider'd this Title, In-" cipit liber Joannis Gersen primus, whose Words are not in their natural Order, he perceiv'd " the Footsteps of a former and more ancient Title, all whose Traces the new superadded Title " could not perfectly cover, but still there appear'd I. H. O. and the Moieties of other Letters " which might be seen assoon as they are look'd upon with a little Attention: Neither can it be " faid, That they are the Strokes of the Letters which are on the other fide of the Leaf, because " being pierc'd with the point of a Penknife, they do not hit against them. Lastly, These words, "Liber Joannis Gersen primus, were written with a Red Ink more shining than the following, " De contemptu Mundi & Imitatione Christi; so that by this Difference alone of Red and Vermi-" lion, we may certainly know, or at least more clearly prove the Fraud. Wherefore adds he, tho " the Congregation of St. Justina has forgotten it after more than 200 Years; yet 'tis certain " this does not give any Antiquity to this Title, fince it is altogether false and superadded to " another more ancient (which was likewise false, viz. Joanna Gerson, from whence came the "three old Letters, I. H. O.) not by a bare Change of Gerson into Gersen, but by reversing and " changing the whole Title, for fear lest the Word Cancellarii being left, or any other which " could not so well agree to Gersen, it might give occasion to discover the Fraud: For other-" wise the Letter o of the Name of Gerson, might very easily be chang'd into the Letter e.

This Manuscript being carried to Paris, was viewd and consider d in 1652, by the deceased Mr. de Launo, who made upon it the following Observations, in the Remarks he wrote upon a Work of a Father of St. Genevieve, Part 3, p. 89. "Upon this occasion, I will tell what I have ober served in a Manuscript of the Book of the Imitation, which is in the Abbey of St. German des Prez, and which is said to be the Manuscript of Manua. The Title is thus, Incipit liber Joannis Ger-

fen.

A Distriation " sen primus de contemptu Mundi, & de Imitatione Christi: The end is thus, Explicit liber quartu about ibe Author " Joannis Gersen de Sacramento Eucharistia. In this end there appears not, that ever any Word of the Imitation " was chang'd, or any Letter alter'd. That which appears, is what was written at first by the of Fefur Christ. " Transcriber. This being so, it seems no ways credible, that there ever was or should be any " Change or Alteration in that which is common to the Title and the end, i. e. in Joann's Gersen, " because there could be no Reason to change or alter Joannis Gersen in the Title of the Book, " and not to change or alter Joannis Gersen at the end of the Book. I hold this, without Dif-" pute, to be reasonable; nevertheless, I have observ'd three things in this Title: 1st, That these " Words, Liber Joannis Gersen primus, were written with a Red Ink a very little more shining " than the rest, which I believe proceeds only from the greater Abundance of Red Ink in the Pen, " when these four Words were form'd, than when the rest were made. We find by Experience, " That the Letters which are form'd with much Red Ink in the Pen, are more shining than those " which are form'd with less Ink in the Pen, tho' they be all form'd at the same time. 2dly, That " the Line of Paper upon which these Words, Incipit Liber Joannis Gersen, are written is a " little smoothed and polished, which reaches above the Line; but I believe this happen'd by " the Fault of the Transcriber, who beginning to write, and having mishap'd the first Words of " the first Line, he blotted them out with his Finger by drawing it over the Line; yet he could " not do it so perfectly, but there would still remain some Mark upon the Paper, where he begun " to write what we now read there. However this be, 'tis not possible to say with any Cer-" tainty, what the Transcriber had first written. 3dly, That this Mark and Blot of the Paper, " whatever it may have been, goeth above the Word Gersen, but cometh not below it at all; " fo that in this Word, there appears no Change or Alteration which may decide the Question, " This Word is written with the same hand which transcrib'd the whole Book, which is very " confiderable; for if there had been any Falfification, it must have been in this Word Gersen, " and not in that Joannis, because Joannes Gersen and Joannes Gerson, agree in this Name of " Joannes. Moreover, I would very willingly perswade my self, That this Manuscript whereof "I am now speaking, is not that whereof the Sieur Naude gives his Judgment in his Report, " which the R. F. the Abbot of St. Genevieve publish'd in Latin and French, in the third Part of "his Book. The Reasons which I have for this are chiefly four. 1st, That the Sieur Naude says " in his Report, That these three old Letters, I. H. O. are to be read, which were in the Ti-" tle of the Manuscript which he saw, which are not to be read in that which I saw, and any " one may see. 2dly, That the Sieur Naude says, the Word Cancellarii was in the same Title; " which cannot any ways be affirm'd of the Manuscript whereof I am now speaking, as every " one must believe who will take the pains to consider it. 3dly, That the Word Cancellaris is " always follow'd by Parisiensis, there being no Book, nor Tract of Gerson, which goes under " this Name Gerson, wherein there is Cancellarii without Parisiensis. But this cannot be affirm'd " of this Manuscript which I saw, not only because there is no Appearance that ever Parisiensis " was there, but also because there is no room to place it there, in that condition wherein the " Title of the Book is. 4thly, That the Sieur Naude makes no doubt, but at the end of the Ma-" nuscript which he saw, there had been before Joannis Gerson: But in that which I saw these " Words had never been.

The Affembly in 1671, judg'd, that the Writing of the first Inscription of this Manuscript was entire and unchang'd in the proper Name, and that there was no just Suspicion of Falification

there, nor yet in the Subscription which is at the end written with the same hand.

I faw this Manuscript a little while after, and when I had well-consider'd the Title in question. I judg'd, 1st, That it was written wholly with the same hand. 2dly, That 'tis the same hand which wrote the whole Work. 3dly, That 'tis true, the first Words had been blotted out, and particularly the Word Incipie. 4thly, That still some Letters of that which had been written at first might be observ'd, and among the rest the Term Incipit; and that it might be, the same was also obsery'd at the time when Mr. Naude saw the Letters I. H. O. tho' they do not appear at present. nor yet the Prickings which are faid to have been made in that place. 5thly, That these Words were not defac'd by scraping the Parchment, for looking upon it by the Light, it is of the same thickness, and it appears not at all to be diminish'd in that place; besides, That if there had been any fuch Razure, the ancient Letters would no more be feen. 6thly, I observ'd after Mr. Launoy, That there remain'd at the top above the first Line, a speck of dark Red, which appear'd to me to proceed from hence, that the Transcriber had dash'd out with his finger what he had written in Red, and fo spread the Red further, which could not so perfectly be taken off, but that still some speck of it would remain. 7thly, I judg'd from hence, That the Transcriber having begun the first Words of his Title, Incipit Liber Joannis, had dash'd them out again; perhaps, because his Pen being over-charg'd with Red Ink, had made a Botch, which oblig'd him to blot out the whole. 8thly, The Space will not allow, that ever there should have been a longer Title in it. 9thly, The Traces of the old Word Incipit are yet to be seen, and those of Foannis were feen at the time when the Title was view'd by Mr. Nauda, and therefore it was the fame Title. 10thly, It is of a brighter Colour at the beginning, because the Pen of the Transcriber was then more full of Red Ink than at the end, but the first Words are not so lately written as the last. Besides, the Age of this Manuscript, according to the time that it has been in the Congregation of St. Justina, to which it belongs, is no more than 200 Years, according to the Judgment of expert Men, and the Confession of Mr. Naude.

There is one important Remark to be made upon this Manuscript of Padolirona, which is this, a Difference That upon the first Leaf there is the Epitaph in Verse of John Gerson, Chancellour of the Univer- about the Author firy of Paris, the same which is to be found upon his Tomb in the Church of St. Paul, at Lyons of the Imitation express'd in these Words,

Book of the Imitation of Christ.

Magnum parva tenet virtutibus urna Joannem, Pracelsum meriti Gerson cognomine dictum. Parifius celfa Professor Theologia, Claruit, Ecclesia qui Consolarius Anno Milleno Domini centum quater atq; viceno Nono, luce petit superos Julii duodena.

Cajetan mentions this Epitaph: The Sieur Naude never perceiv'd it; for he makes no mention of it in the Report made in 1671. Father Delfau fays nothing of it; whereupon his Antagonist crowing over him, he who answer'd confesses, That it was in this Manuscript, but of a late Writing. If it had been written with the same hand which wrote the rest of the Manuscript, there is do doubt but it would have clearly prov'd, That the Name of John Gersen was put in that place for that of John Gerson; but since it is written with a much later hand, as the bare Inspection of it discovers, it shows only that a certain Person, into whose hands this Manuscript fell. finding there the Name of Gersen at the top, and imagining that this should be Gersen, to whom he knew this Work had been ascrib'd thought sit'to write upon the first Leaf being blank, this Epitaph of Gerson; and therefore from hence no Consequence can be drawn as to the first Author.

The fourth Manuscript, which is that which the Benedictines bought of Mr. Slusa, and which they have in their Library, is also 200 Years old, according to the Confession of those able men, who gave their Judgment about it in 1674. There we find at the end these Words written with Red Ink by the first Hand, Explicit liber quartus & ultimus de Sacramento Altaris Joannis Gerlen.

The fifth is the Manuscript in the Monastery of St. John of Parma in little, which contains a Rule of St. Benedia and the Book of the Imitation written with the same hand, whereof the Year is fet down at the end of the Rule of Sr. Benedict; Santliffimi Benedicti explicit Regula discretione pracipua & sermone luculenta die oftavo Augusti, 1466. At the end of the fourth Book of the Imitation is written with the same hand, Explicit liber quartus & ultimus Joannis Gersem de Sacramento Altaris, Amen. The Name is written in this Manuscript as in that of the Monastery

of Bobio with an m Gersem, and not Gersen, as in the rest.

The fixth is the Manuscript of Leo Allatius, which belong'd formerly to the Cardinal of Biscia. which probably came from Germany; for the binding was of that Country, and it contain'd the Works of Nicholas D' Inkelfpuel, Rector of the University of Vienna, and of John of Tambach. Regent of the University of Prague, and the Bull of a Legat publish'd at Vienna, in 1448. 'Tis written on Paper, and has this Title in Red Letters, Incipie Traftatus Joannu de Canabaco de Imitatione Christi, & contempts omnium vanitatum mundi, & dividitur in quatuor libros. The Bull dated in 1448, written with the same hand, shews that it could not be written before this Year The Name of Canabaco was added some time after, and above the Line, but still it is done by the fame hand, in the fame Writing, and with the fame Vermilion. Mr. Naude and the Affembly in 1671, are in this of the same Opinion. Mr. Naude judg'd, that the Writing of the Manuscript was no older than 1480, or 1500. The Assembly gave no Judgment of its Antiquity This Surname of Canabacum given to John the Author of the Book of the Imitation, has been differently explain'd. Some fay, That Canabacum was the place of the Birth of this John, whom they suppose to be the same with Gersen; and since Canabacum is a Place unknown, they have interpreted it Cavaglia, which is a Borough in the Country of Verceil: This was the Opinion of Quatremaires and Walgrave. Father Delfan and those who have written fince, feem to have forfaken this Opinion, and durft not maintain, that Canabacum was the Country of John Gersen, and that this Place was Cavaglia: And so it is not known, what the Surname is, from whence it was taken, nor what gave occasion to mention it here. Some may conjecture, that the Winter of this Manuscript having copied it from another, wherein de Gersonio, was ill written, wrote Canabaco for Gersonio; or rather, that lighting upon a Manuscript wherein there was Cancellario abbreviated, as Canchrio, he read it Canabaco. Howfoever this be, it cannot be provid by any Place, that this Joannes de Canabaco is the same who is call'd Joannes Gersen in the other Manuscripes;

The seventh is the Manuscript of Cave, upon which it is written, Iste Liber eft Congregations Caffinensis, and a little after, affervatur in Monasterio Cave. The Book of the Imitation in this Manuscript is written upon Parchment, in fair Characters, and has no Name of the Author, nor any Date of the Time, being imperfect at the end. But in the first Letter Q, there is the Image of a Benedictine Monk, having a Cross in his hand; some think that this is the Pourtrainure of Gersen. Afterwards' tis said, That the Words of ch. 56. B. 3. gave occasion to this Picture, I have receiv'd from your hand a Cross, and I will carry it until Death. It may indeed be, that this Sentence gave occasion to him who wrote this Manuscript to make this Picture at the beginning: But upon what grounds can it be thence concluded, That the Book of the Imitation was therefore written by a Benedictine Monk? All that can be thence conjectur'd is, That the Writer of this

Manuscript was a Benedictine.

A Differention The last Piece which is produc'd is a Copy of some Works printed at Venice in 1501. among about the Author which is the Book of the Imitation of Jesus Christ, under the Name of John Gerson, Chancellor of the Imitation of the University of Paris, at the end whereof are to be found these Words written upon Deof Jefu Christ. fign ; Hunc librum non compilavit Johannes Gerson, sed D. Johannes. This Word Johannes has been mended by the Confession of Father Delfau, and that which follow'd has been raz'd out, in the room whereof there is still a blank space, and after it there are these Words, Abbas Ver. cellensis: After which there is yet more Writing raz'd out, and then at last follow these Words; Ut habetur usq; hodie propria manu scriptus in eadem Abbatia. This Copy being one of those which were presented at Rome in 1641. to Sieur Naude, he judg'd that this Manuscript Obiervation had been falfified, and pretends, That Johannes had been made of the Name Thomas, after so gross a manner, That the Sieur Vincent Galeotti, when he came to read this Writing, read Thomas for Joannes. This Copy was not produc'd at the Assembly in 1671. tho' it was at Paris, and Father Delfau gave no other Reason for it, but that it was in the Library among the printed Books without his knowledge. If this had been the only Reason which hindred the Benedictines from producing it then, they would certainly have shewn it in the Assemblies in 1674, and 1687: But they had Reason to suppress it, because they truly judg'd that this Manuscript Note was of no Authority: First, Because 'tis well known that 'tis much later than 1501. but 'tis not known at what time it was written, nor who is the Author of it: Secondly, Because the Name of Johannes being foisted in, and that of Gersen, or Gessen being not there, it was unserviceable to their Cause: Thirdly, Because this Note, however very late, yet was falsified by a Forger who put into it all that he pleas'd: Fourthly, Because the space might be fill'd up with any other Name besides that of Johannes Gersen, or even that of Thomas a Kempis, that perhaps he might be call'd Abbas Windesemensis, or perhaps even Abbas Vercellensis, because there was one Thomas a Canon-Regular of St. Victor, Abbot of St. Andrew of Verceil, whom for e make a Canon-Regular upon the Credit of an ancient Reguler of Burials of St. Vi-Bor's, and others a Benedictin, according to the Picture of a Monk which is faid to be upon his Tomb: Fifthly, Because 'tis not certain whether these Words Abbas Vercellensis are the Forgers, or his who first wrote this Note. And thus the Title of the Abbot of Verceil, which is given to John Gersen, being founded only upon this Note is a meer Chimæra, fince Gersen is not at all nam'd there, and the Name of John is foisted in, and therefore no regard ought to be had to a Piece of this Nature. There are two Abbies at Verceil, that of St. Stephen, and that of St. Andrew: This latter was founded at the Expence of Henry II. King of England, after the Murder of Thomas of Canterbury: Whereof the first Abbot in 1227. was Thomas Gallas, a Canon-Regular of St. Victor, or according to others an English Benedictine. He was Abbot till the Year 1260. Upon which account John Gersen is made Abbot of St. Stephen of Verceil, and not of St. Andrew. This Monastery is more ancient, and was of the Order of St. Benedill, until Paul III. in the Year 1536. gave it to the Canons Regular, after which it was destroy'd in 1581. But no ancient Author speaks of this Abbot John Gersen. Francis singustin a Clergy-man hath indeed plac'd him in the Edition of his Chronicle at Piemont in 1648. among the Abbots of Verceil, and afcrib'd to him the Imitation of Jesus Christ, but its only upon hear-fay from some Benedictine since the Contest of Cajetan, and he durst not mention him in his History of Verceil. There is also cited a Manuscript History of Verceil, written by John Baptista Modena, who says, That we still read in an ancient Manuscript of other Abbots of St. Stephen, which were never reckon'd among the rest. Among whom is another 3ohn, who is thought to be the Author of the Imitation of Jelus Christ, because this John, Abbot of Verceil, cannot be Abbot of any other Abby but the Monastery of St. Stephen. "Tis doubted whether this Testimony is true; but supposing it were, tis plain, That this Author said this only upon occasion of what had been alledged since the starting of this Controversie by the Abbor Cajetan. It must be confess'd, That there is no Proof that John Gersen was Abbot of St. Stephen's at Verceil, no more than there is, That he was a Native of Canabaco, and that Canabaco was Cavaglia: And it is not at all known who is this John Gersen, Gersem, Gesen, or Gessen, whole Name is found in the Manuscripts of the Imitation which we have now mention'd. There is none of them which gives him the Title but that of Arona, where he is always styl'd the Abbot Abbath; but 'ris never observ'd, of what Order, or what place he was: And therefore the Benedictines have no more right to appropriate him to themselves than the Bernardins or any other Regulars, which have Abbies and Abbots. John Gefen, or Gersen, or Gessen an Abbot, is grounded upon nothing but only the Manuscript of Arona. John Gersen, or Gersen, without a Title, is founded upon four uncorrupted Manuscripts worthy of Credit, That of St. Columbanus of Bobio, That of Padolirona, That of Slusa, and that of Parma. John, sirnam'd of Canabaco, is only to be found in the Manuscript of Allatius, written fince the Year 1448. and this Sirname is there interlined, tho it be written with the same Hand. John, Abbot of Verceil, is founded only upon a Forgery. But for none of these John's can any ancient Author be produc'd who knew him, or has mention'd him, nor any Edition before that of Cajetan in 1616. taken from the Manuscript of Arona, which is Entitled, Venerabilis viri Joannin Geffen Abbatis, Ordinis Sandi Benedicti; wherein the Order, of which he was Abbot, is added without Proof, and without Authority. Walgrave has chang'd the Name of Geffen into Gersen, and has ventur'd to fet down his Country and the Place of his Abby, by caufing the Imitation to be printed with this Title in 1638. Johannis Gersen Abbatis Vercellensis, Italo-Renedictini. At last,

Book of the Imitation of Christ.

Father Delfau, who nevertheless ought to have observed the weakness of the Proofs upon which A Differentian the Title of Abbot of the Order of St. Benedial of Verceil is founded, has carried this Mar-about the Author ter yet higher, by giving him the Name of the Abbot of Stephen of Verceil in his last Edition of of the Imitation 1674 Johannis Gerfen Abbatis Saniti Stephani Vercellensis Ordinis Saniti Benedicti. There is of Jesus Chrife. nothing of this Title but the bare Name of Johannis Gersen, which is Authoriz'd by many Manuscripts, and the Title of Abbatis, only by the Manuscript of Arona: All the rest is without

any Foundation.

When there want Editions and Authors who give the Imitation to John Gersen an Abbot. then the Editions and Authors are alledg'd which ascribe it to Gerson, which are said to be favourable to John Gersen. For fince, as they suppose, 'tis manifest that the Book was not Gerson's the Chancellor of Pars, and that the Author was certainly a Monk; 'tis pretended that the Reason why it is ascrib'd to Gerson the Chancellor is the similitude of the Name; and that John Gersen being less known than John Gerson, and almost altogether unknown in France, the Name of John Gersen was taken for that of Gerson. That this is much more probable than to say, that the Name of John Gesen, Gessen, Gersen, or Gersen, was put for that of John Gerson. 1. Because there are Manuscripts of Gersen which are thought more ancient than the time wherein Gersen could have Compos'd this Work; for there is one of Melice Dated in 1421, and those of Arona and Bobio without Date are of the Fourteenth Century. 2. Because the Name Abbatis is in that of Arona, a Title which no ways agrees to Getfon. 3. Because it is no ways credible, that it should be written so many ways, in so many different Places, Gersen, Gesen, Gessen, or Gersem, for Gerson, which was a Name well enough known. To this it may be answer'd, that the Name of Gerson was put there, either because he was the Author of it, or because this Work was joyn'd to the Works of Gerson in the same Manuscript as is really found in the Manuscript of Melice, in 1434. After the same manner it has been ascrib'd to St. Bernard, because it was joyn'd with the Works of this Father, as in the former Manuscript of Melice, wherein Gersen is put for Gerson, because the Name of Gerson was perhaps abbreviated in the Manuscript from which this was Transcrib'd, as in the Manuscript of Salezburg 'tis written John Gers. or rather because the o was taken for an e. That one Manuscript of that Nature, such as that of Arona, could never be the Cause of the Mistake which is found in all the rest; That this Mistake is found only in the Manuscripts of Italy, which may have been Copied out from that of Arona; that the Name Abbatis which is in this, may proceed from the Ignorance of the Transcriber; that the various ways in which this Name is written, sometimes Gefen, sometimes Geffen, and sometimes Ge fen, all which are found in the same Manuscript of Arona, do plainly shew that the Name of the Author was not well known to him who wrote it; that he added of his own head the Title of Abbor. Laftly, That this Abbot John Gesen, Gessen, or Gessen, being wholly unknown, and no Person having ever mention'd him before the Controversic arose between the Benedictions, and Canons Regular about the Author of the Imitation; it is very probable, that he is only a Phancome who never had any real Existence.

SECTION XIII.

A Judgment upon all that has been said in this Question, wherein that which is certainly false is separated from that which is uncertain, and an Attempt is made to discover what has most probability. of Saherra

A Free I have Examind and Related all that has been faid and written by Learned Men upon the Controverties about the Author of the Book of the Imitation of Jefus Chrift, I cannot but apply to them the words of Terence.

> Fecifis probe Incertior fum multo quam dudum

And I doubt not but the same thought will come into all the minds of those who shall read what we have now written. For in effect, the great number of Manuscripts, Editions, Authorities, and Reasons, which are alledged on one side and the other, instead of clearing up the matter, do rather darken it; and instead of discovering the Author of the Book of the Imitation, they render him more uncertain, and more unknown. Nevertheless let us attempt to draw from what has been faid some Inferences, and if we cannot conclude any thing that is certain, yet let us discern between what is falle, and what is uncertain, between what is probable, and what

First, 'Tis certain that this Work is not St. Bernard's, altho' it hath been ascrib'd unto him. Secondly, Neither is there any probability that it is Ludolphur's.

Thirdly,

▲ Differention Thirdly, There is no convincing proof that it is Thomas a Kempi's, for this proof must either be atom the Author founded upon the Manuscripts, or the Editions, or the Report of Contemporary Authors, or of the Initiation the Agreement of the Stile. The Manuscripus do not at all prove it in a convincing manner, of Jesus Chife. fince the first which was in the year 1441. has not the Name of Thomas a Kempis as the Author, but only as the Transcriber of the Book, and this may have given occasion to put his. Name to other Manuscripts, and to Writers who follow'd him to ascribe it to him. 'Tis very probable that the Paffage of Busch was added, and the it were not, yet neither he, nor other Authors, nor the Manuscripts not Editions later than the Manuscript in 1441, are any convincing Proofs, fince these are found in conjunction with other Manuscripts, Editions, and Testimonies, even fuch as are more ancient in favour of St. Bernard, of Gerson, and Gersen. The agreement of Stile, with the other Works which go under the Name of Tho. a Kempis is not still a certain Proof, for in general the agreement of the Stile of one Work with another is not commonly sufficient to ascertain who is the Author of it. Besides this Agreement is not entire; and lastly, neither is it certain that all the Works which go under the Name of Thomas a Kempis are his; fince by the Confession of those who favour him, his Humility would not suffer him to put his Name to any of his own, and he Transcrib'd many Books of others.

Fourthly, There is some probability that the Book of the Imitation is more ancient than Tho. a Kempis, the Manuscripts of Arona, of Sirmondus, and Bobio, the without Date, are judg'd more ancient, bythole who are best skill'd in such matters, which is a proof of it. The Manuscripts of Italy, Dated in the years 1421, 1433, 1434, 1436, and 1437, make it credible. They are indeed later than the year 1410. wherein its suppos'd without ground, that T. a Kempis Compos'd this Work, the there is little probability that he did write it at that time. But two things are to be observ'd; 1st, That these Manuscripts are found in different places, far distant one from another. 2. That these are not Originals written with the Author's own hand, but Copies written out From other Copies more ancient. Now there is fearce any probability, that in so short a time the Book of the Imitation should have been Copied out so poten, and carried to so many different Places. The same Resections may be made upon the French Version in 1447, and upon the French Manuscript found in 1467, in the Library of the Count of Angeulefine; and this may be Confirm'd by the Testimony of Triebemiss, who says plainly in 1494, that the Seniors of his

Soniors had read this Work, which carries us up to the beginning of the Century.

Fifthly. This certain that in the Life time of T. a. Kemphas the Book of the Imitation was afcribed to St. Bernard, to Gerson, and Gerson: The Manuscripts and Editions are a proof of this; which is a firring Argument that T. a Kempis was not then own'd for the Author of it.

Sixthly, Tis also certain that the most ancient Manuscripts are either Anonymous, or else go under the Name of Gerson; which is a good reason why it cannot be ascertain'd that Thomas a

Kempis is the Author of this Book.

Seventhly, John Gerfon Chandellor of the University of Paris; among the 3. Competitors, seems to have the best Right to this Book: If we consider only external Testimonies, he was in possess. fion of it before Tho. a Kempis. All the Manuscripts which are for John Gersen, or Gesen, except only that which gives him the Title of Abbot, may be understood of him by a Corruption of his Name. The Common Opinion of Erance and Italy was for him in the Fifteenth and Sixteenth Century: He is a folid Author, and of great Reputation, who has written Books of a like Nature. But there are 2 things which counter-poize these Proofs, the Title of Monk which is given

to the Author of the Imitation, \$25 the difference of Stile.

Righthly, The Titles of Abbot of St. Stephen of Verceil, of the Order of St. Benedia, which are given to the pretended John Gerlen, are nor built upon any good ground, nor upon any Te-finnony worthy of Credit. There is only the Tiele of Abbot in the Manuscript of Arona, and in the reft he appears Naked and divelted of all Titles, comerimes under the Name of Gerfen,

fometimes under that of Gefen, or Geffen, or Geffen, an Author unknown to this very day.

Laftly, "Is not easie to decide, whether John Gefen, Geffen, Gerfen, or Gerfen, is really the Name of an Abbot, or whether it be only the Corruption of the Name of John Gerfen. There are Conjectures: Pro and Con, which have their probability on both sides.

After all, the Author of the Book of the Innuation remains ftill uncertain, as he was at the

for the

or South silve and talking

beginning of this Discourses and each of the three Pretenders may still preserve the probability of his Right, tho' he be not able to establish it by uncontestable Evidence.

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Chronological TABLE

Eccle hastical History of the Fifteenth Century.

| | | | · | | | 1 | |
|---------------------------------|---|---|---|------------------------|----------|--|---|
| The Tears of the Iul- gar Æs.1. | The Popes. | The Emperors and Kings of the West. | | Ecclesiastical | Affairs. | Councils. | Ecclefiastical Writers |
| 1450 | Boniface Pope | of the Empire Depose the Emperor Wen- cestiaus. Faste, Marquis of Moravia, his Neephew, cho- sen in his room by the Mayence and C Months after. Robert, Duk and Count P Rhise, is chofer Emperor. I. Charles VI. I in the 20th Yes Henry III. K in the 10th Yes Martin King the 5th Year. Fobm King C the 7th Year. | Archbishops of Golen; Dyed 6 e of Bavaria. alatine of the and Crown'd king of France. It of his Reigning of Castile, at a. of Arragon, in of Portugal, in ing of England, | 1400 | | Nicolas Scleng Efaias a Greek Nicolas Biart. Adriun a Carth John of Dure Tilman of Ha Hugh of Sletfi Paul of Venice | eld. ta. lfalonica. is. lolores. bilhop of Ancyra. ia. Monk. ushan. ushan. skemberg. ad. |
| 1401 | | II. Rebert goeth into Italy with an Army, and i | X. s beat back by | 1401 Galeas Vicount | | , and forc'd to | return into Germany. |
| 1402 | | III. | XI. Ifa-Celebin is Kill'd by his Brother Soli- man, who is declar'd Em- peror of the Turks. | 1402 | | | |
| 1403 | The Subfra- ction of Obe- dience to Be- nedit, was ta- ken off upor certain Condi- tions. | | XII. | 1403 | | An Affembly of the Clergy of France, held at Paris, May 28th, which took off the Substraction. | |
| Du Pin 1 | S Cent. | | | á | | · | *4 |

1404

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| The Years of the Vul- gar Æra. | The Popes. | The Emperors and Kings of the West. | The Emperors of the East. | Ecclefiastical Affairs. | Councils. | Ecclefiastical Writers. |
| | or this Month, oratus of Sulmon the Name of In Landiflaus K | nose, the 12th Cofmans Meli- 13, who affum'd mocent VII. ing of Naples, Mafter of Rome. | хіш, | 1,404 | | Paul an English Man. John Lauebur, Flou- rish d. |
| , , | Innocent VII. is recall'd to Kome, and the Partizans of Laodiflaus are driven away. | VI. | XIV. | 1405 | | St. Bernardin was Profeß'd in the Or- der of Friars Mi- nors. |
| l t | Peace by the wa | Is of his Dorty | choose Angelus | | An Affembly of the Clergy of France, held at Paris Decemb. the 21st, which renew'd the Substraction. | Thomas of Kempis, was profets'd a Canon-Regular in the Monaftery of Mount St. Agnes of Xwoll, on the 10th of June. |
| w d | tom of France. | The Duke of Burgundy cau- fes the Duke of Orleans to be the Night on the of Caffile dies, his Son, fucceed the Tutelage of Uncle. | the III. King John the III. Is him, under | The Infitution of the Fraternity of St. George of Alga, by Lawrence Juftinian. | | Nicholas Clemangis is suspected of composing the Letter which Benedist the XIII. wrote in the Month of May against the King and Kingdom of France. |
| ci ec So Pr B X at br X | o Cardinais, 0 | i Chrit ulea ii | Theology at Pa pon the Crofs. the fame Facu | a Council at Oxford. The Writings of Wicklef Carried into Bobenias, condemn'd by Shinko, Archbi- thop of Prague. A Conclusion or vis, about the Blood ity against the Pro- ierarchy, er of Scoperins. | at Oxford. The Council of Perpignan under Benediät the XIII. begun Nov. the 1ft. The Aftembly of the Cardinals at Pifa. fination of the Martin Porce | made a Discourse a- gainst the Interdict denounc'd by Benedist the XIII, against the |

| The Tears of the Vul- gar Æra | The Popes. | The Emperors and Kings of the West. | | Ecclefiastical Affairs. | Councils. | Ecclefiastical Writers. |
|-------------------------------------|--|--|--|--|---|--|
| 1409 | Month, Alexa | h of the same nder V. is cho- | the Pope fro | Wicklef. He has ces in the Univerfity and they appeal to om the Sentence of the Villa and John he Priviledges of Reants, and Gondemns ns, which were contratitution of the Order | about the Schism. The Council of Pifa begun March 25th, and ended Au- | 4 8 8 |
| 1410 | of John XXIII on the 17th | varia des May the 18th. Sig/fmod King of Alumary, is cholen by one part of the Ble chofe the Mare who Dying a ter, all the Su mited in the I mond. The Death of Arragon. Ferdinand I's | | the Order of Mount Oliver. | Henry of Heffe Henry of Coe 10th. Thomas of Ha Nicolas of the Francis Bachon Michael Herbr Peter of Spir | filde, Died July the felbach Thomassuus, e Holy Cross, n, ant of Duren, |
| 1411 | to the Gates | | e | 1411. The Archbifhop of Pifu being Legat in France, obtains a Charitable Subfidy for the Pope. The Troubles in Bohemia. | Henry of Ha | Augustine. of Cita Nuova. r Flourish'd- |
| 1+12 | Ang-lus Co-a rius is driver out of the Do minions of Lu diffaus, and re tires to Marc D'Ancona | nefices The Public gainst John H motions there | us at Prague; v .mnation of ma | 1412. The Parliament upon the Suit of the University, ordains the Execution of the Edict made in 1406, about Beutl of John XXIII. awhich raises new Commy Impieties of Williams to Chamre, by Peter of | gaint the Wicklefites, & Huffites. | iil Jehn of Aurbach. Jehn of Londez Flou- rish'd. Jeron of St. Fairb, wroze his two Treatifes against the Jerri. |
| 1413 | being drive from Rome b K. Ladiflam goes to Lon banky, wheref treats with th Emperor 8 ayanan!, abo | y of England, Henry V. hi i- Son fucceed him. | g put to Deat his Brothe is Muzz, and U turps the En pire of th furls. | h er l- | A Council a | t Giles Charlier takes the Degree of Doctor in the University of Panis. |

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|----------------------------------|--|--|--|---|---|--|
| The Year f the Vul ar Tra. | The Popes. | The Emperors and Kings of the West. | The Emperors of the East. | Ecclesiastical Affairs. | Councils. | Ecclefiaflical Writers |
| 1414 | V. The Death of Laodiflars King of Na- pies. His Sifter Joan Picceeds him, | | XXIII. | Tobn Huss arrives at the Council of Conflance, the 3d of November. He is feized 26 Days after, and his Process is drawn up. A Cenflure of the Faculty of Theology Petrs, written in Juke of Otleans, by A Sentence of the An Appeal from it | of Conflance, began November the 16th. The Taris, again tification of the Order of the Bishop of Paris | of the Book of <i>John</i> e Affaffmation of the |
| :415 | Papal Dignity | Configure, he e Council, de-, and Depos'd May. Renounces the by his Proftors. ment between rigifmund, and ton, about the | | the 15th of July. Jerome of Prague, stance the 4th of M vours to cscape, but ed. He Retracts on t | ohn Hufs is fini- ned and Burnt arrives at Con- ay; he endea- is Apprehend- the 23d of Septe John Perir Con | Fohn of Dendermande. Anthony of Genua. |
| 1416 | made againft Benediff XIII, | Ferdinand IV. King of Arra- gon, Dies on the 2d of A- pril. Alphonfus his Son, succeeds him. | A | Ferome of Prague is Accus'd anew, Con- demn'd in the Coun- cil of Constance, and Burnt May the 30th. The Troubles ar hemia about Resigion | nd Wars in Bo- | Anthony of Parma. John Capreclus Flou rifh'd. |
| 1417 | The Deposition of Benedia XIII. in the Month of July. The Election on the 11th of I. | n of Martin V. | YXVI, | 1417 | | John Baprifia Poggii fpoke a Funeral O ration upon Car dinal Zabarella. Thomas of Walfinghan finished his large. History of Eng land. |
| 1418 | II. | VIII. | XXVII, | 1418. An Affem- bly of the States of the Kingdom of France, which Orders the Execution of the Edict made in 1406. | - | The Death of John Dominici, Cardinal o Ragufa. |
| 1419 | III. The Death of Gregory XII. Fish XXIII. escapes out of Prison, and goes to meet Flowere, where Benedial XIII. flinate, and is all those of bi- ence, except ti try of Paniscie. | he Dies. continues ob- abandon'd hy is own Obedi- | XXVIII. John Manuel Paleriogus is afficiated with his Father Manuel in the Empire. | | | St. Viman Ferrie Died April the 5th. Augulim of Rome, was made Coneral of the Order of Augu- times, in the Month of August. |

The Chronological Table.

| The Tears of the Vul- gar Æra. | | The Emfcrors and Kings of the Welt. | The Emperors of the Euft. | Ecclefiastical Affairs. | Councils. | Ecclefiastical Writers. |
|--------------------------------------|--|--|--|---|---|--|
| 1420 | IV. | x. | ххіх. | 1420. The Infli tuti n of the Order of the Anunciatiun, by Amedaus, the 5th Larl of Savoy. | | Fohn de Couriecuifs is chosen Bishop of Paris, but he did not enjoy that Bishoprick, Loup of Olives. Boniface Ferrier. Anthoni Rampelogus. Henry of Hesse, Car- thustants; Flourish'd. |
| 1421 | phonfus King Arrazon, and for her Heir. | n of Naples, istance of Al- of Sicily, and Adopts him | ceeds his Fa- ther Mahomet, in the Empire of the Turks. | 1421. The beginning of the Negotiations between the Greekt, and the Latines, by Eudemon Junes. | Herman Petri o Thomas Walden | of Walden. |
| 1422 | VI. | K. of France, dies Odeber the 21st. The Duke of Bedford caulies Henry King of England, his Nephew, to be Proclaim'd Kingof France him, and Retothe English. | ologus falls fick of a Pallie, in the Month of Odhober. John Manuel, begins to reign alone. ; but Charlest ok afterwards to ff Henry V. Ki. | Pope, to Confranting- ple, treats with the Greek Emperor. he VII, Son to Charlethe greatest part of his ng of England, who le | fpoke his Dife charift. Fohn of VV. Abridgment of land. s the VI, as La s Kingdom, wh | hich was poffefs'd by |
| 1423 | VII | хш. | I. | 1423. | The General Council open- ed at Pavia, June 22d, and immediately translated to Siena, where it | William Lindwood begun his Collection of the Conflictutions of the Archbifhops of Canterbury. Thomas of Kemph, is Ordain'd Prieft. Dennis Rickes en- ters into the Order of the Cartbuffans. |
| | VIII. The Death of Benedul XVII. The Cardina with him, cho nion, who affum of Clement VIII | 'd the Name | и. | 1424 | The Council of Siens, tran- flated to Bsfil, | |
| 1425 | IX. | xv. | III . | 1425. The Negotiations with the Greeks, are renew'd. | | The Death of Peter of Aill, Car-dinal. |
| 1416 | x. , | XVI. | | 1426. The Conclusion of the Faculty of Theology at Paris, about the Observation of Sundays, and Festivals. | , 1 | Julian Cafarin, and Dominic of Catranica, are advanced to the Degree or Cardi- lals. Martin Force dies Exprember the 26th. |
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Pu Pin 15 Cent.

1420

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| the Vul- tr Ærs. | . The Popes. | The Emperors and Kings of the Welt. | | Ecclesiatical Affairs. | Councils. | Ecclefiastical Writers. |
|---------------------|--|--|----------------------------------|--|---|---|
| 1427 | XI. | XVII | v. | 1427. | | , |
| 1428 | XII. | XVIII. | VI. | 1428. | | Herman Petri of Stundorp, dies the 24th of April. The Death of Henry of Hesse, a Carthulan, about this Year. |
| 1429 | XIII. Clement VIII. Renounces the Papal Dignity, and the Schilm is perfectly extinguish'd. | XIX. | VII. | 1429• | The Council of Paris. The Council of Toriof2. | Alexander the Car- penter, wrote his Treatife, entituled Definationium Vitto- rum. The Death of Si- meon of Theffalonica. |
| 1430 | XIV. | XX. | VIII. | 1420. A Centure of the Faculty of Theology at Paris, against the Propositions of Sarrazin, about Eccletiastical Power, and the Hierarchy. | St. Bernardi Raimund of Peter of Jes Maphæus Fe | Sabonde, or Scheid?. remy. egius; Flourish'd. ildensis, or of VValden |
| 1431 | The Death of Martin V. February the 20th. Eugenius IV. is chosen March the 4th. | • | flages he had | grants the King of Cyprus, the Food part of the Ecclefia filical Revenues of Irance, Spain, and et at Liberty the Holleft with the Sulpan, ution of the Order of | ing of the Council of Bafil, July the 23d. Augustine thou of Cese | died January 7th. Ambrofe the Cama dulian, was admitte General of his O der. of Rome, is made F |
| | being at Wa | ten of Naples, at with Alphon- feragon, Adopts of Anjou, and ing. | the Golden I of Ewguidy. | Fleece, by Fhilip Duk | Giles Cha | of Nazareth. Twrecremata, is made see Sacred College. while is made Dean the Month of Other. |
| 1432 | II. Eugenius IV. is driven out of Rome, and returns into it again, five Mionths after. | Crown'd Em | · | 1432. A Conch fion of the Facult of Theology at Fa rit, about the Adme nitions of Bifhops. | y has a mind to Diffolve the Council Bafil, whice continues fit in spice his Decree | to of Tarentum, make of an Harangue in f is vour of the Pope, its the Council of Bal |
| 1433 | on the rath | XXIII. John Fing of Toringal, decord fucceeds homeone | Council of | ties from the Eck mians, arrive at th Pafil, and make a lore | Polemar, D | e Council of Bapt. |
| | Gerard I ard | iarus, who mad | e a Discourse eferce of the l | before the King, in an a Election of Eugenius IV | - This Cer Affembly of the | incil fends into Engla |
| | | ef Marfilm F | | | | 14 |

| The Years of the Vul- gar Æra. | The Popes. | The Emperors and Kings of the West. | The Emperors of the East. | Ecclefiastical Affairs. | Councils. | Ecclefiafiical Writers. |
|--------------------------------|--|---|--|---|--|--|
| 1434 | jou, his Broth Alphonfus la but is Vanqu | Renatus of An- | XII. | Greeks, to bring them into the West. Council above the Po | of February, the Pope re vokes the Dif- folution of the Council of B1- fil, & confirms its Decrees. ope. s made Bishop of it into the East | nish'd his Work, en- tituled, The Scrutiny of the Bible, and died the next Year. John, Patriarch of Antioch, wrote his Treatife of the Su- periority of the |
| 1435 | v. | XXV- | whereof tom | 1435. The Council of Bafil Condemns three Treati- ties of Augustime of many Propositions, the had been already to the Council of Con- | Fohn Nobles Nicolas Lac Fierman, a N | Lawence Justinian, is made Bishop of Venice. Emeric du Champ, kman. Peter of cole. sonk of the Cifter class. r. Gerard of Svedam, |
| 1436 | VI. | XXVI. | XIA. | of Accommodation, with the Bokemians. | | Fobn of Imola died February the 18th. |
| 1437 | VII. | XXVII. The Death of the Empe- ror Sigifmund, on the 3th of December. | and to Treat than with the A Decree of | 1:37. The Greek Emperor takes up a Resolution to come into the West with the Greek Bishops, with the Pope, rather Council of Inspired the Council of Bassi, union in both kinds | about the Translation of the Council of Bast. The Council proceeds a- | i |
| 1438 | Lugenius. by | Albert of Aufhria; scholon Emperor in the Affembly of the Electors and Princes of the Empire, held at Frankfur, the 20th of March, the 20th of Parutal, dies the 9th of Parutal, dies the 9th of Parutal, and the the Tutelage of Qu. Eleonat his Mother; and afterwards under that of Peter Duke of Contimire. | | 1438. The Greeky arrive at Ferice, February the 8th, and come to Ferrara, March the 7th. They enter upon a Conference with the Latines. The Edich of the French King on the 13d of 4mnary, which forbids the Prelats of his Kingdom to go to Ferrara. | translates the Council from Bafit to Ferrars, b his Buil dated January the 1st, and opens it on the 8th of February. The Council at Fe Conference and Latines, end of the VT. The Assembly the Distriction of Bafit, and An Assembly State Distriction is 1 Two Assembly Distr | Bolegae, wrote the Reveiations. The Death of John Niller. The Death of John Niller. It is continuation of the results of th |

| The Years of the Iul- Ear Assa. | The Popes. | The Emperors an! Kings of the West. | The Emperors of the East. | Ecclesiastical Affairs. | Comcils. | Ecclesiastical Writers. |
|---------------------------------------|---|--------------------------------------|--|--|--|---|
| 1439 | nius, on the 26th of May. | | The Griets Confinatingle c in the followin The Union with the Lain November. A Decree of fil, on the 17th Conception of Celebrated on ber. March, which | Disputes, the Union is concluded between the Greeks, and Latins, on the return, and arrive at nothing Year. of the Amenians, east, on the 25th of the Council of Earth of September, which at the Yeaf of the the Virgin, shall be the 8th of Decem- | tion of the Council from Ferrara, to Florence, and the Continuation of the Conferences between the Greeky, and Launes. A Decree of Union between them, concluded on the spirit Manence, in the Month of of the Council for the Council from the San Manence, in the Month of the Council from the San Manence, in the Month of the Council from the Council from the Council from the Council from the San Manence, in the Month of the Council from the Counci | John Gerfon dies July the 2d. Ambrode the Camaldu- lian, on the 2 it has the independent of Rode on December 18. Nicolas Tudelban, called Panoranitans. George of Tudisonde. Mark Eugenieus Archbifthop of Ephijan. George Gemillian. George Gemillian. Amirures. George Scholatius, a Greek & onk. Sitzeller Sturepulus. Antero Archbifth. |
| 1440 | X. Pope F.lin Council of Bafil, on the 5th of June, and is Confectated and Crown d. | Third of that Name, is cho- | | 1440. The Clergy of Confinentiaple, and the greatest part of the Greek Bishops, declare against the Union; the Emperor maintains it, and causes Merrophanes to be chosen Patriarch of Confinniaple. The Union of the Jacobins, and Ethiofians with the Latines. | on the 2d of Septemb. which owns Eugenius, and the Council of Ba-fil. | Manuel, or Michael Apoliolius. George Scholarius, the Patriarch of Con |
| 1441 | XI. | II. | XIX. | Christian Princes, on behalf of Eugenius, and the Council of Basil. | held in the Month of A pril, for the calling of a new General Council. | Thomas of Kempi wrote a Copy of the Book about the Imi tation of Chrift. Jofeth Bilho Metena. Gregor Massas. Hilarion, aGr. Monl John of Anagnia. Francis de la Piece John Felhoma. Anthony de Rofellis. Nicelus Seundinus. Leanard of Udine. S. John Capifina. Laurene Vella Flour |
| 1442 | XII. Alphonjus King of Arra- gov, retakes Națles. | 111, | of Demetrius, against the 1 mperor John | 1442. A Retractation made by Friai Quadrigam of two Propolitions, according to the Order o the Faculty of Paris. Nany Propolition against the Rights or Parish. Practice of Parish are about the Pierogatives of St. Damid in the Council of Eafl. | Council from Council from Florence to flower, by the Bull of Euge s nius, dated May the 3d. i An Afembly at Frankfirs, for the holding a New Gene | Having Blondus, John Ernefi. Henry of Werlis, Anhew of Utrecht Flourish'd. Leonard Arctin, diet the 9th of March, a god 74 Years. The Death of Ge rand of Stredam. |

The Chronological Table.

| The Years of the Vul- gar Æra. | The Popes. | The Emperors and Kings of the West. | The Emperors of the East. | Ecclefiastical Affairs. | Councils. | Ecclefiaflical Writers. |
|--------------------------------------|--|---|---|---|---|---|
| 1443 | XIII. | IV. | | The Death of Me- trophanes on the 1st of August. | against Metro- phanes the Pa- triarch of Con- frantinople, held in the A Translati Basil to Lausa May the 16th, An Assemble | ion of the Council of the, by the Decree of y at Nuremberg, held aft of St. Martin, for |
| 1444 | XIV. | v. | XXII. | 1444. Decrees of the Pope Eugenius, for the Syrians, Cal- deans, Neftorians, Ma- ronites, and other Sects in the Eaft. | | The Birth of Æ-lius, Ambony le Brixa, or Nebriffenfis. St. Bernar din of Si-ens, died the 20th of May. The Death of Julianc. (arin a Cardinal |
| 1445 | XV. | VL | XXIII. The Death of the Emperor John Manuel Palacologus, on the 31st of OHober: His ceeded him. | 1445. Son Constantine suc- | The Counci of Roan. | The Death of John Tudejchus, who was call'd Panormitanus. |
| 1446 | XVI. | VII. | I. | Infolent Men. | is nominated C | St. Annonine is made Archbifhop of Nie- ples, in the Month of February. Albert of Sarcians, bukes that were due to ardinal December 20th. ne 12th of July. |
| 1447 | The Death of Eugenius IV. Febr. the 23d. Nicolus V is chosen in his room, on the 6th of March. | e n | II. | 1447• | | |
| 1448 | II. | IX. | III. | 1448. | The Council of Angers. | Gerard Mashel, died the 17th of July. |
| 1449 | Felix Re nounced the Papal Dign ty, and so pu an end to the Schism. | e i- it | IV. | 1449. | | Manhew Palmier fi- nish'd his Chroni- cle. Folm of Stavelo fi- nish'd his Chronicle, and died. |

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1443.

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|-------------------------------------|---|---|--|--|----------------------------------|--|
| The Years of the Vul- gar Æra | The Popes. | The Emperors and Kings of the West. | The Emperors of the East. | Ecclesiastical Affairs. | Councils. | Ecclefisstical Writerse |
| 1450 | IV. | XI. | v | Italy. Laurence Justinian arch of Aquileia. | is advanc'd to Fohn Canales ; | Fobn of Turrece- mara, is promoted to the Bilhoprick of for that of Albane in the Dignity of Patri- Flourish'd. |
| 1451 | V. | XII. | VI. Amirath the Emperor of the Turks, dies in the Month of Fe- bruary; and his Son Maho- met II. fuc- ceeded him. | against two Proposi- tions, contrary to the Rights of Parish- Priests, advanced at | | John of Hagen, or of Indagine. James of Clufa of Paradife, or Junter- buck; Flourish d. |
| 1452 | VI. | хиі. | VII. | 1452. | | Henry Kaltesein, is made Archbishop of Nidrosia, or Dront, in Normay, and of Casarea. The Death of Peter of Fereny. |
| 3453 | 29th of May. The Emper | MIV. mmand of Male or Constantine re of the Greek his Person. | Constantinople by the Turks, comet II, on the was kill'd in it, | the Clergy for a War against the Turks. | | |
| 1454 | VIII. | John II. King of Castile, died the 10th of July. Henry IV. his Son, suc- ceeded him. | | 1454. | | The Death of Al- phonfus Toffatus. |
| 1455 | The Death of Nicolas V. on the 25th of March. Callifus III his room, on pril. | 4 | | 1455. The beginning of the Contest between Sigifumd, Duke of Aufria, an of Cufa, about the e Cardinals Jurisdiction rick of Brixen. The | d the Cardina tecution of the | e of Anagnia. |
| 1456 | II. | | Priests, in famendicants; University. | 1456. An Appeal made by the Univer- fity of Para, from a Bull of Pope Nicolas he Rights of Parification of the Regulars who are Expell'd the tion of that Bull, by | The Council of Soil soil soil | 1) St. John Capifiran dies the 3d of Offi- ber, aged 71 Years. |

| The Year of the Vi | il- The Popes. | The Empero and Kings the West. | of the Emperor. | Ecclefiastical Affair | . Councils. | Ecclefiastical Writer |
|--------------------|--|---|--|--|---|--|
| 1457 | III. | | xviii. | The Regulars Men dicants renounce th Bull, and are at laf refor'd to the University. The Pope impose Tenths for a War a gainft the Turks. | e t | |
| 1458 | The Death of Callifus III. on the 6th of August. Pius II. is chosen on the 19th of the same Month. I. | | gon, dies at Naples, on the 27th of Fune. Fohn his Brother fuc- ceeds him. | 1458. Pope Pius renews the Cenfures of his Predeceffor against the Duke of Austria; who appeals from him to a Council, and Gregory of Heimburg draws up the Act of Appeal. | 1 | Alphonfus Spina writes his Treatife entituled, The For trefs of Faith. The Death of Do minic Capranica. The Death of Maphaus Vegins. |
| 1459 | 11. | | 1 1 | 1459. The Impo- fition of Tenths, for a War againft the War againft the Turks, which Ger- man would not ea- dure. The Duke of Aufi Cardinal of Cufa I could not obtain his out paying a great Ra | ria takes the | St. Antonin finishes his Historical Sum, and dies the 2d of May, aged 70 Years. The Death of Fohn Baştijla Poggio. |
| 1460 | of rock, who | of England, is Richard Duke causes himsels King: This come and slain Margaret the Renaus Duke | Adherents A communication gainst Gregory wrote Notes u | ed August the 2d, a- c of Austria, and his nother Bull of Ex- of Odober 18th. a- of Heimburg; who pon it, and made a peal against this bull. | Henry Arnol Matthew Can George Codin | ne, or Goricheme. d. naride. |
| 1461 | 2 2 1 | XXII. Charles VII. K. of France, lies on the 2d of July, i Louis XI, his S Edward IX, VI. and Mar | n the 30th Year | of his Reign; and | | James Picolomini is made Cardinal. Denis Rickel, a Car- shufian. Irode, m. |
| 1462 | v. | XXIII. | 1462. | i i | ift of February | The Birth of John |
| 1463 | VI. | XXIV. | 1463. | Bi Hi | mdus the 4th of Leonicus Calchifory of the Tr | St. Kaibarine of Bo- gne, died the 9th of larch, and Flavias f June. |

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| he Years f the Vul- ar Asa. | The Popes. | The Emperors and Kings of the West. | Ecclefiastical Affairs. | Councils. | Ecclesiastical Writers. |
| 1464 | Pius II. dies on the 14th of August. Paul II. is chosen the 1st of September. I. | XXV. | 1464. The Infti- tution of the Order of the Knights of the Moon, by Rena- tus Duke of Anjou. | | John of Turrevremata, exchang'd his Bifthoprick of Albano, forthat of Sabina. John Bufche finished his Chronicle of Vindelem. Nicolas of Cula, and John Capgrave, die August 11th. The Death of Villium of Varilong, and Theodore Lelius. |
| 1465 | II. | XXVI. | 1465, A Censure of the Faculty of Theology at Favia, against some Propositions maintain'd in the Schools in Fouara Street. | | John Beetz, John Soreth. Altuns de la Roche; Flourish'd. Laurence Valla died, aged 50 Years; and James of Clusa, aged 80 Years. Henry Kalteisen, died on the 3d of October. |
| 1466 | in. | XXVII | 1466. | | |
| 1467 | IV. | XXVIII. | 1467. The Infti- tution of the Order of Minims, by St. Francis of Paule. | | The Death of Anthony of Ro- fellis. John of Turrecremata, died the 28th of September. James Perez, was made Bishop of Chrysophic, on the 1st of Olibber. |
| 1468 | v. | XXIX. | 1468. | | |
| 1469 | VI. | XXX. | 1469. The Insti- tution of the Order of S. Michael, by Lewis XI. | | Roderick Sance of Areval, finish'd his History of Spain; |
| 1470 | VII. | XXXI | 1473. A Cenfure of the Faculty of Theology at Paris, against a Profosition of John Meaner, about Ecclesiatical Power. A Conclusion of the fame Faculty, a bout the Truth o fome Propositions of the Creed. | | Henry Harphius, or of Herp. Gabriel Barlette. John Baptifla Platina. Alexander of Inala. John of Lutrie. Laurence Cabaneus. Dominic of Dominict. Lauis Dant. Contad de Rodemberg. Stephen of Caiete. George Melitoris. Tilman of Ravouslang. John Weffel, or of V Viffales. VVilliam Forleon. Ambrofe Corielan. Benediff Stendel & Halles. Siftry Bilhop of Curene. Godelchalcus of Muschede; Flourish'd. |
| 147 | on the 251 July. Sixtus 1 | th of Henry King of V. is gland, is | VI. | a- id- | Denis Rickel, died on the 12th of March, aged 69 Years; Thomas of Kempis on the 24th of July, ages 70 Years; and John Soreth on the 25th of the same Month. Henry of Pier. John Tinder: Flourish'd. |

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| The Years of the Vul- gar Æra | The Popes. | The Emperors and Kings of the Well. | Ecclesiallical Affairs. | Conneils. | Ecclefiaftical Writers. |
| | II. | XXIII | 1472. | | Conrade of Elien. |
| 1472 | | | | | Conrade of Zaberne. |
| | | 1 | | | John of Dorften. Angelas the Saxon; Flourish'd. |
| | ្រាស់ គឺ ដ | | | | John of Gruiftrade, died February |
| | | 1 | | 1 | the 12th. |
| | d'Agri- | | | Let Anylon | The Death of Cardinal Beffarion. |
| | | 1 | | · | Giles Charlier, died the 23d of |
| 100 | | <u> </u> | J | | 1200cmber. |
| 1473 | III. | XXXIV. | Sixtus IV. in favour | The Coun- | |
| -4/> | 1 2 2 2 2 | | Sixtus IV. in favour | cil of Toledo. | gree of Dr. in the Faculty of The |
| | | | of the Regulars Men- dicants. | | ology at Paris. |
| | 1.1 | | urcanco. | | Robert Gaguin, is cholen General of the Order of Trinitarians. |
| | 1 | | , | ì | |
| | ١ . | 1 | | | |
| 1474 | IV. | XXXV. | 1474. Sixtus IV., | 1.0 | ferom Sabonarola, enters into the |
| *1/1 | | The Death | puts off the Jubilee | | Order of Friars Preachers. |
| | 1 | of Henry IV. King of Ca- | for 25 Years. | 1 1 | The Death of Alanus de la |
| | 100 | King of Ca- ftile, Ferdinand | | ļ | Rache. |
| | | of Arregon, | 1 | 4 (4) | . 11 |
| | | who Married | | l :: | |
| | | his Daughter | i | 1 | 1 1 |
| | | Ifabel, fuc- ceeded him. | 1 | 1 4 4 1 | |
| | | | | | |
| 1475 | , V. | XXXVI. | 1475. | 1 | Theodorick of Herxen. |
| | | | | ****** | Nicolas of Warbenbeim. Michael of Milan, |
| | | 21.7 | 1465 | 21 | Fobn Coufin. |
| | | | 31 | | Henry Prudent; Flourish'd. Fohn of Hagen, or of Indagine, |
| | 0.00 | | - 100 | | John of Hagen, or of Indagine, |
| | | ! | 1 | | died about this Year. |
| 1476 | VI. | nykxx | 1476. | 1 | John of Circy, is chosen General of the Order of Ciffercians. |
| | | | 1 | | for the Order of Cifterchens. John Beerz, died the 13d of |
| | | | i i | 1 | July. |
| | 49 . 4 | k : | | 1 | |
| | 4 /4 | | A C | The Council | I Polymer : |
| 1477 | VII. | XXXVIII. | of the Faculty of | of Orleans. | Robert Fleming wrote a Poem in Commendation of Sixua IV. |
| | | **** | Theology at Paris, | 1 | : John of Circy disputes itently a- |
| 11. | a Liminia | · c | Theology at Paris, about a Proposition | die | gainst the Commendations of Mo- |
| adt at | in in the last | | concerning the Tri- | odn. H. owi | natteries, in the Council of Orleans, |
| | | 15. | nity. | Vid5'straid | nafferies, in the Council of Orleans, and the next Year after in the Coun- cil of Town. |
| | di milito di | | alaWissern Salasanda s | Project Royal | The Death of James Zenm. |
| | 1 | 1 : | 1 1 1 1 1 1 | Oute Hierall | All letters for |
| | 1.5.4. | • | 1 1 | (| rodiocilista, produce [10] |
| 1478 | VIII. | XXXIX. | 1478. A Bull of | The Council | Dominick de Dominique, died the |
| | | 1 | Sixtus IV, which put | of Tours | I TILL OF ESDIBELL |
| | 143 Tal. 1 | | an end to the Diffe- | 1 | The Death of Henry Harphine, |
| | 4 4 5 5 | | rences between the Parish-Priests, and | | and Laurence Calcanene. |
| | 1 | 1. | Regulars Mendicants. | | |
| 1- | | | _ | | 10 20.00 |
| | | 1 | I, | 1. | |
| | | 1 | | | · |
| 1479 | IX. | XL. | 1479. A Condem- nation of the Errors | - Committee - Comm | John Raulin takes the Degree o |
| | Section 51. | 1 1 | nation of the Errors | | Doctor of Divinity at Paris. The Death of John of Latrie. |
| ·1 | THE ASS. | | of Peter of Ofma, at Toledo, and at Rome. | | THE DESCRIPTION OF LARTE. |
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| he Years f the Vui- ar Æra. | The Popes. | The Emperors and Kings of the West. | Ecclefiastical Affairs | Councils. | Reclefiastical Writers. |
|-----------------------------------|---|---|---|----------------------|--|
| 1480 | ж. | XLL. Jobs King of Aragon, dies on the 16th of February: Fer- danad V, his Son, fucceeds him, and u- nites in his own Perfon, the Kingdoms of Cafitle and Arragon. | proves the Office of the Conception of the Virgin, composed by Bernardin d Buftis. | 66 | Augustine Patricius, Canon of S na, wrone his History of the Cou cils of Husia and Florence, John Ab De Bustis, John History of Mirandala. Peter Sborms, John Rimme of Duderstat, John Minhure. Arnald Bolius, or Boschius, George Phrama. George Phrama. John Baptista Salvis, or de Sali Flourish A. |
| | - Vi | VIII | | 1 | John de Indagine, died about the Year. |
| 1481 | . XI. | XLIL Alphonfus the King of Por- tugal dies on the 28th of August; John II, his Son, succeeds him. | | | Matthias Palmie, finished his Cottonation of the Chronicle of Mathew Palmier. Persituse of Novara. Angelma de Clavasso. John Baptista Trovanala, or Novaral. John Loss. Charles Fernand. John Fernand. Marshius Fichau Wanneus Relyvink of Lar; Flo |
| | | in a | | | rish'd. John Baptista Platina, died ag 60 Years. |
| 1482 | XII. | Kint. | A Centure of the Faculty of Theology at Paris, againft a Proposition about Induigences. | | Peter Natalis, finish'd his Cat logue of Saints. Bernard Aquida. Ambony of Baloche. Bernardin of Tome. Robert Garaccioss. Michael of Millan. Nicolas of Coruentach. Nicolas of Coruentach. Nicolas of Voerde. Benedist Capra. John Andrew; Flourish'd. |
| | | rabs | Coold or dia NA Santa La y da di | | Martin the Mafter died, aged works |
| 1405 | on August 29 his Son, from Edward IV | XIIV. The Death ship of France, France, France VIII, ends him. Ring of Eng- hard III. Duke his Brother, ha- Nephews to, s the Crown. | Faculty of Theology at Paris, against some Propositions of John de Angeli, about the | mark out to conseque | Augustine Papricius is made Bisho of Pienga. John Twithemius, is chosen Abbo of Spanheim. The Death of Francis Diede. |
| | | 7 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 | | 24 m 1 | |
| | The Death of Status IV. on August 12. InnocemVIII. is chosen on Odober 29. I. | XLV. | 1484. 1 007 11.000 10.000 | ti i | The Death of George Melitori and Hemy Prudent. |
| 1485 | П | KLVI. | 1485. | The Council of Sens. | Peter Braus. William of Aix la Chapelle, Baptifia of Kerrara; Flourish'd. The Death of Tilman of Raven burg. |

| The Years of the Vul- gar Æsa. | The Popes. | The Emperors and Kings of the Welt. | Ecclesiastical Affairs. | Councils. | Ecclefiastical Writers. |
|--|--|---|--|---|--|
| 1486 | fif. | XLVII. Henry of Rich- mond, the Son of Fohn, Bro- | 1486. A Censure of the Faculty of Theology at Paris, Propositions of John ar Minor, about St. I | against some | Conrade of Redomberg, died the 25th of December. |
| | ther to Henry England, kill'd of Glocester, a ing Elizabeth the Edward IV. | VI. Hing of Richard Duke and by Marry- he Daughter of united in his | A Censure of the against some Propose Lailier. A Petition of Lail | lame Faculties itions of John | |
| | own Person, the Houses of Tork | e Rights of the and Lancaster, of England, and | again I silies | | |
| | was the 7th Kit of the Name o | ig of engiana, | The Condemnation A Censure of these | n of <i>Lailier</i> by ame Faculty a | folution by the Bifhop of Paris. the Pope. gainft fome Propolitions of Morality: |
| 1487 | IV. | XLVIII. | 1487. | | Alexander of Imola died, aged 54. |
| | 1 | · · · · · · · · · · · · · · · · · · · | <u> </u> | | |
| 1488 | v. | XLIX. | 1488. | | |
| 1489 | VI | L. | r489. The Approbation of the Order of Nuns, of the Conception of the Virgin Mary. | | Donst Reffus finished his Chroni- cle of the Archbishops of Milan. The Death of John Wellst, aged 57 Years. James Bisolomini died the 11th of December. |
| 1490 | VII. | Lī: | 1490. A Conclusion of the Faculty of Theology at Paris, about Contracts for Another Conclusion culty against a Super Infocent VIII. had a Tenth upon the University of him, and appeal of from the University of him and appeal of the University of t | Usury. 1 of the lameFa- fitious Prayer, mind to impose cryy of France France, Parin, opposed | Oliver Maillard. Michael Francis. |
| 1491 | VIII. | 211. | ezdir i galani ezd Deri i stati eta ezd Maria i stati eta ezd Maria eta ezdiren | 1 | Febn Picus of Mirandul Renounced his Sovereign Power, and gave all his Eftate to the Poor. John de la Pierce. Jerom Soomarola. thony Lebrina, or Nebrillenfu. |
| 120 (120 (120 (120 (120 (120 (120 (120 (| | 3 | A Conding | Hobn Fran Daminis I The Deat | cie Picus of Miradulu. Rofan James of Stralem; Flourish'd. hof Peter Spot at the Age of 1 Years. th of James Peter; and of Nicolas |
| 1492 | The Deat of Innocent VII on the 25th | | 1008 0 1498 1 10 m 1008 q 1 0 0 0 0 m | n A Came n S S S S | 11th of August, and Nicefus of |
| All the | of July. Alexander V is chosen of the 4th of August. | a | The Certific | | Hubert Leonard. John of Milhach. John of Roseau. John Bertram; Flourish'd. |
| | L | 1. | THE STATE OF THE S | 7 | |
| . 1 | | • | | | £493 |

| | | | . T. | | |
|--------------------------------------|--------------|---|--|--|---|
| The Years of the Vul- gar Æra. | | The Emperors and Kings of the West. | Ecclefiastical Affairs | Councils. | Ecclesiaffical Writers. |
| 1493 | II. | 10r Frederick, | bout the Incarnation of the Virgalexander VI. pul dula, as to all the P. | rology. of the same Fa- Erroneous Pro- e Banqueville, a- on; and of John nmaculate Con- in, in, oish'd a Brief of | Theodorick of Osembruck. Ferome of Padua. Dominick Mancini: Flowrish'd |
| 1494 | ı III. | i II. | | | |
| | | | 1494. The Nun of the Conception quit the Rule of th Ciffercians, and take up the Rule of San Ha Clara. | | Tribbemius finish dhis Catalogue of Ecclessation of Ecclessation Writers. Nicolas Barias, Flourish d. Bernardin of Tome died the 28th of September; and Gob Friza of Mariandia, the 17th of November. |
| 1495 | , IV. | i III. | 1495. A Cenfin | e(| Laurence Buzel, Flourish'd. |
| | | folm II. K. of Portugal, died without Iffue, on the | 1495. A Cenfur of the Faculty of Theology at Paris against fome Propo fitions about the Re- | : | The Death of Gabriel Biel of Angelus de Clavalio, and Rebert Ca- |
| | Transact h | 25th of Ollob. | fence of God. | | 4. |
| | man, the So | is Coufin-Ger- n of Ferdinand, coeeded him. | ¥, | * | |
| 1496 | V. | IV. | ni merilana sah | | |
| 1497 | VI. | v. | 1497. A Centure of the Faculty of Theology at Paris | | John Raulin, a Doctor of Paris, enters into the Order of Cluny. |
| | 12 | | about the fense of for The fame Facult Decree about the in ception. A Centure of this many Propositions of the Biessed Virgin M | y publishes its imaculate Con- Faculty against f Morcel, about | 1300 |
| 1498 | | K. of France, | 1498. A Conclu- fion of the Faculty of Theology at Pa- ris, about the Powe and the Celebration | of the Bone | Ferom Salamarola is burnt at Florence, the 23d of May, aged 46 Years. |
| | Louis XII. C | of the Male | A Cenfure of the figure and wicked I folm Vitrier, a Regul | ropolitions of | Pipe of the second |
| 1499 | VIII. | 4 | 1499. The Con- demnation of Her- man Rifitith, who was Convicted of many Blasphemies. | , j | John Nauder, or Vergehau. Ariald Bellium died the 4th of April. The Death of Marslium Fi- cinum. |
| 111 | | | | • | Α. |

CHRONOLOGICAL TABLE

OF THE

Ecclesiastical Whriters

OF THE

FIFTEENTH CENTURY,

AND

Of their Genuine WORKS.

PETER DE LUNA, or BENEDICT XIII,
Ope at Asignon; was chosen Pope in 1394, depos'd in 1409, in the Council of Pifa, Excommunicated in the Council of Conftance in 1417,

His Genuine Works which we now have.

Are many Letters in Defence of his Right to the Papal Dignity, in Theodoric of Niem and in the

An Answer to the Emperor Sigismund, in Brovius in

The Bull wherein he Excommunicates those who did own him, in the Councils, Tome 12.

Five Letters in the Councils, Tome 2. Some other Bulls and Letters in the Bullarium, and the Annalists.

A Book of Consolation in Adversities, which is at-

tributed to him, printed in Spanish.

A Treatise of the Power of the Pope, and the Council, which is faid to be in Manuscript in the Vatican Library.

ANGELUS CORARIUS, or GREGORY XII, Pope at Rome, was chosen Pope in 1409, depos'd in 1409, in the Council of Pifa, refign'd in 1415 in the Council of Confiance, died in 1417.

His Genuine Works, &c.

Letters in his own Defence, in the Councils, Tome II, and in Theodoric of Niem.

Other Letters Ibid. Tome 12, in the Annalists and

PETER of AILLY,
Cardinal Bishop of Cambray; was born at Complegne, in 1350, took the Degree of Doctor in the Univer-fity of Paris in 1380, was made Bishop of Cambray in 1396, and Cardinal in 1411, died in 1425.

His Genuine Works in Print and Manuscript. See the Catalogue of them, Pag. 58.

JOHN CHARLIER, call'd GERSON, Chancellor of the University of Paris; was born the 14th of December in 1363, made Dr. at Paris in 1392. and some time after Chancellor of the Church and University of Paru, died in 1439. His Genuine Works which now remain.

A Treatife of the Ecclefiaffical Power, and the Ori-

gine of Right and Laws.

A Discourse spoken in the Council of Constance, about the Authority of the Pope and the Council.

A Treatise entituled, de Auferibilitate Papa.

Of the manner how we ought to behave our felves during the Schifm:

A Treatife of the Unity of the Church. -of the Differences of Ecclefiaftical States. Maxims for all Effates.

The Signs of the approaching Ruine of the World. Of Ecclefiaftical Defects.

Three Discourses upon the means of putting an End to the Schism of the Popes.

Two Sermons upon the Circumcifion of our Lord, and the Peace of the Church.

A Discourse about the Schism to the Ambassadors of England.

A Trialogue about the Schifin, Two Letters about the Schism.

Sermons Preach'd at Conftance, while the Council

A Declaration of the Truths which we must believe. A Protestation, or Confession, in Matters of Faith. Characters of Obstinacy in Cases of Heresie.

A Treatise upon the Question, Whether it be law-ful to Appeal from the Decision of the Pope, in Matters of Faith.

Du Pin 15 Cent.

Some Pieces about the Deposition of Peter de Luna. A Treatile shewing, whether the unjust Sentences of Pastors ought to be observ'd and fear'd.

A Treatife of the Incarnation.

A Treatise to a Carthusian against John Rusbrock. A Treatile of the Communion of the Laity under

A Treatife of the Tryal of Spirits, and the Examination of Doétrines.

An Encominin of St. Bonaventure.

A Letter about the Studies of a Divine. ALetter to a Carthusian about the Stability of his Or-

der, and what Studies he ought to follow. A Piece upon fuch Books as must be read with Precaution.

A Treatife of the Signs to diffinguish true Religion.

A freatile of the Signs to duting min true dengion from falls. A Trialogue about Aftrology.

Some Pieces upon Happy, or Unhappy Days, and again Talifunans, and the Magical Art.

A Treatile against the Sect of Whippers.

A Tripartite Work.

A Treatise of the Difference between Venial and Mortal Sins.

The Art of hearing Confession. Other Ouestions about Confession. Some Refolutions of other Moral Questions. Some Pieces about Mortal and Venial Sins, and of the Correction of our Neighbour.

Of the manner of conducting Children to Jesus

A Treatife of Simony. Questions about Fundamentals. Letters of Piety.

A Treatife of the Celibacy of Ecclefiafticks. An Apology for the Order of Carthusians. Divers Sermons; whereof fee the Catalogue, P.68. Of the Consolation of Theology.

A Complaint about the Affair of John Petit. Poetical Pieces.

A Centilogium of Idea's.

A Treatife of the Spiritual Life of the Soul. -of the Impressions which Men receive. -of Mystical Theology.

-to a Carthufian about the Behaviour of a Prior of that Order.

A'Theological Question about the State of Parish-Priefts, compar'd with that of Regulars. A Treatise of the Perfection of the Heart.

Wooks of Piety; whereof fee the Catalogue, P.69. Sermons upon different Subjects.

A Treatile of the Terms of Theology. An Addition to the Treatife of Schifm.

A Letter to the Abbot of St. Denis, about the Relicks of that Saint.

A Treatife against Curiosity and Novelty in Matters of Doctrine.

A Piece against Horoscopes. Sermons, and Letters.

A Treatife of the Marriage of St. Fofeph and the

Some Conclusions about the Power of Bishops in Matters of Faith.

A Treatife about the Illumination of the Heart. A Resolution of that Question, Whether it be lawful for a Regular of St. Benedial to cat Meat in fuch Monasteries where 'tis usual to do it.

A Piece against those who affirm, that by hearing Mass on a certain Day, they shall not Die a sud-

An Infruction to John Major about the Office of a Præceptor to a Prince.

A Sermon of the Paftoral Office. A Sermon against Lascivious Pictures. Of the Signs for discerning whether a Man be Just, or Unjust.

An imperfect Sermon about the Nativity of the Virgin.

A Question, Whether we must prefer the Prayers of a Woman, and Laymen, who are Devout, be-fore the Prayers of Ecclesiasticks, who are Sin-

A Rule for a Hermit of Mount-Valerian. An Opposition to the Substraction of Obedience to Benedict XIII.

A Letter about the Calamities of the Church. Many Sermons, whereof fee the Subjects, P.69. Divers other Treatifes of Piety, Morality, and Difcipline; whereof see the Catalogue, Pag. 60,&c.

Supposititious Works. A Treatife against the Regulars who are Proprietors.

Moral Rules.

A Treatise of the Conception of the Virgin Mary. A Dialogue between an Englishman and a Frenchman. Reflections upon the Victory of the Virgin of Or-

A Treatise of Contracts which is written by Henry of Hels, or of Langeliein. A Treatife against the Fable of the Rose.

JOHN WICKLEF, Separated from the Church in 1370, is Condemn'd in 1382, dies in 1384.

His Genuine Works. A Trialogue, and other Works; whereof fee the Catalogue, P. 117.

JOHN HUSS,

Separated from the Church in 1410, is Condemn'd in the Council of Constance, and Burnt in 1415. His Genuine Works.

See the Catlogue of them at P.119, &c. and chiefly at P. 123. JEROM of PRAGUE,

Separated from the Church with John Hufs, came to the Council of Constance in 1415, where he Retracted his Errors, was Condemn'd and Burnt in 1416. . His Genuine Works are.

Articles extracted from his own Books: See P.124.

ALEXANDER V. Pope; was chosen at Pifa in 1409, died in 1410. His Genuine Works, &c. are A Bull in favour of the Regulars Mendicants.

BALTHAZAR COSSA, or JOHN XXIII. Pope; was chosen Pope in 1410, depos'd in 1415, in the Council of Constance, died 1419.

Hu Genuine Works which remain, are A Bull of the Convocation of the Council of Gonftance, in the Councils, Tome 12. Some Letters in the Annalists.

GERARD MACHET, Dr. and Canon of Paris, Confessor to King Charles VII. and at last Bishop of Castres; was admitted Dr. in 1411, made Bishop after the Year 1444, died in 1448, on the 17th of July.

His Manuscript Works are Letters: See P. 75.

JOHN of COURTECUISSE, Dr. of Paris, and Bishop of Geneva, was made Dr. in 1388, cholen Bishop of Paris in 1420, and of Geneve in 1422, died within a Year after. His Manufcript Works. See the Catalogue of them, P.76.

GOBELIN

The Chronological Table.

GOBELIN PERSONA, A Dean of Bilfell, was born in 1358. died in 1418. His Genuine Works tre

A Chronicle, entituled, Cosmodronum. The Life of St. Meinuiphus.

IOHN of HUESDEN,

A Canon-Regular and Prior of Windefem, Flourish'd at the beginning of this Century. His Genuine VVorks are,

A Letter about Spiritual Exercises, upon the Life and Passion of Jesus Christ.

JOHN of LIGNAINO, A Lawyer of Milan; Flourish'dat the beginning of this Century.

His Genuine Works are. A Commentary upon the Clementines, and other Treatifes of Law ; whereof fee the Catalogue, P.76.

JOHN of SCHONHOVE, A Canon Regular of St. Augustine, Flourish'd in the Time of the Council of Constance.

His Genuine Works, &c. are, A Letter to Gerson, in Defence of John Rusbrock, P.64. His Works that are lot, are

A Crimitual Exhortation. Of ... Course of a Monk. Of the Progress of a Monk. Some Discourses and Letters.

NICOLAS of CLEMANGIS, or of CLEMANGE, Chanter of the Church of Bayeux, was born in 1360, made Rector of the University of Paris in 13926died before 1440.

Hu Gemine Works which temain, are A Treatife of the corrupted State of the Church. A Poem upon the same Subject.

A Treatife of the Lofs and Reftauration of Juffice. Two Treatifes of the Infallibility of a General Council.

A Treatife of Theological Studies. A Discourse upon the Parable of the Prodigal Son. A Treatife of the Advantage of Solitudian -of the Benefit of Advertity. -against the New Festivals. -againft Simoniacal Prelats.

137 Letters, P. 70. to P. 75. Hu Works in Manufeript. Some Letters and Discourses.

MARTIN V. Pope; was chosen Pope November the 11th 1417; died in 1431.

His Genuine Works, &c. are
Bulls confirming the Council of Constance, and calling together, or Translating the Councils of Pavia, Siena, and Bifil, in the Councils. Many Letters and Bulls in the Councils, Annalists,

and Bullarium.

SIMEON Archbishop of Thessalonica, flourish'd at the beginning of this Century, and died in the Year 1429. His Genuine Work which remains, is A Treatife of the Liturgy.

His Manufcritt Works. See the Catalogue of them, P.108.

JOSEPH BRIENNIUS, A Greek Monk; Flourish'd under the Empire of Manucl Paleologus.

His Manuscript Works are, A Discourse about the Trinity. Sermons.

MACARIUS MACRES, A Greek Monk; Flourish'd at the beginning of this Century, and died in 1431.

His Manuscript Work is, A Treatife of the Procession of the Holy Spirit.

DEMETRIUS CHRYSOLORAS. Flourish'd under the Empire of Manuel Palaologus. His Manuscript Works. See the Catalogue of them, P. 108.

MACARIUS Archbishop of Anyra; Flourish'd at the beginning of this Century. His Manuscript Work is,

A Treatife against the Latines.

NICOLAS SCLENGIA, Flourish'd at the beginning of this Century. His Manuscript Works are,

A Treatife about the Procession of the Holy Spirit. An Answer to Esaias the Monk.

ESAIAS, A Greek Monk; Flourish'd at the beginning of this Century.

His Work in Manuscript is, A Letter against Nicholas Sciengia.

NICOLAS BIART, An Englishman, of the Order of Friars Preachers; Flourish'd at the beginning of this Century. His Manuscript Works. See the Catalogue of them, P. 76.

A D R I A N, The Carthulian; Flourish'd at the beginning of this His Genuine Works which remain, are

Of the Remedies of both Fortunes.

THOMAS Abbot of St. Andrew of Verceil; at what time he Flourish'd is uncertain. His Genuine Works, &c. are

A Commentary upon the Books of St. Denis. His Manuscript Work is, A Commentary upon the Canticles. d

JOHN PETIT,
Of the Order of Friars Minors; Flourish'd at the beginning of this Century.

His Manufcript Works are, A Treatife about the Murder of Tyrants. A Discourse about Schism. Some Questions.

MARTIN POREE, Of the Order of Friars Preachers, and Bishop of Arras; was made Bishop in 1408, died September the 6th, in 1426.

His Manuscript Work is, A Treatise in Desence of the Murder of the Duke of

PAUL An Englishman, Doctor in Law: Flourish'd at the beginning of this Century. His Genuine Work which remains, is

A Mirror of the Pope and his Court.

JOHN

JOHN LATTEBUR,
Of the Order of Friars Minors; Flourish'd at the
beginning of this Century.
His Genuine Work which remains, is

A Moral Commentary upon the Lamentations of Jevenny.

His Works that are loft.

See the Catalogue of them, P.77.

RICHARD ULLERSTON.

A Doctor of Oxford; Flourish'd at the beginning of this Century.

His Manuscript Works are,

His Manuscript Works are,
A Treatise of the Reformation of the Church.

—of Military Duties, and other Treatises.

BOSTON,
An English Benedictine Monk; Flourish'd at the beginning of this Century.

His Works in Manuscript, or which are lost. See the Catalogue of them, P.77.

THEODORIC of NIEM,
Secretary to some Popes; Hourish'd under the
Popes Gregory XII, Alexander V. and John XXIII.
His Genuine Works which remain, are
The History of the Schism of the Popes, from Gre-

goy XI.

A Treatife, entituled, Nemus Unionis.

The Life of Pope Febra XXIII.

A Treatife of the Priviledges of the Empire.

LEONARD ARETIN,
Secretary to fome Popes; was born in 1369; Flouwith'd under the Pontificates of Gregory XLL Alexander V. and John XXIII. and ied in 1443.

His Genuine Works, are
'A Treatile against Hypocrites, &c. P. 86.

JOHN BAPTISTA POGGIO, Secretary to fome Popes; Flourish'd under Pope John XXIII. and his Successors, and died in 1459.

His Genuin: Works, &c. are,

'A Deferitation of the Death of Feron of Prague.

Four-al Orations upon Zabarella, and Albergas Cardinals, and Laurence de Medicis.

Four Books of the Unconflancy of Fortune.

A Difcourfe of the Authority and Power of the Pope and Council.

A Treatile of Nobility.

of Humane Milery.

JERO M of St. FAITH, A Converted Jew; Flourified under the Pontificate of Benediët XIII. and wrote in 1412. His Genuine Works which remain, are

His Genuine Works which remain, are A Treatife against the Fews, and the Talmud, entituled, Hebrai-mastix.

Biflop of Burger; was born in 1353; Flourish'd at the beginning of this Century.

Bit Gennine Flowly, &c. are
A Scrutin; of the Bible.
Additions to the Possilis of Nicolas Lyra.
A Treatis of the Name of God.

PETER of ANCHARANO, A Civilian of Bisgae; Flourith I from the Year 1410, till about the Middle or this Century. His Genuine VVork, &c. are Commentaries upon the Decretals, and upon the Chemaniat, P. 77. St. VINCENT FERRIER, Of the Order of Friars Preachers; Flourish'd at the beginning of this Century, and did din 1419. His Genuine Words which remain, are Treatiles of Morality and Fiety; whereof fee the

Catalogue P. 78.
His Suppositions VVorks are,

Sermons.

JOHN CAPREOLUS, Of the Order of Friars Preachers; Flourified from about the Year 1415, to about the Year 1440. His Genuine Works, Sc., are

Commentaries upon the four Books of Sentences. A Defence of the Doctrine of St. Thomas.

I.OUP of OLIVET, Prior of the Hieronymites; Fiourish'd till about

His Genuine VVorhs, &c. are The Rule of his Order, P. 78.

BONIFACE FERRIER, General of the Carthufians; Flourish'd till about 1430.

His VV or ks in MS. or which are left. See the Catalogue of them, P.78.

A N T H O N Y R A M P E L O G US,
Of the Order of Hermites of St. Aufin; Flourish'd
at the beginning of this Century.
His only Genuine Work which remains, is

His only Genuine VVork which remains, is The Figures of the Bible, P. 78.

NRY of HESSE, or of LANGESTEIN, And Canon of Women; Flouribl'd at the end of the preceding Century, and the beginning of this. His Genuter Works in Print, or MS.

See the Catalogue of them, P.78.

HENRY of HESSE, A Carthufian; died about the Year 1428. His VVorks which are loft. See the Capalogue of them, P.78.

HENRY of HESSE, Of the Order of Hermites of St. Augustine; Flourish'd, as is thought, at the beginning of this Century.

His VVoiks which are loft, are Treatifes of the Keys of the Church, and of Indulgences.

THOMAS of WALSINGHAM, An English Benedictine Monk; Flourish'd till about the Year 1420. His Genuine VVorks which remain, are

NICOLAS D'INKELSPUEL, Rector of the University of Vienna; Flourish'd till about the Year 1440.

His Genuine VVorks, &c. are
Works of Piety; whereof fee the Catalogue, P.79.
His VVorks that are loft, are
A Commentary and Queftions upon the Sentences.

THEODORIC of INGELHUSA, Canon of Hildsfreim; Flourish'd till about the Year 1436.

His Genuine VVork is, An Universal Chronicle, P. 79.

Two Histories of England, P. 79.

HERMAN

The Chronological Table.

MAN PETRI of STUTDORP, m'an; died in 1428, on the 24th of April. His Genuine VVorks which renain, are Seconons.

His Work that is loft, is A Treatise of the Government of Nuns.

THOMAS WALDENSIS, or of WALDEN, Of the Order of the Carmelines; Flourish'd at the beginning of this Century, and died in 1430.

His Gewine Vorks, &c. are,

The Dactrinal of the Antiquities of the Faith of the Catholick Church, against the Wicklester and Hospites.

His Works that are lost, are See the Catalogue of them, P. 80.

PETER of ROSENHEIM, A German Benedictine Monk; Flourish'd about the Year 1430

His Gonuine Works, &c.

Moral Diffichs, entituled, a Memorial of Roses.

JOHN of IMOLA,
A Civilian of Bologne; died in 1435.
His Genuine Works, &c.
Commentaries upon three Books of the Decretals,
upon the Sixth, and upon the Clemenines.

JOHN NIDER, Of the Order of Friars Preachers; Hourish'd in the time of the Council of Bafil, who deputed him to go to the Bohemians in 1432, he died in 1438.

His Genuine VVorks which remain, are
Works of Morality and Piety; whereof see the Catalogue, P. 80.

NICOLAS AUXIMANUS,
Of the Order of Friars Minors; Flourish'd about
the Year 1430.
His Genuine VVorks, and those that are lost,

See the Catalogue of them, P. 80.

St. BERNARDIN of SIENA,
Of the Order of Friars Minors; was born in 1383,
profess in 1405, died May the 20thin 1444.
His Gemine Works which rimin,
Eermons and other Works of Piety; whereof see
the Catalogue, P.81.

A U G U S T I NE of R O ME,
Of the Order of Hermites of St. Augulino, Archbithop of Nagareto, was choinen General of his ofder in 1419, made Bishop of Celeni in 1421, and afterwards Archbishop of Nagareto; he died in 1443, or 1445.

His VVorks that are loss.

WILLIAM LYNDWOOD, Bishop of St. David's; Flourish'd from 1420, was made Bishop in 1434, and died in 1446.

See the Catalogue of them, P. 81.

His Genuin VVork is,

A Collection of the Conftitutions of the Archbifhops of Canterbury.

ALEXANDER CARPENTER, An Englishman; Flourish'd about 1430. His Genuine Work is. The Destructorium Victorum, P. 82.

Du Pin 15 Cent.

RAIMUND of SABONDE, or SEBEIDE, Professor of Divinity at Tholouse; Flourish'd about the Year 1430.

The Natural Theology of Man, and the Creatures, or a Treasure of Divine Considerations, or the Violet of the Soul.

PETER of JEREMY, Of the Order of Friars Preachers; died in the Year

Hu Genuine Works which remain, are
Sermons.
An Explication of the Lord's Prayer.
—of the Decalogue.
A Treatife upon the process.

A Treatife upon the Passion of our Lord.

of the Faith.

MAPHÆUS VEGIUS,
Datary to Marin V. Flourifid in the Pontificate
of this Pope, and after died in 1458.

His Genaine Works, &c. are
A Treatife of the Education of Children.
Six Books of Perfeverance in Religion.
A Dialogue of Truth banifid.

Pope; was advancd to the Holy See, March the 14th, in 1437, deposed in the Council of Bafil, in 1439, died in 1447.

His Genuine Works, &c. are
Decrees for the Infittation of the Armenians, Syrians, Chalcans, Nestorians, and Maronies, which
are in the Councils.

Many Letters and Bulls in the Councils, the Annalifts, and the Bullarum.

JULIAN CÆSARIN', A Cardinal; was made Cardinal in 1426, died in 1444.

His Gennine Works, &c. are

Two Letters to Pope Eugenius.

Some Discourses in the Councils of Basil, Ferrara, and Florence.

Octor of Paris, and Dean of Cambray; was made Doctor in 1414, Dean of Cambray in 1431, died in 1472.

His Genuine Works which remain, are Many Treatifes under the Title of Sporta and Sportula.

Discourses against the Bobenians.

His Manuscript Works are
A Commentary upon the Master of the Sentences,
and some other Pieces, P. 90.

JOHN of RAGUSA,
Of the Order of Friars Preachers; Flourish'd in
the time of the Council of Bash, and of Florence.
His Genuin-Works, &c. are
Dicourfes about Communion, in both kinds-

HENRY KALTEISEN, Archbishop of Calarea; Flourished from the opening of the Council of Basil; till 1465, when he died.

His Genuine Works, &c. we,
Discourses about Preaching the Word of God.

His Works that are lost, are
Sermons.

(ueftions and Conferences.

JOHN

JOHN POLEMAR Archdeacon of Bercelona; Flourish'd in the time of the Council of Basil.

His Genuine Works which remain, are Discourses about the Temporal Dominion of the Clergy.

JOHN,
Patriarch of Antisch; Flourish'd in the time of the
Council of Bass.
His Genaine Works, &c. are
Discourses about the Superiority of a Council above

JOHN,
Archbishop of Tarentum; Flourish'd in the Time of the Council of Equitor Village Acceptage (1997)

His Ginuine VVorks, &c. are
An Harangue to the Council of Bafil.

the Pope.

GERARD LANDRIANUS, Bishop of Lodi; Flowrish'd in the time of the Council of Basil.

His Genuine Work is,
An Harangue to the Council of Bafil.

A M B R O S E,
The Camaldulian, was made General of his Order
in 1431, died in 1439.

His Genuine Works, &c. are
Translations of many Pieces of the Fathers; whereof
fee the Catalogue, P. 85.
A Voyage into Italy.

His Manuferip: Works.
See the Catalogue of them, P. 85.

JOHN of TURRECREMATA, A Cardinal; was prefent at the Councils of Bafit, and Florence, made Cardinal in 1439, and died in 1468.

His Genuine VVorks, &c. See the Catalogue of them, P.89.

GEORGE of TREBIZONDE, A Greek Author; Flourish'd about the Year 1440. His Genuine Works, &c. are A Letter to John Paleologus.

Two Treatifes about the Procession of the Holy Spirit.
Discourses upon these Words of f. G. If I will that he tarry, &c.

Many Versions of the Greek and Latine Fathers.

MARK EUGENICUS, Archbishop of Ephesus; Flourished in the Council of Florence, and died some time after his Return into Greece.

His Genuine Works which now remain. See the Catalogue of them, P. 109.

JOHN EUGENICUS
Flourish'd at the same time with Mark his Brother.

His Work in Manufeript is.

A Piece against the Council of Florence.

GEORGE GEMISTIUS PLETHON, A Greek Philosopher; Flourisk'd in the Council of Florence.

His Manuscript Works are, Treatifes against the Latines, about the Procession of the Holy Spirit. A MIKUTZES, A Greek Philosopher; Flourish'd at the time of the Council of Florence.

His Genuine Work is, An History of the Council of Florence.

GEORGE SCHOLARIUS, A Greek Monk; Flourish'd at the time of the Council of Florence.

His Genuine Work, &c. is
A Treatife against the Council of Florence.
His Manuscript Works are,
Many Letters, P. 109.

SILVESTER SGUROPULUS ECCLESIARCH, Of the Church of Conframmople; Flourish'd at the time of the Council of Florence.

His Genuine VVork is,
A History of the Council of Florence.

A N D R E W,

Archbishop of Rbodes; Flourish'd in the time of the

Council of Florence.

His Genuine VVorks, &c. are Discourses in the Council of Florence.

• ISIDORUS,
Archhishop of Kivvia; Flourish'd at the time of the
Council of Florence.
His Genuine VVorks are,

Discourses in the Council of Florence.

JOHN ARGYROPULUS, Greek Author; Flourish'd at the Time of the council of Florence.

His Gemine Work is, A Treatise of the Procession of the Holy Spirit.

MANUEL, or MICHAEL APOSTOLIUS, Flourish'd after the Time of the Council of Florence.

His Genuine VVork, &c. is
A There against the Decree of Union made by
the Concil of Florence.

His Manuscript Works are,
Some Treatiles which are mention'd by Allanius.

BESSARION,
A Cardinal; Flourish'd in the time of the Council
of Florence, and after it, until the Year 1472, in
which he died, aged 77 Years.

His Genuine VVorks, &c. See the Catalogue of them, P. 110.

GEORGE SCHOLARIUS, Patriarch of Confiantinople; Flourish'd in the Time of the Council of Florence, and after it. His Genuine Works, &c. See the Catalogue of them, P. 110.

JOSEPH, Bishop of Metona; Flourish'd after the time of the Council of Florence,

His Genuine Works, &c. are
An Answer to the Treatile of Mark of Ephesus against
the Council of Florence.
An Apology for the Council of Florence, under the
Name of John Plusiadenus.

GREGORY MAMAS,
The Protofymelle; Flourish'd after the time of the
Council of Florence.

The Chronological Table.

His Genuine Works, &c. are
Two Letters for the Decree of the Council of Flosense.

HILARION,
A Greek Monk; Flourish'd after the Council of Florence.

His Genuine Vivit is,

A Treatife of the use of Unleavened Bread.

JORDAN BRICE,
A Civilian; Flourish'd in the time of the Council
of Basil.

His Genuine Work is, A Treatife of the Validity of the Election of Pope Eugenius IV.

NICOLAS TUDESCHUS, Commonly call'd Panormizanu, Archbishop of Palerma; Flourish'd in the time of the Council of Bafil, died in 1-45.
His Genuine Works, &c. are

His Genuine VVorks, &c. are
Treatifies of the Common Law; whereof fee the
Caralogue, P. 87.
A Treatifie of the Council of Bafil, P. 87, 88.

DOMINIC of CAPRANICA,
A Cardinal; was made Cardinal in 1426, adied in
1458.
His VVarky that are loft,
See the Catalogue of them, F.82.

ALPHONSUS TOSTATUS, Bithop of Avilas was born in 1414; Floreth'd after 1430, till the Year 1454, in which the lied. His Genuine Works, &c. are

A Commentary upon the Holy Scripture, and other Works contain in 27 Volumes in Folio, and Printed a part; whereof fee the Catalogue, P. 83.

LAURENCE JUSTINIAN,
Patriarch of Aquiletis; was made Biflop of Venice,
in 1455, promoted to the Dignits of Patriarch
in 1450, died in 1455, aged 74
His Genius Ventra,
Works of Piety: whereof fee the Catalogue,

ALBERT of SARCIAN O,
Of the Order of Friars Minors; Flourish'd from
the Year 1420, till 1450, in which he died.
His Manuferin Works.
See the Catalogue of them, P. 83, 84.

JOHN of ANAGNIA,
A Lawyer of Bobogue; Flourish'd about the Year
1440, and died in 1445.

His Genuine Work is,

A Commentary upon the Decretals.

FRANCIS de la PLACE, A Lawyer of Bologne; Flourish'd about the Year

His Genuine VVork is, A Sum about Canonical Matters.

JOHN FELTON, An English Priest; Flourished about the Year 1440. His Works in Manuscript are, Some Sermons, P. 84.

ANTHONY of ROSELLIS, ADr. in Law; Flourish'd from the Year 1430, to 1467, in which he died. His Genuine Works are, A Treatise of Monarchy.

THOMAS of KEMPIS, A Canon-Regular: was born in 1380, Profess in 1405, was Ordain'd Prieft in 1423, died in 1471. His Genuise Works, &c. are,

Sermons.
Works of Piety; whereof fee the Catalogue,
Pag. 91.
The Lives of the Saints of his own Order.

A Doubtful VVork is,
The Book of the Imitation of Jesus Christ.

Other Treatifes of Law, P. 84.

St. A N T O N I N,
Archbishop of Naples; was born 1389, made Archbishop of Naples in 1446, died in 1459.
His Genaine VVorks are,
An Historical Summary.

An Hutorical Summary.
A Theological Summary.
A Sum of Confession.
A Treatife of Excommunication.
A Treatife about the Disciples going to Emass.
A Treatife of the Vertues.

St. KATHARINE of BOLOGNE, A Non of Sanda Clara; Flourish'd about 1440, died in 1465.

Her true VVorks, &c. Revelations.

VVorks loft.
Some Treatiles of Piety, P. 84.

NICOLAS SECUNDINUS, A Greek Writer; Flourified at the time of the Council of Florence, and after it. His True and Genuine Work is,

An Abridgment of the Hiftory of the Turks, to the Taking of Conftantinople.

LEONARD of UDINE, Of the Order of Friars Preachers; Flourish'd under the Pontificate of Eugenius IV.

His Genuine Works, are Sermons, and common Places for Preachers.

St. JOHN CAPISTRAN,
Of the Order of Friars Minors; was born in 1385;
Flourish'd in 1440, died in 1456, on the 3d of Odober.

His Genuine Works, and those which are lost. See the Catalogue of them, P. 84.

LAURENCE VALLA, A Canon of St. Fohn of the Lateran; was born about 1415; Flourish'd about 1440, and died in 1466.

Hu Genuine Works, &c.
Notes upon the New Testament
A Treatile of the Donation of Constantine.

FLAVIUS BLONDUS, Secretary to Eugenius IV; was born in 1388; Flourish'd under the Pontificate of this Pope, and died in 1463. His Genuine VVorks, &c. are

Three Decads of the History of the Empire.

Other

Other

Other Books about the Hiftory of Haly; whereof fee the Catalogue, P. 85.

IOHN of STAVELO. A Benedicin Monk, Flourish'd till the Year 1449, in which he died.

His Genuine VVork is, An Hiftery of the Bishops of Liege.

MATTHEW PALMER A Florestine : Flourish'd about 1450. His Genuine VVorb is. A Chronicle till the Year 1440.

JOHN CAPGRAVE. An Englishman, of the Order of the Hermites of St. Augustin; Flourish'd about the middle of this Century, and died in 1464, on the 12th of

His Genuine VVork is. A Legend of the Saints of England,

JAMES of CLUSA, or of PARADISE, or JUNIERBUCK,
A Carthusian; was born about the end of the pre-

ceeding Age, died in 1465, aged 80 Years. His Genuine VVorks are,

A Treatife of the feven States of the Church. Other Treatifes by the same Person, under the Name of Junterbuck; whereof fee the Catalogue,

JOHN of HAGEN, or DE INDAGINE, A Carthefian; was admitted into his Order in 1440;

Flourish'd till the Year 1475.

His Genuine VVorks in Print, are
Two Books of the Perfection and Exercises of the Order of the Carthufians.

His Works in Manuscript, or which are loft. Many Moral, Spiritual, and Afcetick Treatifes; whereof Trithemius, and Petreius, have given us a Catalogue, P. 107.

NICOLAS V. A Pope : promoted to the Papal Dignity in 1447, died the 25th of March in 1455.

His Genuine Works, &c. are
Five Letters and a Memorial for the Extirpation of the Schism, which are to be met with in the Councils.

Many other Letters and Bulls in the Annalists, and Bullarium.

NICOLAS of CUSA,

A Cardinal; was born in 1401, was present at the Council of Bafil, was made Cardinal in 1448, and died in 1464 on the 12th of August. His Genuine VVorks, &c.

Treatifes of Theology; whereof fee the Catalogue,

The Catholick Agreement, and other Treatifes of E. clefiaffical Doctrine and Discipline; whereof fee the Catalogue, P. 86, 87.

CALLISTUS III. Pope; was promote to the Holy See on the 8th of April in 1455, died the 6th of August in 1458. His Gimine Works, &c.

Letters and Bulis which are in the Councils, the Annalifts and Bullarium.

ÆNEAS SYLVIUS, or Pope Pius if. Was born in 1405; Flourish'd in the Council of Basil, was made Cardinal in 1456, and Pope in 1458; he died in 1464.

His Genuine Works are,

A Memorial of the Transactions at the Council of Bafil, from the Suspension of Eugenius, to the Election of Felix, together with a Letter about the Coronation of Felix.

The Hiftory of the Bohemians, Other Treatifes upon different Subjects; whereof fee

the Catalogue, P. 88. 432 Letters, P. 88.

JOHN CANALES, Of the Order of Friars Minors; Flourish'd from the middle of this Century.

His Genuine Works, &c. are Works of Piety; whereof see the Catalogue,

WILLIAM of VORILONG, Of the Order of Friars Minors; Flourifh'd under the Pontificate of Pius II, and died in 1464. His Genuine Works, &c.

A Commentary upon the Mafter of the Sentences. An bridgment of Theology, entituled, Vade

NICOLAS ORBELLIS. Of the Order of Friars Minors; Flourish'd about the famé time.

His Genuine Works, &c. gment of Theology.

Treatifes of Philosophy.

GREGORY of HEIMBURG, A Civilian; was present at the Council of Basil, and Flourish'd till after the Year 1460. His Genuine Works, &c. Works about the Temporal Power of the Popes.

A Cardinal; Flourish dat the fame time. His Gennine Vyorks, &c-A Reply to Gregory of H imburg.

HENRY GORCOMF, or GORICHEME. Vicechancellor of Collen; Flourish'd about the Year

His Genuine VVorks, &c. A Treatife of Feftivals. - of Superflitious Ceremonies. A Concordance of the Bible. A Catalogue of the Opinions of the Mafter of the Sentences, which are rejected.

JOHN GOBELIN, Secretary to Pope Pins II; Flourish'd about the Year 1460. His Genuine VVorles, &c. The History of Pope Pius II.

JAMES PICOLOMINI, A Cardinal; was born in 1432, made a Cardinal in 1461, died in 1489, on the ith of September.

His Genuine Works, &c. A History of the Transactions in Europe, from 1464, to 1469.

Letters

Letters which he wrote from 14%, to 1439, printed at Milim.

A Concern Sequence of the Market Sequence of the Concern Sequence of the Market Sequence of the Mar

ALPHONSUS UPINA
Of the Order of Fries, Minor, Playing, short
the Year 1450.
The Fortuga of Fath.

MATTHEW GAMARIOTE,

MATTHEW SAMMALO IN A Greek Writer: Bouring day have been 4600.

He Grande Var Control of the Control of the Control of the Control of the Control of Confession of the Control of Control of Confession of Co

A Letter about the Light of Thaber.

DUCAS, A Greek Writer; Flourish'd about the Year 1460 His Genuine VVak is. A Byzanine Hiftory rom the Year 1441, to 1462.

GEORGE CODIMUS CUROLEPORTA

Flourish'd about the Year Tests

His General VV ..., &cc.

Divers Works about the Empire, and the City of Confrantinop le.

LAONICUS CHALCO FEUS, A Greek Writer A Hourth's What Year 1460.

A History of the Jury.

PAUL the II.
Pope thomoted to the Papal Dignity in the Monta
of September, of the Year 1464, flied the 25th of July in 1471.

His Genuine Works are.
Letters and Bolls which are in the Councils, in the Annalists, in a Collection Printed at Rome in 1579, and in the Bullarium.

HOUPELANDE, A Dr. of Paris; Flourish'd about the Year 1460,

and died in 1491. This Gentle Work, 200

A Treatife of the Immortality of the Soul, Printed at Paririn 1499.

A Cartalian : horn too; entret institute Order in 1422, and died in 1423, and died in 1423. See the Catalogue of them 1700.

See the Catalogue of them 1700.

A 4 A MES Constitute of Tollow 1500.

A 4 A MES Constitute of Tollow 1500.

His Genuine Work is

A Mirrour of the five forms of Science.

ROBLER C. SANCE TO ARE VALUE OF THE PROPERTY OF THE P

Hil Comin Wolv. 8c.

A History of Agents
The Mirrour of Humane Life.

GARLIE DARLETTE, Of the Order and the Text Live of the Year 1865 He Company was a thread william, are Sermons, B. 1961

JOHN BARTISTS IN A TINA Chart confirm the man House ander kope carifus II. and his successor and died In 1981; https://www.

Fig Lives of the Popes.

Sall Works; where fige the Catalogue, P. 24.

MARTIN THE MASTER Dr. of Paris, and Confessor to the King, 100k the Degree of Drain 1473, and ding in 1882, aged His Genuine VVorks, Sce.

See the Catalogue of them, P. 94

Pope ; promoted to the Holy See in 1471, died on the 12th of Magain in 1484.

His Genuine Works, Sec. or 1.

Two Decrees Morn the Conception of the Virgin,

Two Decrees from the Conception of the Virgin, which are in the Conceils.

Any Letter and bulls which are in the Bullacy.

A Treatile of the infood of our Lond, and a Treatile of the Doge of Cod, which he wrote when he was Carline, Enjarch at Roses, in 1491.

A Treatile of the Conceils of the Conceils of the Conteils of Source IV.

A Poem in the Faile of Siems IV, entituled, Luculos And Company of the Paile of Siems IV, entituled, Luculos Angel Company

A Cortaday, Possible about the Scar 1880.

A Cortaday, Possible about the Scar 1880.

Bit Gendle Work, Prince one Printed.

See the Catalogue of Adm., Prices.

PETER NATIALIS.

PETER MATALIA.

A Veneria: week should be Aga Lake.

His Generic Forty, buy and

A Catalogue of the Sanita, F. out

Fill A Sanita Forty.

Fill A Sanita Forty of Sanita Forty

A Containation of physics and veneric in

A Containation of the Sanita Forty of Advance Pal
pulpy III A Sanita.

TTT (TO TANKET) A SAN TO THE STATE OF THE S

JOHN WESSEL, or of WESSALES, A Dr. of Divinity; Flourill'd from the Year 1470,

and died in 1489. His Manuscript Works are, Divers Treatifes which are cenfur'd, P. 95.

JAMES PEREZ, Bishop of Chrysopolis; was made Bishop in 1468, died in 1491.

His Genuine VVorks, &c. are Commentaries upon the Pfalms. A Treatife against the Fews. An Exposition upon the Carricles. Queftions about the Merit of Jefus Christ.

INNOCENT VIII. Pope : was promoted to the Papal Dignity in 1484, died in July 1492. His Genuine Works which now remain, are Many Letters and Bulls in the Annalifts, and Bulla-

JOHN PICUS of MIRANDULA; Was born in 1463; Flourish'd about the Year 1480, and died in 1454.
His Genuine VVorks, are

Theles, and other Works: whereof fee the Catalogue, P. 95.

AUGUSTINE PATRICIUS,
Bishop of Pience; Flourish'd under the Pontificates of Paul II, Sixtus IV, and Innocent VIII. His Genuine VVorks are.

The Life of Fabian Benchm.

A Relation of the Entry of Frederick III. Emperor, into Rome.

A Book of the Ceremonies of the Church of Reme, printed under the Name of Chrylophilm Marcellus of Corfu.

PETER SHOT.
A Canon of St. Peter's of Strasburg; was born in 1459, died in 1491.

His Genuine Works which remain, are The Lives of St. John the Baptift, John the Evange-An Encomium of Gerson. Cafes of Confcience.

in the Pri

JOHN KUIME of DUIDERSTAT. Flourish'd about the end of this Century. His Genieins Work W. A Book of the Elevation of the Soul to God.

IOHN MAUBURNE, Abbot of Livry; Flourish'd about the end of this Century. His Genuine Work is

A Spiritual Rosary. La M. L. Little

ARNOLDUS BOSTIUS, or BOSCHIUS, Of the Order of Carmelites; Flourish'd about the end of this Century, died in 1499, on the 4th

His Genuine Works which remain, are The Lives of the Illustrious Men of the Order of the Carthubans.

His Manuscript Works. See the Catalogue of them, P. 98.

> GEORGE PHRANZA, A Greek Writer ; Flourish'd about the end of this

His Genuine Work is, A Byzantine History from 1460, to 1476.

DONAT BESSIUS, a MILANESE, Was born in 1436; Flourish'd till 1489. His Genuine Works; &c. are, A Chronicle of the Archbishops of Milan. A Chronicle of the principal Revolutions in the

BONIFACE SIMONET, Abbot of the Order of Ciffercians; Flourish'd about the end of this Century.

His Genuine VVork, &c. An Historical Treatise of the Persecutions of Chia flians, and of the Lives of the Popes.

NICOLAS BARJAN, Of the Order of the Hermites of St. Augustine; Flourish'd about the end of this Century.

His Genuine VVorks are,
A Defence of the Preheminence of his Order, against that of the Friars Minors. A Treatife of the Mounts of Piety. A Quadragefimal, and predicable Queftions.

GABRIEL BIEL. A Canon-Regular; Flourish'd from 1480, to 1494, died a little while after. His Genuine VVorks, &c. are

A Commentary upon the Mafter of the Sentences, and other Works; whereof fee the Catalogue,

A U STINE PATRICIUS, A Canon of Seena; Flourish'd about the end of this Century.

His Genuine Works, &c. An History of the Councils of Bafil and Florence. A Relation of the Affembly at Ratisbon.

JOHN BAPTISTA SALVIS, or of SALIS, Of the Order of Friars Minors; Flourish'd from 1480, and died after 1494.
His Gemuine Work is,

A Summary of Cales of Conscience, entituled, Summa Baptistiana.

PACIFICUS of NOVARA. Of the Order of Friars Minors; Flourish'd about the end of this Century.

His Gemine VVorks, &c. are A Summary of Cases of Conscience, and other Treatiles of Morality.

ANGELUS de CLAVASIO, Of the Order of Friars Minors: Flourifi'd about the end of this Century, and died in 1495. His Genuine Works, &c. are

A Summary of Cales of Conficience, and other Moral Works.

JOHN BAPTISTA TROVAMALA, of NOVAMALA, Of the Order of Friars Minors, Hourish'd at the end of this Century.

The Chronological Table.

His Genuine Works which som remain, are A Summary of Cales of Conscience, entituled, The Little Rofe.

JOHN LOSSE, 'A Benedictine Monk; Flourish'd at the end of this Century.

His Gemuine Work is, A Continuation of the History of the Bishops of Liege, written by John of Stavela.

CHARLES FERNAND, A Benedictine Monk; Flourish'd about the end of this Century, and died in 1494. His Gemine Works, &c. are Moral, and Afcetick Works; whereof fee the Catalogue, P. co.

JOHN FERNAND, Flourish'd at the end of this Century, and the beginning of the next. His Genuine Works, &c. Hymns and Sermons.

MARSILIUS FICINUS. A Canon of Florence; was born in 1433, on the 19th of Oliober, died in 1499.

His Genuine Works which remain, are
A Treatife of the Christian Religion. Eighteen Books of the Immortality of the Soul. Other Treatifes ; whereof fee the Catalogue,

JOHN of CIRCY,
Abbot of Balerna; was chosen General of the Order of Ciftercians, in 1456, died in 1503. His Genuine Works, &c. are An Abridgment of the Saints of his own Order. A History of the Priviledges of the same Order.

WERNERUS ROLWINK OF LAER, A Carthufian; Flourish'd at the end of this Century, and died in 1502, aged 77. Years
His Genuine Works, &c. are

The Paradife of Conscience. A Treatise of the Eucharist. A Sermon upon St. Beneditt. His VVorks that are loft, See the Catalogue of them, P. 99.

BERNARD of AQUILA, Of the Order of Friars Minors; Flourish'd at the end of this Century, and died in 1503; aged 83

His Genuine Works, Printed and not Printed, See the Catalogue of them, P. 99.

ANTHONY of BALOCHE, Of the Order of Friars Minors; Flourish'd at the end of this Century. His Genuine VVorks which remain, are Quadragefinal's, and Treatifes of Vertues.

BERNARDIN of TOME, Of the Order of Friars Minors; Flourish'd at the end of this Century, and died in 1494, on the 28th of September.

His Genuine Works, &c. are A Treatise of the manner of Confession. Sermons.

BERNARDIN de BUSTIS. Of the Order of Friars Minors; Flourish'd about the end of this Century, and died in 1500.

His Genuine Works, &c. are The Office of the Virgin. Many Sermons:

ROBERT CARACCIOLI, Bishop of Aquila; Flourish'd about the end of this Century, and died in 1493.

His Genuine Works are, Sermons and other Treatifes.

MICHAEL MILAN, Of the Order of Friars Minors; Flourish'd at the end of this Century. His Genuine Werks, &c. Sermons and Works of Morality.

ALEXANDER VI. Pope; promoted to the Holy See in 1492, died in His Genuine Works, &c.

Many Letters and Bulls in the Annalists, the Bullarium, and in the Life of Cardinal Ximenes. The Buckler of the Defence of the Faith of the Roman Church, Printed at Strasburg, in 1497.

ROBERT GAGUIN,
General of the Order of the Holy Trinity; was chofen General of his Order, May the 22th in 1501.
His Genuine Works, &c. Annals of the History of France. Theological Treatiles; whereof fee the Catalogue, P. 100.

FELINUS SANDEUS, Bishop of Lucta; Flourish'd from 1464, was made Bishop in 1499, died in 1503.

His Gennine VVerks, &c. A Commentary upon the Decretals: Other Treatiles of Law.

STEPHEN BRULEFER, Of the Order of Friars Minors; Flourish'd about the end of this Century, and died after 1500. His Genuine Works, &c.
Treatiles of Theology; whereof see the Catalogue, P. 100.

VINCENT of BANDELLE.
Of the Order of Friars Preachers; Flourish d at the end of this Century; was made General of his own Order, in 1501, and died in 1506, aged 70

His Genuine Works which remain, are A Treatife of the Immaculate Conception of the Treatifes of Monastical Discipline.

JOHN NAUCLER. Rector of Tuhinga; Flourish'd at the end of this Century, and the beginning of the next. His Genuine VVork is, A Universal Chronicle, to 1500.

JOHN PALEONYDORUS. Of the Order of Carmelites; Flourish'd till the Year 1503.

His Genuine Work is, A History of his own Order.

OTIVER MATLLARD.
Of the Order of Frank Mines; Flourish at the end of this Century, and died in 1502.
His Genuine Works, &c.

Sermons.

MICHAEL FRANCIS.
Billion of Samuer Thourstind at this and of this Century, and died in 1962.
His Coming Works, 45.
Works of Piety; whereof he the Catalogue,

NICOLAS SIMON,
Of the Order of Competities; Flourish at the end
of this Century, and died in 15th.
His Gename Works are,

A Commentary upon the 2d Book of the Decretals.

A Treatife of the Pope's Power.

Sermons.

JAMES SPRINGER,
Of the Oract of Friais Preachers, Flourille'd at
the end of this Continue Works, &c.

His Genuine Works, &c.
A Treatife against the Art of Magick
A Treatife upon the Rolley.

HENRY TN STITUR.
Of the Order of Friars Preachers; Thought dat the
end of this Country of the Co

A Treatile of the Pope's Power.

A Benedictine Monk; was boin in Cases, made Dodor of Park in 1476, became a Monk in 1497, died on the 6th of February, in 1884 aged 71

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His Goudin Profit which remain, are Sermons, and other Works.

JOHN de la PIERRE, A Carthusan; Flourish'd at the end of this Cen-

His Genuine VVorks, &c.
Divers Works of Discipline and Morality; whereoffice the Catalogue, P. 101.

JOHN TRITHEMBUS,
A Benedicin Abbot: was iborn in 1462, cholen
Abbot of Spanitur in 1483, died in 1518, on the
13th of Decomber.

Alls, Genuine Workt, &c.
See the Catalogue of them, P. 102.

JEROM SABONAROLA,
Of the Order of Friats Preschers; was born in
1452, entred into his Order in 1274, and died in
1478.
His Coming Works which remain, we

His Genuine Works which remain, Fre Moral and Afactick Works; wheteof fee the Catalogue, P. 1093

ELIUS ANTHONY LEBRIXA,

A spanish Doctor, was been in 1444; Flourish'd from the Year 1470, and died in 1422, the 11th

Hi Gemine Works, &c. are,
The History of King Ferdinand,
A Work upon the Bibbe, chindied, byinquagefina.
Notes upon the Gibbe, chindied, byinquagefina.

IOH WERANCIS PICLES.

Floir illed a cape and of this Century, and the beginting of the next, and died in 1533.

See the Catalogue of them. B. 37.

ARD CACULTY

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A Chronological TABLE of the COUNCILS held in the Fifteenth Century, and of their Acts, Letters, Canons, and Chapters.

| Conneils. | | Tears: | Ads, Letters, Canons, and Chapters. |
|------------------------|---|--|---|
| | 5 45 15. |) <u></u> | |
| | London in | 1377 | Mention'd by the Writers of that time. |
| | Lamberh- | ——i277 | Mention'd by the Authors of that time. |
| | London- | 1282 | Its Acts condemn the Errors of Wicklef. |
| _ 4 | London | 1396 | Its Acts condemn the Errors of Wicklef. |
| A Council at | Oxford | 1408 | Its Preface, and 13 Conflitutions against the Lollards. |
| | Perpignan, held | (1408) | Fragments of the Acts, and Mention made of this. |
| | Perpignan, held | ^{Dy} ⟨ and ⟩ | Council in the Writers of that time. |
| | Benedic XIII | - (1409) |) |
| An Affembly at | Frankfurt- | 1409 | Mention'd in the Writers of that time. |
| A Council held by | Pifa — | 7 | Tre Afte |
| the Cardinals, at | S Pija | 1409 g | Tro Mora |
| A Council held by | 5 11dine | | Its Afts. |
| Gregory XII. at | <i>t</i> . | 1409 | |
| diagon min | C Rome | 1412 | Its Decree against the Wicklefites and Huffites. |
| | London- | 1413 | The History of it in Thomas of Walfingbam. |
| | Constance | 1414 | Its Acts and Decrees. |
| | 1. | (1419) | |
| | Saltzburg in- | — <and :<="" td=""><td>Its 34 Chapters.</td></and> | Its 34 Chapters. |
| | 1 | [1420] | |
| | Collen- | 1423 | Its 11 Regulations. |
| A Council at < | Pavia | 1423 | A Decree of the Translation of this Council to Siena. |
| ir connen as | 1 | -{1423 and | |
| | Siena- | -< and | Its Acts, and a Decree of Translating it to Bafil. |
| | 1. | (1424) | |
| | Paris | 1429 | Its Acts divided into 41 Chapters. |
| | Tortefa | 1429 | Its Acts and 20 Conflitutions. |
| | Bafil | 1431 | Its Acts and Decrees. |
| | Ferrara | 1438 | Its Acts. |
| | Frankfıor | 1438 | Mention'd in the Writers of that time. |
| An Affembly at | Bourges | 1438 | The Pragmatick Sanction. |
| | Nuremberg | 1438 | Mention'd in the Writers of that time. |
| A Council at | Florence | 1439 | Its Acts and Decree of Union. |
| | Mayence | | Mention'd in the Writers of that time. |
| An Affembly at | Bourges | 1440 | Its Acts. |
| An Antimoty at | Mayerice | 1441 | Mention'd in the Writers of that time. |
| | (Frankfiiri | | Mention'd in the Writers of that time. |
| A Council at | \$ Rome | | Mention'd in the Writers of that time. |
| | Z Laufane | 1443 | Its Acts. |
| A n Affembly at | < Nuremberg | 1443 | Mention'd in the Writers of that time. |
| | (Koan | 1445 | Its 40 Regulations. |
| | Angers | 1448 | Its 17 Regulations. |
| A Council at | ⟨ Soiffors ———————————————————————————————————— | 1456 | Its Decree. |
| | Toledo | | Its 29 Regulations. |
| | Sens | 1485 | Its Acts containing divers Regulations. |
| | | | |

Works about the Truth of Religion, against Pagans, Mahumetans, Magicians, Astrologers, and Impious Per-

Treatife of the Christian Religion by Marsilius

Eighteen Books of the Immortality of the Soul, by the fame Author. A Treatile of the Christian, and other Religions, by

Jerom Sal onarola. The Alcoran fifted by Nicolas of Cufa.

A Treatise establishing the Faith against the chief Errors of Matomet, by the same.

The Fortress of Faith, by Alphonfus Spina. Eight Books of the Faith against Mahomet, by Denis Kickel, a Carthulian.

A Treatife against the Magical Art by the same.
--of the Immortality of the Soul. by VVilliam of Houte! ande.

-of the Soul, by Peter of Ailly. Questions about the Creation, by the same.

Of the Agreement of Theology and Aftrology, by

A Treatile of Astrology, by Gerson.
A Treatile of John and Francis Picus of Mirandula, upon the same Subject.

Pieces of Gerson, about Happy, or Unhappy Days. Against Talismans, and the art of Magick, by the

Censures of the Faculty of Paris, against Judicial

A Treatife against the Magical Art, by James

Works against the Jews.

Treatifes of Ferome of St. Faith, against the Fews, and the Talmud, call'd, Hebrao-maftix.

Treatifes of the Greeks against the

A Discourse upon the Trinity, by Joseph Briemius. Treatifes of Macarius Macres, Demetrius Chryfolor as. Macarius of Ancyra, and Nicolas Sciengia, about

the Procession of the Holy Spirit.
Discourses and Pieces of Mark Eugenius; whereof one is about Confecration.

A Picce against the Council of Florence, by John

Treatifes of Pleikon, about the Procession of the Holy Spirit.

A Treatife of Amiratzes against the Council of

-of George Scholarius against the Council-of Florence. -of Manuel Apeftolius against the Council of Flo-

Treatifes of the Greeks for the Latines.

Treatifes of Beffarion.

-of George Scholarius,

The Answer of Fofeph of Metona, to Mark of Ephefus, An Apology for the Council of Florence, by the fame, under the Name of Plusiadenus.

Two Letters of Gregory Maman.

A Discourse of Andrew of Rhodes, and Isidore of Kis-

via, to the Council of Florence. A Treatife of Hilarion, a Greek Monk, about Com-

municating with Unleavened Bread.

A Letter of George of Trebizende, and two Tracts by the fame, about the Procession of the Holy Spirit. A Treatife of John Areyropulus about the Procession of the Holy Spirit.

A Treatife of the Light of Thaber, by Manhem Ca-

Treatifes of Theology and Controverse. or the Principles and Dogmes of Re-

The Natural Theology of God, and the Creatures, by Raimund of Salunda.

A Treatise of the Agreement, or Peace of the Faith, by Nicolas of Cufa.

Divers Treatifes of Theology, by Denis Richel.

A Decrinal of the Antiquity of the Faith of the Catholick Church, against the Wicklesites, and Hussies, by Thomas VValdensis.

A Theological Summary, by St. Antonin.

A Treatile of Learned Ignorance, by Nicolas of

Other Treatifes of Theology, by the fame. The Thefes of John Picus of Mirandula. Other Works by the fame.

A Treatife of Philosophical and Divine Study, by Francis Picus of Mirandula.

Theorems of the Faith by the same, Other Treatifes upon different Theological Matters, by the same.

Of the Examination of Doctrines and Tryal of Spi-

A Declaration of the Truths which must be believ'd, by the same.

A Protestation, or Confession, in Matters of Faith,

Of the Ecclesiastical Authors.

fie, by the fame.

A Letter by the same about the Studies of a Divine. A Treatife of the Incarnation, by the fame.

Of Books which must be read with Precaution, by

A Treatife of the Terms of Theology, by the same. A Treatife against Curiofity and Novelty, in Mat-

ters of Doctrine, by the fame, Conclusions about the Power of Bishops in Matters

of Faith, by the fame.

A Treatife of Theological Studies, by the fame. Of the Signs whereby to difcern whether a Man is Just, or Unjust, by the same

A Treatife of the Conception of the Virgin, by Henry of Hesse, or of Langestein, by Henry Arnold, by Charles I errand, by Robert Gaguin, by Vincent of Barndel'c.

A Conjecture about the last Times, by Nicolas of Cufa. Treatifes b. Cardinal John of Iurrecremats. Censures of the Faculty of Theology at Paris, against

Queflions about the Merit of Jefus Chrift, by

Fames Perez. Decrees of the Councils of Conftance and Bafil, against the Wicklefires, and Huffres, and the History of all the Transactions upon that occasion.

Commentaries upon the Book of Sentences, and Sums of Theology.

A Commentary, and Questions upon the Sentences, by Peter of Ailly, Cardinal.

A Commentary upon the Sentences, and a Defence of the Ductrine of St. Thomas, by John Capreolus.

A Commentary of Vortlong upon the Sentences.

An Abridgment of Theology, entituled Vade Mecum, by the lame.

An Abridgement of Theology, by Nicolas of Or-

A Catalogue of the Opinions of the Mafter of the Sentences, which are rejected at Paris, and elfewhere, by Henry Goricheme.

A Commentary upon the Book of Sentences, by Denis Rickel.

The Marrow of the Sum of St. Thomas, by the fame. A Commentary and Table, by Gabriel Biel, upon the Matter of the Sentences.

A Commentary upon the Sentences and other Treatifes of Theology, by Stepken Brulefer.

Treatises upon the Discipline and Policy of the Church.

A Resolution of that Question, Whether it be lawful for a Monk of St. Beneds, to eat Meat in these Monasteries, where it is usually done, by

A Treatife against those who affirm, that by hearing Mais on a certain Day, one shall never die a

fudden Death, by the fame.

A Sermon about the Duty of Paffors, by the same. A Resolution of the Question, Whether we should prefer the Prayers of a Devoit Woman, or Layman, before the Prayers of Ecclefiafticks, who are Sinners, by the fame,

A Rule for a Hermite of Mount Valerian, by the same. Divers Treatiles upon Matters of Discipline, by the

A Treatife against the New Festivals by Clemangis. A Treatife against Simoniacal Prelates, by the fame.

The Characters of Obfinacy in the Case of Here. | A Mirrour of the Pope and his Court, by Paul an English Doctor.

Rules to discern Mortal Sin from Venial, by Henry A Discourse of the Communion in both kinds, by

Fobn of Ragusa. A Discourse of Henry Kalteisen, about Preaching

the Word of God. A Treatise of the Liturgy by Simeon of Thessalonica.

A Treatise of Gersonabout the Communion in both A Treatise of the Sect of Whippers, by the same.

A Treatife of the Difference between Venial and Mortal Sins, by the fame. The Art of hearing Confession, by the same.

Other Questions about Confession, by the same. Other Questions about the Vow of Obedience, Justification, and Confession, by the same.

A Treatife of Contracts, which is publish'd under the Name of Gerson, but which belongs to Henry

of Hefs, or of Langestein.

A Treatise of Simony, by Gerson.

Questions about Fundamentals, by the same. A Treatife of the Celibacy of the Ecclefiafticks, by

An Apology for the Order of Carshufians, by the

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Prior, by the same. A Theological Question about the Persedion of the State of Parish Priests, compar'd with that of

Regulars, by the same. A Treatife upon the same occasion, of the Perfecti-

on of the Heart, by the same.

A Letter from the same, to the Abbot of St. Denis,

about the Relicks of that Saint. A Treatise of the Marriage of St. Foseph and the Virgin, by the same.

A Discourse of John of Polemar, about the Temporal Dominion of the Clergy.

The Theological Works of Toffatus. The Works of St. John Capiffran. A Sum of Confession, by St. Amonine.

A Discourse about Communion in one kind, by Nicolar of Cufa.

Letters to the Bokemians by the fame. Letters of Julian Cafarin, about the Council of Bafil, and Discourses spoken at that Council. Divers Treatifes and Letters of Aneas Sylvius.

Treatises of James of Clusa, or Junerbunk. Many Treatises of John of Turrecremata. Many Treatiles of Giles Charlier, under the Title of Sporta, and Sportula.

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A Book of the Ceremonies of the Church of Rome, by Augustin Patricius Bishop of Pienza. A Treatile of the Mounts of Piety, by Nicolas

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A Treatise of the Eucharist, by Rolwink de Laer. Treatises of Stephen Brulefer, about the Poverty of I. C. and the Value of Messes.

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A Treatile of the Reformation of the Church, by the fame.

A Sacramentale, by the fame.

A Treatife of the Form of chusing a Pope, by the fame.

A Treatile of Ecclefiaftical Power, of Laws, of the Interdict of a Council, by the same. A Treatife of Ecclesiastical Power, and the Origine

of Right and Laws, by Gerfon.

A Discourse spoken in the Council of Constance, a-bout the Authority of a Pope and Council, by

A Treatise ae Auseribilitate Papa, by the same. Of the manner how we ought to behave, during the Schism, by the same.

A Treatife of the Unity of the Church, by the

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fame. Three Discourses about the Means of putting an end

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ful to appeal from the Sentence of the Pope, in Matters of Faith, by the same.

Some Pieces about the Deposition of Peter de Luna, by the fame.

Treatifes about the unjust Sentences of Pastors, viz. Whether they are to be observ'd and fear'd, by

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An Addition to the Treatife of Schism, by the

Propositions about the Extinction of the Schism, by the fame. An Opposition made against the Substraction of

Obedience to Beneditt XIII. A Treatife of the Corrupt State of the Church.

A Poem upon the same Subject, by the same. A Treatife of the Infallibility of a General Council, by the same.

Letters about the Schifm, by the fame. A Treatife of John of Lignano, in Defence of Ur-Lin VI. and others.

A Mirrour of the Pope and his Court, by Paul, an

A Treatile of the Priviledges of the Empire, and of Investitures, by Theodoric of Niem.

A Discourse of the Superiority of a Council, of

the Temporal Dominion of the Clergy, of Preaching, and Communion in both kinds, by four Divines in the Council of Balil.

A Treatife of Fordan Brice, about the Validity of the Election of Eugenius IV.

A Treatife of Monarchy, by Anthony of Kofellis.

A Treatise of the Authority of a Council, by St. Fohn Caj isiran. A Treatife of the Power of a Pope and a Council,

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Cufa. A Letter from the same.

Two Letters of Julian a Cardinal, about the Diffolution of the Council of Bafit,

A Treatise of the Council of Basil, by Panormitan. A History of the Council of Bafil, by Ameas Syl-

A Treatife of the Authority of the Roman Empire, by the fame.

A Treatife of the Seven States of the Church, by Fames of Cluia.

Some Treatifes of the same Person under the Name of James of Junterbunch.

A Sum about the Church and its Authority, by Turrecremata.

A Collection of the Questions of St. Thomas Aquinas, about the Fower of the Pope.

The Works of Gregory of Heimburg, and the Reply of Theodore Latius, about the Temporal Power of the

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A Treatife of the Power of the Pope, by Simon of

A Treatife of Ecclefiaftical Power against Anthony of Rofellis, by Henry Institut.

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Treatifes of Canon Law.

A Commentary upon the Clementines, and other Treatiles of John of Lignano, a Lawyer of Milan. Commentaries upon the Decretals, and the Clementines, by Peter of Ancharano.

Commentaries upon three Books of the Decretals, upon the fixth, and the Clementines, by John of

A Collection of the Constitutions of the Archbishop of Camerbury, by William Lyndwood. A Commentary upon the Decretals by John of A-

A Sum by Francis de la Place, a Lawyer of Bologne.

A Treatife of Monarchy, by Anthony of Rofellis. Other Treatises of Law, by the same. The Treatises of St. John Capistran.

A Treaty of St. Antonin about Excommunication. A Commentary upon the Decretals, and the Clementines, and fome other Treatifes by Panor-

A Commentary upon the Sixth, by Alexander of

of the Ecclesiastical Authors.

A Commentary upon the Decretals, and other Treatiles of Law, by Felinus Sandaus.

A Commentary upon the 2d Book of the Decretals, by Simon of Harlem.

Commentaries and Treatifes upon the Holy Scripture.

Principles upon the Course of the Bible, and the Golpel of St. Mark, by Peter of Ailly.

Leftures of Gerson upon St. Mark.

A Moral Commentary upon the Lamentations of Jeremy, by John Lattebur.

A Scrutiny of the Bible, by Paul of Burgos. Additions to the Postils of Nicolas Lyra, upon the whole Bible, by the same.

A Treasife of the Name of God, by the same. A Commentary of Aphonfus Toftatus, upon the Holy Scripture.

Notes of Laurence Valla, upon the New Testa-

The Incentives of Nicolas of Cusa, a Cardinal. Commentaries upon the Pfalms, and the Epiftles of St. Paul, by Cardinal John of Turrecremata.

A Concordance of the Bible by Henry Goricheme. The Commentaries of Denis Kickel, upon the whole

A Piece upon the Epifeles of Sr. Paul, by the same. Mystical Commentaries upon the Psalms, by James

An Exposition upon the Canticles, by the same. Seven Books upon Genesis, and a Commentary upon the 15th Plalm, by Fohn Picus of Mirandula. Some Treatifes of Ferome Submarola.

A Commentary upon the Epitle of St. Paul to the Romans, by Marfilius Ficinus.

A Work upon the Bible, entitled, Quinquagefima, by Anthony Nebriffenfis.

Notes by the same Person, upon the Lessons out of the Epiftles and Prophets.

Treatifes of Morality and Piety.

Divers Treatifes, by Peter of Ailly. Maxims for all Estates, by Gerson.

The Signs of the approaching Ruine of the World, by the same.

The Defects of the Ecclefiasticks, by the same. The fecond part of Gerlon's Treatile about the Incarnation, concerning the Motions of Piety in those who receive the Sacrament of the Eucharift.

A Letter against Folin Rusbreet, by the same. A Letter of John of Schonbove, in Defence of Rusbrock, and the Answer of Gerfon to it.

Treatiles about the Tryal of Spirits, and Examination of Dect. ines, by Gerlon.

A Letter to a Carchefian, about Stability in his Condition, and the Studies he ought to follow, by

A Treatile to diffinguish true Visions from those that are falle, by the fame.

A Tripartite Work, by the lame.

Some Treatifes of the Difference hetween Mortal and Venial Sins, of Confession, and the Resolutions of divers Questions of Morality, by the

Some Pieces about Mortal and Venial Sins, and the Rebuke of our Neighbour, by the fame.

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A Treatife of the Illumination of the Heart, by

Instructions to John Major, concerning the Office of a Præceptor to a Prince, by the fame. A Letter against Lascivious Pictures, by the same.

A Letter about the Miseries of the Church, by the

A Centilogium of the Final Causes of the Works of God, by the same. Other Treatifes of Morality, and Plety, by the

A Treatife of the Failing and Restoration of Juflice, by Clemangu.

A Treatife of Theological Studies, by the fame. A Discourse upon the Parable of the Prodigal Son,

A Treatife about the Advantages of Solitude, by

A Treatife of the Benefit of Advertity, by the

Many Mo. al Letters, by the fame.

The Remains of both Fortunes, by Adrian the Carthufian. Treatifes and Letters, by St. Vincent Ferrier.

Treatites of Piety, by Nicolas D'Inhelfpuel. Moral Difficks ; entituled, The Memorial of Roles, by Peter of Rosenbeim. The Works of John Nider.

A Sum of Cases of Conscience, and an Interrogatery of Confessors, by Nicolas Auximanus. The Destructory of Vices, by Alexander Carpenter.

Explications of the Lord's Prayer, and the Decalogue, by Peter of Ferenty.

Treatifes of the Paffion of our Lord, and of Faith,

by the fame.

The Moral Works of Alphonius Toftanus. Works of Piety, by Laurence Justinian. The Revelations of St. Katherine of Bologne. A Treatife of the Education of Children, by Ma-

phaus Vegius. Six Books of Perseverance in Religion, by the

Truth banish'd, by the same. A Treatise of Vertue, and a Discourse upon the Difciples going to Emmass, by St. Anuonin.

A Discourse against Hypocrites, by Leonard Aretin.

A Treatise of Hypocritie, by John Boptista Poggio.

Four Books of the Inconstancy of Fortune, by the

A Treatife of Nobility, and another of Humane Mifery, by the fame.

A Treatise of the Education of Children, by A. neas Sylvius.

Works of Piety, by John Canales. Works of Piety, by John of Turrecremata. Sermons, and other Treatifes of Piety, by Thomas

A-lempis. The Imitation of Christ, attributed to the same

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The Mirrour of Humane Life by Roderick Sancius, of Arebal.

Spiritual Works, by Henry Harphius.

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Treatifes of Valoue, Temperance, and some other by Martin the Master.

A Treatife of the Dignity of Man, by John Picus of Mirandula.

Rules, or Precepts for the Inflitution of a Christian Life, by the same.

A Treatife of the Kingdom of Jesus Christ, by the fame.
A Treatife of the Vanity of the World, by the same.

A Treatile of the Vanity of the World, by the fame. An Exposition of the Lord's Frayer, by the same. Letters, by the same.

A Discourse of the Reformation of Manners, by Fibn Francis Piens of Miran lula.

Cases of Conscience, by Peter Shot.

Sums of Cales of Confcience, by John Baptifta Salvis, Pacificus, singelus of Claussio, and John Baptifta Travamala.

Other Moral Works, by Angelus of Clavafio.
Moral and Afterik Works, by Charles Ferrand.
Moral Works, by Manfilius Ficinus.
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of Laer.
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Works of Morality and Piety, by Bernard of A-quila.

A Treatife of Vertues by Anthony of Baloche.

A Treatife of the Manner of Confessing, by Bernardin of Tome.

Moral Works, by Robert Caraccioli, and Michael of Milan.

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